Ro: Kixon.

AN EXPOSITION with Notes vpon the first EPISTLE to the Theſſalonians.

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TO

THE RIGHT HONORABLE THE LORD *STANHOPE*, BARON OF HARINGDON, ONE OF *his Maiesties most Honorable Priuie* Councell, &c. Mercie and Peace *bee multiplyed.*

RIght Honorable, and my very good Lord: Sensibly hee spake, and fittingly to his times, who wayling said; *Nusquam inueni requiem, nisi in libro & claustra. Mentior*, if my Soule accord him not. A window too soone I opened it, as *Noah* to his Doue, to see, if yet the billowes of the ancient Deluge were calmed: if in

ſome eminent Mountayne ſhee might find a place to ſettle on. And behold, all ſwelling with the ſurges of Ambition, or ſoyled with the ſlime of Luxurie and baſeſt Auarice: no place ſafe where ſhee may pitch her foote. Bleſſed be that God, that giues the hand, to receiue her backe into the Arke. *O munde immunde*, ſaid Saint *Auſtine* in his holy indignation. How faſtens our pureſt ſubſtance on thy pollutions? why ſeekes it reſt in that, whoſe compoſition is of tumults? μαιμάζω με, that haue begunne by Grace, to retire my minde, from the tumultuous hurly-burlies it is toſſed withall. And now with *Agur* I pray, * *Lord, feede me with foode conuenient for me*: my *Tugurialum*, my little Sheepe-cote, affoording retired priuacie, ſhall yeeld more tranquillitie, then the See of him, that would be ſtiled, *Monarch of the Catholique Church.*

* Pro.30.8.

Right Noble Lord, *fallor?* or doth your heart applaud vs? that hauing more then ſuruiewed what euer contentment the Royalleſt Court could affoord; and ſpent the better dayes in ſeruice to the State, at length makes choice of priuacie, as ſafeſt harbour for old Age. Whether, trow I, doe you more pitie men launching into that *Euripus*, or praiſe God for your owne ſafe arriuall? Thanks be to God, that hath ſafe rendred you to your ſelfe; and taught you to make deuotion the taske of your Age. a *Hoc eſt omnis Homo, To feare God and keepe his Commandements.* Continue herein, I dare promiſe your conſcience more tranquillitie, your perſon more honour, then all the Courts of the world can affoord

a Eccl.12.13.

affoord you. Still let your ſoule be enamoured on the beautie of the Lords houſe: Still make your Cloſet a Temple, wherein the praiſes of God may ſound day and night. *Hæc via ad magni Regis Palatium.* To vrge perſeuerance and progreſſe in ſanctitie, is the bent of this Scripture, thought probably the firſt of the New Teſtament, Κράτησον θεόφιλε, hold faſt what you haue receiued: *Hee is faithfull* that hath promiſed *to giue you the Croxne of Life. Exiguum eſt quod reſtat.* To faile in the laſt Act is not ſo ſhamefull, as diſcomfortable, ſith wee know who ſaid, * *Old Age muſt be more fruitfull.* If to theſe intentions my poore paynes may be vſefull to your Lordſhip, and the Church of God, I haue what I ſeeke; for other things, *prouidebit Deus.* To whoſe gracious guidance and bleſſing, I humbly betake your Lordſhip; and reſt

* Pſal. 92. 14.

Your Lordſhips Chaplaine, readie to be commanded,

WILLIAM SCLATER.

From Pitmiſter in Sommerſet,
SEPTEMB. 29. 1618.

To the Reader.



Christian Reader, a Debter I acknowledge my selfe to the Church, by calling: moreouer, by promise: but conditionate; so be it I might know, what acceptance my first fruits found with the Church of God. Such, I now heare, not without my thankfulnesse to God, as farre exceedes expectation, or desert. The delay of the remainder hath had these causes. First, that late intelligence. Secondly, other vnceasing paynes. Thirdly, the Nausea *of some at home, whom no Sermon pleaseth, longer then it is in hearing; nor otherwise, then it is extant in their owne broken, and sometimes sensles Notes.*

Fourthly,

Fourthly, and now that flagellum ſtudioſorum, Calculus Renum, *vexing* ad maciem, ad ſtuporem: *which hath made me welmoſt a meere Peripateticke in my ſtudies. For poore me only it is ſinfull, to hope, or accept abilities, ſo much as may afford an* Amanuenſis *to take my Dictates.* Scilicet, *God nayles vs, where he firſt ſeates vs. Howbeit, my ſucciſiue houres, if ſickneſſe, or preſenter paynes afford any, I promiſe to be wholly imployed that way. Meane while, if anyes thirſt be as that of him in his flight, he may perhaps, in theſe Homilies* ad populum, *finde, what to thirſt may afford, if not ſweetneſſe, yet ſauour.*

Praying helpe of thy prayers,
I reſt,

Thine in the LORD,

WILLIAM SCLATER.

AN EXPOSITION VPON THE FIRST EPISTLE of PAVL to the THESSALONIANS.

I. THESSAL. I. I.

PAVL *and* SILVANVS, *and* TIMOTHEVS, *vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be vnto you, and peace from God our Father, and the Lord Ieſus Chriſt.*

THe Inſcription of the Epiſtle; wherein are, firſt, the perſons ſending. Secondly, the perſons to whom its ſent. Thirdly, the ἀσπασμὸς, or greeting.

The perſons ſending are *Paul, Siluanus*, and *Timotheus*.

In the Epiſtles to this Church it is obſeruable, that the Apoſtle prefixeth his name without any Title of dignitie or office. In

others, dignifies his perſon with ſome Title of reſpect: an Apoſtle, or a Seruant of God, or both. Interpreters enquire reaſon of it, and thus reſolue. Some impute it to his modeſtie, and deſire to winne his Aſſociates ſome equalitie of reſpect: ſome to his prudence, and care to auoid ſcandall, that might ariſe amongſt Nouices, from ſhew of arrogancie: ſome to this, that perhaps they were not peſtered with falſe apoſtles, as other Churches, amongſt whom he needed to auow his calling: whether one or other, is not much materiall to inquire: neither occurres any thing of ſpeciall notice, except this, That *it is ſometimes lawfull for a Miniſter, to vſe thoſe Titles of honour and reuerence, wherewith God hath graced him; ſometimes more conuenient the aſſuming ſhould be forborne.* PAVL, where he ſees the authoritie and fruit of his Miniſterie, hazarded by denyall of his Titles, inſiſts largely in auowing of them; as to [a] Corinthians, and Galatians; and where he ſees concealement more conuenient to auoid ſhew of vaine glorie, he omits them.

a 1. *Cor.* 9. 1. *Gal.* 1. & 2.

The like is requiſite for vs. There are people ſo idlely affected with Titles of dignitie, that the ſame Truth hath more or leſſe authoritie with them, according to difference of perſons, in theſe reſpects, that propound it. There are men of another ſtraine, ſo veterly diſtaſting all Titles in a Miniſter, that the mention of them, on any occaſion, is cenſured of vaine glorie, and the doctrine it ſelfe ſo much the leſſe regarded. It is ſome part of a Miniſters prudence, in theſe trifles to ſee, what is moſt conuenient for the peoples edification. Miniſters I haue knowne of reuerend parts for learning and conſcience, whoſe whole Miniſterie hath beene therefore deſpicable amongſt Idiotes, becauſe nor Birth, nor Vniuerſitie degrees haue commended them to the world; ſo idlely are ſilly people carryed away with trifles: yet when gold is offered them, their care is not great how baſe the perſon is that brings it. Nor ſhould it be much materiall, by whom Gods Word

Word is brought vnto vs; whether by *Isaiah*, as some thinke, a Prophet [b] *of the bloud Royall*: or by *Amos*, from [c] *amongst the Heardmen of Tekoa.*

His Associates are *Siluanus* and *Timothy*. *Siluanus* seemes the same with *Silas*, who[d] ioyned his paynes with *Paul*, in first preaching to this people. *Timothy* had also his imployment there, not without profit for their confirmation.

It is here inquired, how associated to *Paul*, whether as ioynt Authours in inditing the Epistle?

It no where appeares, that they had diuine inspiration, as Apostles, and Prophets; or were chosen by Gods Spirit, to pen Scripture, rather thinke them mentioned, as Approuers of the Doctrines, and Exhortations here deliuered.

Was not *Pauls* authoritie sufficient to commend them to Gods Church?

Sufficient, no doubt, in it selfe: yet inasmuch as the reuerence of these two was great in the Church of Thessalonica, *Paul* ioynes them vnto him: that by all meanes he might procure respect to his doctrine.

It is lawfull then to vse humana subsidia, *humane helpes for aduantage of the Truth.* [e] The Apostles, and Elders, and Brethren goe ioyntly in the decrees at Ierusalem, that by vniuersall consent Gods people might be more swayed to obedience. Very [f] Heathens testimonies are not refused by Apostles, to aduantage the Truth. Like course is warranted to vs, where we may see Gods Truth may thereby get aduantage. What if the name of a Father, or some later Writer be sometimes heard in the Pulpit? what preiudice receiues the Scripture thereby? I neuer liked that thicke heaping of Fathers sentences in popular Sermons. It sauours too much of ostentation, and tends little or nothing to edification; much lesse can I approue their allegation, as of Authours so authentique, as to impose on vs a necessitie of beleeuing, because they so teach; yet are there

b *Rabbi Salomon apud Lyram. Hieron. in Prolog. ad Isaiam.*
c *Amos* 1.1.
d *Act.* 17.4.

Quest.

Answ.

Quest.

Answ.

Obser.
e *Act.* 15.23.

f *Act.* 17.28. *Iames* 1.17.

Vse.

there Times, and Places, and Reſpects, wherein their mention may be of ſome auayle for Truth.

1. First, As, with ſome men, who knowes not, but their Names more ſway, then the Names of Prophets and Apoſtles? What if in that caſe we deliuer the ſame Truths vnder other Names, condeſcending ſo farre to their infirmitie for a while? g Sayth S. *Auſten, I had not beleeued the Goſpel, had not the Authoritie of the Church ſwayed with me.* It was his Introduction to Faith: afterwards, h as Samaritans, he beleeues vpon firmer grounds. If by vs they be vſed as Introductions for a time, I ſee not what impeachment it is to credit of Scriptures.

g *Auguſt. cont. epiſt. Fundamenti, cap. 5.*
h *Ioh. 4. 42.*

2. Secondly, We cannot be ignorant, how vſuall the imputation of Noueltie is to reuiued Truths. i *What new Doctrine is this*, ſay the people in Chriſts time! Admiring his Miracles, ſay ours; denying the Truth, for ſhew of Noueltie. In ſuch caſe, if wee ſhew the Succeſſion lineall of our Faith and Practice, and ſo take that Cauill from the Ignorant, me thinkes the Truth ſtill gets aduantage.

i *Mar. 1. 27.*

3. Thirdly, And heare we not oft how we goe alone, and delight in ſingularitie? Why may wee not remoue that Imputation, by ſhewing conſent of Churches Ancient and Moderne?

4. Fourthly, There are extant in Fathers, Expoſitions and Doctrines of Scripture, in termes ſo ſignificant, as better occurre not to our moſt ſerious Meditations: why it ſhould bee vnlawfull to vtter them in termes of the Authors, rather then our owne, I know not.

k *Auguſt. cont. duas Epiſt. Pelag. ad Bonifac. lib. 4. cap. 8.*

k *Ad Curam noſtram exiſtimo pertinere non ſolùm Scripturas Sanctas Canonicas aduerſus eos teſtes adhibere, --- Verumetiam de Sanctorum literis, qui eas ante nos fama celeberrimâ & ingenti gloriâ tractauerunt, aliqua documenta proferre; non quo Canonicis libris à nobis vllius diſputatoris æquetur authoritas, ſed vt ---- ſciant a nobis rectam & antiquissimis fundatam Catholicam fidem aduerſus recentem Pelagianorum*

gianorum hæreticorum præſumptionem perniciemque defendi. l *Patres allego, non tanquam principium probandi dogmata Eccleſiæ, nec tanquam Iudices; ſed vt teſtes duntaxat conſenſus in doctrinâ & interpretatione Scripturarum: vtſi ex meis verbis quod ſentio & dico quiſpiam non aſſequatur, ex Patrum verbis intelligat.*

l *Polan. Præfat. in Hoſeam.*

The perſons to whom the Epiſtle is directed, are next intimated and deſcribed, To the Church of the Theſſalonians. The Citie, whence the inhabitants haue their name, is famouſly knowne to haue beene the Metropolis or Mother-Citie of Macedonia, anciently called Thermæ, new-built by *Philip* King of Macedonie, after his conqueſt of Theſſalie; for Monument of which Victorie, it was ſo reedified and enlarged, and obtayned that name: Euen now a famous Emporie for Indian Merchandiſe, but ſubiect to the Dominion and Idolatrie of Turkes, knowne by the name of Saloniki.

Suidas.

Maginus in Geograph.

In this Citie, God was pleaſed by the Miniſterie of *Paul* and *Silas*, to collect a Church; the Hiſtorie ſee *Act.* 17. noting the Tumults rayſed againſt them by the Iewes: ſuch, that *Paul* was forced, for ſafetie of his perſon, to flye to m Beræa; and the Saints that gaue him entertainment, eſpecially n *Iaſon*, ſcarce found ſecuritie in their owne houſes; yet there God pleaſed to collect him a Church.

m *Act.* 17. 10.
n *Ver.* 5.

So true is it, That *where God will gather him a Church, no oppoſition of Men, or Deuils, can hinder it*: Yea, oft Experience hath ſhewed; where haue beene moſt violent Oppoſitions, Gods Word hath moſt mightily grown and preuayled. At Epheſus, what Tumults were rayſed by o DEMETRIVS, *and the Crafts-men?* yet a more worthie Church wee ſcarce find amongſt them of Aſia. The Apoſtle mentioning it by occaſion, ſayth, *There was opened* p *a great Doore, and effectuall*; great occaſion of doing much good, *but many aduerſaries.* Like read wee of q Corinth. Yea, in the Court of *Nero*, vnder the noſe of

Obſer.

o *Act.* 19. 23, 24, 25. *&c.*
p 1. *Cor.* 16. 9.
q *Act.* 18. 16.

that bloudie Tyrant, in [r] CÆSARS *houſehold* was *a Church* collected. And generally it hath beene obſerued, in Places and Times, where Gods Truth hath beene moſt oppoſed by Perſecutions, it hath moſt preuayled, that the Church may ſay of it ſelfe as *Ioſeph*, *The Lord hath made me fruitfull, in the Land of my affliction.* That made *Tertullian* inſult ouer the crueltie of Tyrants, and after a ſort exaſperate it. [ſ] *Cruciate, torquete, damnate, atterite nos.* ——*Exquiſitior quæque crudelitas veſtra, illecebra eſt magis ſectæ. Plures efficimur, quoties metimur à vobis. Semen eſt ſanguis Chriſtianorum.*

[r] *Philip.* 4. 22.

[ſ] *Tertullian. in Apologet. ad Calcem.*

Vſe 1. How ſhould this adde courage to vs Miniſters in our Function, be we encountred with neuer ſo many Aduerſaries and Oppoſites againſt the Truth? What good the Lord will haue vs doe, wee ſhall doe, and none ſhall be able to withſtand it. *I ſuffer affliction vnto bonds*, ſayd the Apoſtle; [t] *But the Word of God is not bound*; that ſtill hath paſſage. Yea, where wee ſee ſtriuing of Aduerſaries, and Contradictions, thus let vs thinke, Some good is in working, Sathan now feeles his Kingdome begin to totter.

[t] 2. *Tim.* 2. 9.

Its but our weakeneſſe and ignorance, if theſe things diſmay vs. Oppoſitions haue euer beene in all places, where the Goſpell hath firſt beene planted. The Deuill neuer left his poſſeſſion, without much bickering and oppoſition. But great is the Truth, and preuayleth. Where we find Aduerſaries, thus thinke we, *The Doore is opening*; occaſion giuen vs to gaine to the Church of God.

2. Me thinkes, in this reſpect, the counſaile of *Gamaliel* ſhould ſway with Oppoſites, if not for Conſcience, yet in Policie, to forbeare their turbulent Oppoſitions, leſt haply they be found [u] *fighters againſt God. If it be of God, they cannot ouerthrow it. Why rage* * *the Heathen? Why band they themſelues againſt the Lord and his Meſſiah? Yet hath he ſet his King vpon his holy Hill Sion.* Euen by thoſe meanes aduanced he his Chriſt into the Kingdome of his Church, whereby Sathan laboured to hinder it. Our bands,

[u] *Act.* 5. 39.

* *Pſal.* 2. 1, 2, 6.

bands, ſaith PAVL, [x] *haue ſalne out rather to the furtherance of the Goſpell*: zeale growes in Gods children by oppoſition. The conſtancie of Gods people in *Tertullians* time, was much admired by Tyrants, howeuer ſcoffingly they termed it obſtinacie. [*] And, *illa ipſa obſtinatio, quam exprobratis, magiſtra eſt. Quis enim non contemplatione eius concutitur, ad requirendum quid intus in re ſit? Quis non vbi requiſiuit, accedit? vbi acceſſit, pati exoptat?*

x *Phil.* 1. 12.

* *Tertull. qua ſupra.*

Wee ſee how powerfully God was pleaſed to breake thorow oppoſitions, to fulfill his purpoſe, in calling this people to the ſtate of his Church. Compare their ſtate preſent, we ſhall ſee in them a ſpectacle of Gods impartiall iuſtice. They were a Church famous through the world; the fame of their faith ſounded farre and neere: Their place now become a receptacle for *Mahomet*, a Synagogue for Satan, a Temple for Turkiſh Idolatrie: So, true is it, that *Gods Kingdome is tyed to no particular place or people.* Churches may become no Churches; where now God hath his Church, Idols, yea Deuils, may hereafter be worſhipped. The Churches of leſſer Aſia, famous in their times, into their roomes haue ſucceeded abominable Idolaters. *Bethel*, once Bethel, the Houſe of God; vnder *Ieroboam*, became [y] *Beth-auen*, the houſe of iniquitie. Ieruſalem, the praiſe of the whole earth, had promiſes ſingular made vnto it, ſuch as had no particular Church in the world beſides. [z] *Here is my reſt; here will I abide for euer*: yet now, the place become a heape of ſtones, and the people diſperſed without [a] *King or Prophet*, any ſhew of a people of God. This is the Lords doing, and it is maruellous in our eyes.

Obſer.

y *Hoſ.* 4. 15.

z *Pſal.* 132. 14.

a *Hoſ.* 3. 4.

Learne we hence, [b] *not to be high-minded, but to feare: for if God ſpared not naturall branches*, not other Churches, *take wee heed leſt hee alſo ſpare not vs.* Wee ſtand yet by Gods mercy in ſtate of his Church; hauing in gracious meaſure Gods Truth taught and profeſſed amongſt vs: But ſhall delude our ſelues, if wee thinke this fauour ſo tyed

Vſe.

b *Rom.* 11. 20, 21.

vnto vs, that by no vnthankfulneſſe, or diſobedience wee may make forfeiture of it. I could wiſh it ſeriouſly meditated in theſe ſecure times, wherein how true is it? that men [c] *bleſſe themſelues in their wickedneſſe, and adde drunkenneſſe to thirſt*; and as Iſraelites, when they liued in Theft, Adulterie, all abominations, yet becauſe the [d] *Temple of the Lord was amongſt them*, ſecured themſelues from Gods wrath; ſo wee, for the Church and Goſpels ſake yet continued. I ſay as the Prophet, [e] *Goe to Shiloh*; take view of Rome, Theſſalonica, Churches of Aſia, where once God ſet his Name: ſee what he hath done to them; made them ſeates for *Antichriſt*, and curſed *Mahomet*. Theſe things hapned to them [f] *as enſamples*, and *are written for our warning*, to make vs cautionate, that we fall not by example of like vnfaithfulneſſe, and diſobedience.

c *Deut.* 29.19.
d *Ier.* 7.4,9.
e *Verſ.* 12.
f 1. *Cor.* 10.11.

Sinnes expoſing to like wrath of God; Firſt, [g] *barrenneſſe* and rebellion. Secondly, [h] cruell vſage of Gods Meſſengers. Thirdly, [i] light eſteeme of the Word of God; this brings that famine to be trembled at; that either the rareneſſe may make it precious, or the vtter remouall lay vs open to the extreme wrath of God.

g *Iſai.* 5.4,5.
h 2. *Chron.* 36. 15,16.
i *Amos* 8.11.

In God the Father and in the Lord Ieſus Chriſt. A deſcription of the Church of God, as ſome thinke, to put difference betwixt Chriſtian Churches, and the aſſemblies of Pagans and Iewes, which are not in God, but in Idols; not in Chriſt, but in an abſolute god, whom they conceaue, and worſhip out of the bleſſed Trinitie. In the Father, and the Sonne, that is, ſay ſome, in the faith and worſhip of the Trinitie; ſay others, in bleſſed and heauenly fellowſhip with the Father and Sonne, by bond of the Spirit: let vs adde, that the words import a kinde of [k] ὑπόστασις, and ſubſiſtence in the Deitie, by meanes of that vnion myſticall twixt Chriſt and his Church. *Loe, here the high dignitie and priuiledge of the Church of God, knit after a ſort to the Deitie in Chriſt, and made one with it:*

k *Heb.* 3.14.

[l] the

l the *Father* in vs, we in him; the fruit ſhewes it, mentioned by *Peter*, that we are made *partakers of the diuine Nature*: after a ſort Deified, ſay ſome Ancients, harſhly; their hyperbole thus mollifie; Gods creature we partake analogically, not *vnivocè*.

l 1.*Ioh.*3.24. 2.*Pet.*1.4.

It teacheth vs, firſt, m *to purge our ſelues from all filthineſſe* of fleſh and ſpirit, that wee may preſerue our ſubſiſtence in God.

m 2.*Cor.*7.1.

Secondly, To n ſeparate from all societie with Idolaters, and other profane perſons, of the *World, that lyeth in that wicked one*.

n 2.*Cor.*16.14. 1.*Ioh.*5.19.

The ἔυχη or greeting followes; wherein are, firſt, the bleſſings wiſhed, *Grace and peace*. Secondly, the Authour or Fountayne, *God the Father*. Thirdly, the Mediatour, the *Lord Ieſus Chriſt*. The explication and vſe of this clauſe, ſee in the Annotations *ad Roman. cap.* 1. Grace, in Scripture ſignifies either the fauour of God, or the free gifts iſſuing therefrom: Peace, o ſometimes reconciliation with God: vſually, after the phraſe of the old Teſtament, proſperitie. Grace, here vnderſtand Gods fauour; peace, happineſſe, and proſperitie; diſtinguiſhed by S. *Iohn* into proſperitie of the outward eſtate, and proſperitie of the ſoule, p *as thy ſoule proſpereth*.

o *Rom.*5.1.

p 3.*Ioh.*2.

The Apoſtle prayes not the firſt donation, but the, firſt, continuance. Secondly, q multiplication. Thirdly, fuller manifeſtation of Gods fauour to this people.

q 1.*Pet.*1.2.

By degrees God manifeſts his fauour to his children, and by drops, as it were, inſtills the feeling of his loue. Let not Chriſtians wonder at it; when as of Chriſt it is ſaid, *hee grew*, as in ſtature, and wiſedome, ſo *in* r *fauour with God*. Shall we ſay ἀξιωμῶς only? and *oſtenſiuè*? in ſtature wee are ſure really, why not alſo in wiſedome and fauour with God? as * S. *Ambroſe*, *Fulgentius*, and other Auncients long agoe interpreted, limiting themſelues to his humanitie, and that ſtate of humiliation and pœnalitie, which for our ſakes he vnderwent. Neither ſee I how it ſhould ſeeme

Obſer.

r *Luk.*2.52.

* *Ambroſ. de incarnat. Dom. Sacrament.* c.7. *Fulgent ad Thraſ. lib.* 1.

ſeeme ſtrange, being vnderſtood of the manifeſtation of Gods fauour, ſeeing we reade him complayning, that hee was [f] *forſaken of God*, ſpeaking *ad ſenſum*, according to that no feeling of Gods fauour, in the agonie of his Paſſion: in the Saints of God, it can by no meanes ſeeme a Paradoxe, if that be true, that our aſſurance of Gods loue is *experimentall* onely; and their euidence none other, then what ariſeth from ſanctification: ſo much as thou art ſanctified, ſo much experience and ſenſe haſt thou of Gods fauour; and if that be not perfited but by degrees, as [t] *Ezechiels Allegorie* ſeemes to import; by degrees is the fauour of God made manifeſt vnto vs.

f *Matt.27.45.*

t *Ezech.47.3,4*

Vſe 1. The more I wonder at their arrogancie, that being Nouices only in Chriſtianity, dare prattle of a πληροφορια, fulneſſe of aſſurance of Gods fauour to them in Chriſt: that which others of longer ſtanding, and farre greater progreſſe in ſanctitie, dare not aſſume; theſe yeſterdayes men proclayme to haue obtayned. To whom may I not ſay as ISAAC, [u] *How haue yee found ſo ſoone my ſonnes?* Gods loue is not preſently [x] *powred into the heart*, but after many conflicts with doubtings, combats with corruption, experiences of Gods mercy, gather we firmeneſſe, rather then fulneſſe of aſſurance.

u *Gen.27.20.*

x *Rom.5.5.*

2. No leſſe maruell I at their peremptorineſſe, that allow to no man ſhare in Gods fauour, in whom are, at any time doubtings, of their adoption and truth of ſanctification. They erre, not knowing the Scriptures, nor ſtate of their owne hearts. Was euer any mans faith ſo firme, but was ſometimes encountred, and after a ſort, maſtered with diſtruſt? The Saints, whoſe faith is moſt renowned in Scripture, are found at times bewraying vnbeliefe. That famous *Moſes*, of whom it is ſaid, [y] *He indured as if hee had ſeene him that is inuiſible*, is found at length queſtioning the [z] *power of God*, which hee had ſeene in all their paſſage, by ſo many experiments proued. Reſolutely, ſaid IOB, [a] *Though hee kill me, yet will I truſt in him*; yet reade

y *Heb.11.27.*

z *Num.11.22.*

a *Job 13.15.*

reade we him wauering, and diſtruſtfully fearing, leſt by continued afflictions, he ſhould [b] *deny the words of the Holy one.* The ſumme is this, *It is our dutie* [c] *to endeuour aſſurance:* our miſerie, and ſinne alſo to doubt of Gods loue; yet our ſtate generall in this life, to be incumbred with diſtruſtfull doubtings of Gods fauour to vs in Chriſt. And of the Inſcription thus farre.

b *Iob* 6.10,11.
c 2.*Pet.*1.10.

VERS. 2. 3.

We giue thanks to God alwayes for you all, making mention of you in our prayers,
Remembring, without ceaſing, your worke of faith, and labour of loue, and patience of hope in our Lord Ieſus Chriſt, in the ſight of God euen our Father.

THe matter of the Epiſtle now followes. It is ſpent partly in commendation of this people; chiefly in exhortation: firſt, to perſeuerance in the faith and grace receyued: Secondly, to progreſſe and going forward to perfection.

The three firſt Chapters perſwade continuance; the two latter progreſſe in Grace; ſome other particulars are incidentally touched, but theſe are the chiefe bent of the Apoſtle.

The mayne incentiue to perſeuerance inſinuated in this Chapter, is, the conſideration of the rich Grace of God, beſtowed on them by the Apoſtles miniſterie, and the generall fame thereof in the Churches of God; from both which forcibly is inferred the neceſſitie of their care to maintayne their ſtation; ſith they could not be ignorant, how much *more deſperate* the caſe is, [d] *to reuolt* from Grace, then neuer to receyue it. And out of Naturall principles accorded by Scripture, know the price of a [e] *good Name*, how much it exceeds the moſt *precious oyntment.*

d 2 *Pet.*2.21.
e *Eccl.*7.1.

ment. And how much more inglorious and shamefull it is, to cease to be, then neuer to haue beene religious.

To this Argument, the Apostle prefaceth with thanksgiuing to God, the sole Authour of all Graces that they had receyued; professing also his instance in prayer for their establishment and profection in grace; to this end, that they might neither be puffed vp with selfe-conceit, by his ample commendation; nor forget, that their confirmation & perfiting in grace, was to be expected from that [f] God of all grace, [g] who had *begunne the good worke in them*.

f 1. *Pet.* 5. 10.
g *Phil.* 1. 6.

In the words we haue two things; first, *Pauls* offices and acts of loue performed on their behalfe: thanksgiuing and prayer to God. Secondly, his motiue or incitement thereto, *Remembrance* of the graces of God bestowed on them; three whereof are mentioned *Vers.* 3. the three Theologicall vertues, each of them amplified by their effects, all by their soundnesse and truth, in the sight of God, &c.

Obser. From *Pauls* act in giuing thanks to God for graces bestowed on this people, is obserued, *how not for our owne gracious estate only, but for others blessings in spirituall things, we ought to be affected vnto thankefulnesse.* First, Practice of [h] Angels and [i] holy Men. Secondly, cómunion of Saints. Thirdly, glorie thence accrewing to our God and Sauiour. Fourthly, our owne benefit arising from vse thereof in their communication, by exhortation, [k] comfort, example, perswade it.

h *Luk.* 15. 10.
i *Gal.* 1. 24.
k *Rom.* 1. 12.

Larger handling and application of this point, see in Annotations *ad Rom. cap.* 1. whither I remit the Reader.

The graces for which he giues thanks, are Faith, Hope, and Loue: Their nature may, on some fitter occasion, be hereafter handled; their Description by effects here only take notice of; their *Faith working*; their *Loue laborious*; their *Hope* attended with *patience*: The *worke of Faith*, there be that interpret all good offices and fruits, growing from

from this radicall vertue of Faith, towards God, our Neighbour, our selues: some that worke καὶ ἐποχὴν perseuerance: what if we take it, for that first euident fruit thereof, the [l] *purifying of the heart*: as the Apostle associates *conuersion* vnto it, *Vers.* 9. And secondly, after this sense, their holinesse is more fully and distinctly, according to all parts thereof, expressed.

To Loue he giues *labour*, [m] as elsewhere: thereby intimating their vnwearied industrie, and diligence in procuring, and furthering the good of Gods Church.

To Hope, *patience*, [n] the expectation of eternall life, being that that mitigates, and sweetens the bittereſt afflictions incident into this life.

How *actuous and full of liuelihood, and operation, all sauing graces are, is the note.* Saith *Peter*, hauing reckoned vp the gifts of Sanctification, whence wee gather assurance of calling and election: If these *things be in you and abound, they make you, that you shall neither* [o] *be idle nor vnfruitfull in the knowledge of Christ*, particulars viewed euidence it plentifully. [p] *The wisedome that is from aboue, is pure, peaceable, gentle, easie to be intreated*; in a word, *full of mercy, and good fruits.* [q] *Loue*, truely Christian, how fruitfull and full of operation: like thinke of all Graces accompanying saluation; herein they haue all a relliſh of their Fountayne; that they are actions operatiue, full of liuelihood and efficacie.

Obſer.

A meditation most needfull for these idle, and therefore dissembling times: whereto, on this ground, that of *Salomon* may not vnfitly be applyed: [r] *Euery man will boast of his owne righteousnesse, but where may wee find a faithfull man?* thou sayest thou hast faith, whereby thou hopest to be saued: But *wilt thou know, O vaine man,* [s] *that faith without works is dead?* equiuocally faith, that is, in truth, no faith, at least ineffectuall to saluation? wee may by no meanes thinke he hath *faith towards God*, that hath not [t] *repentance also from dead works*; and care to [u] *purge himselfe*

Vſe.

l *Act.* 15. 9.
m *Heb.* 6. 10.
n 2. *Cor.* 4. 18.
o 2. *Pet.* 1. 8.
p *Iam.* 3. 17.
q 1. *Cor.* 13. 4, 5, 6, 7.
r *Pro.* 20. 6.
s *Iam.* 2. 20.
t *Heb.* 6. 1.
u 1. *Iob.* 3. 3.

ſelfe as God is pure. Loue, I confeſſe, is much talked of, & much cõmended; but the prouerbiall complaint touching *Lot*, of all vertue, beſt fits this of loue: it is prayſed indeed, but [x] *waxen cold*: as *Iſſachar*, ſo generally Chriſtians, ſee a [y] *goodneſſe in eaſe.* It is loue enough, they thinke, to wiſh well to the Church; to [z] *pray for the peace*, and building vp of *Ieruſalem*, though they moue not one ſtone to rayſe the walls thereof. It were well, this idle loue were found amongſt people only, and had not ſpred to ſome part of the Miniſterie alſo. We muſt remember that the deſcription of our calling, by the toyle of [a] *husbandmen*, and of [b] *Oxen treading out the corne*, and ſuch like, were not reſemblances peculiar to Apoſtolicall function, but ought to bee anſwered in our induſtrie. [d] *Simon*, ſaith our Sauiour, *Loueſt thou me? feed my ſheepe:* they loue not Chriſt, who being Miniſters, feed more themſelues then their ſheepe.

What ſhould I ſpeake of the tenderneſſe and delicacie of the times, in reſpect of the Croſſe? They are Flea-bitings, in compariſon to the ſtings of Scorpions, that wee are called to ſuffer for righteouſneſſe; if wee caſt backe our eyes to former times of perſecution. The hope of *our* [e] *calling is high*; the *glorie* hyperbolically [f] *waightie, and euerlaſting*; the *afflictions light and momentany.* Hope wee profeſſe to *raigne* with Chriſt; yet [g] *refuſe to ſuffer* with him. *Non ſtabit, non erit iſtud*: hee hath no promiſe for hope to reſt on, that for the hope ſake of heauen, is not patient in tribulation.

x *Matt.*24.12.
y *Gen.*49.15.
z *Pſal.*122.6.
a 1.*Cor.*3.9.
b 1.*Tim.*5.18.
d *Ioh.*21.15, 16, 17.
e *Philip.*3.14.
f 2.*Cor.*4.17.
g *Rom.*8.17. 2.*Tim.*2.12.

VERS. 4.

Knowing, Brethren beloued, your election of God.

WHether that (of God) be referred to beloued, or to election, the Text is indifferent: A ſecond motiue to *Pauls* thankſgiuing and prayer on this peoples behalfe, is here ſpecified.

fied. The knowledge he had of their election: The *media* and euidences, whence his aſſurance aroſe, are propounded in the Verſes following.

The queſtion here falls in, whether one may know the election of another.

There is, I vnderſtand, a new *Paraclete* lately dropt out of heauen, able by inſpection to diſcerne and reueale to any man, his election: that reades in a mans *forehead* election written, in as faire Characters, as that inſcription on the high Prieſts forehead, [h] *Holineſſe to the Lord.*

h *Exod.*28.36.

This high-flowne Eagle was pleaſed to ſtoope ſo low, as to catch flyes, namely, to vſe ſome notes of mine vpon this Text, as his owne, without any alteration in ſubſtance, ſauouring of his owne induſtrie, ſauing what hee was pleaſed to imploy his memorie in. I owne them no longer; as *Fidentine* the Poets ſcroll, ſo hath hee made them his owne enough. I wondred, I confeſſe, a man of his Seraphicall ſpirit vnder-taking maintenance of ſuch paradoxes againſt receaued iudgement of the whole Church of God, would moue in ſo low a ſpheare, as to take me with him in his walke, and to plow with my Heyfer: more, to ſee him ſo *ſyllabicè* preaching mine other notes, and ſcoffingly reiecting the receiued Diſtinction of *infallible* and *charitable* iudgement, as ſauouring of ignorance, and hauing no footing in the Word of God.

To the queſtion mine anſweres were theſe: firſt, there is one reaſon of *ſingular perſons*; another of *entire Congregations*: of ſingulars, all we haue, is a probable coniecture; yet of entire Congregations, where the Word is ſettledly preached and preuayleth, might *Paul*, may wee indefinitely ſay, *they are elected*; giuing the whole denomination of the better part, becauſe it is more then probable, where God will haue his Word powerfully preached, there hath he ſome people, [i] *a tenth*, at leaſt, *that ſhall returne.*

i *Iſai.*6.13.

The ſecond Anſwere was, in termes ſomething differ-

rent

rent from the diſtinction of Iudgement, of certaintie, and Charitie, ſcoffed at by this man; yet in ſubſtance all one. Of perſwaſion in this kinde there are two degrees: the one infallible, the other morall or coniecturall. Infallibly, except by ſpeciall Reuelation, as [k] ANANIAS *had for* PAVL, none knowes the election of another: Coniecturally, according to euidences, which Charitie is bound, in ſuch caſe, to follow, wee may haue perſwaſion of other mens election. And ſuch I then reſolued to be that knowledge *Paul* here profeſſeth: how truely wee ſhall afterwards heare.

k *Act.9.15.*

Let vs now, firſt, ſomething more fully explaine the termes of the Diſtinction. Secondly, enquire, whether it haue ground in the Word of God. Thirdly, afterwards of whether ſort, in likelihood, this of *Pauls* was. For the firſt: Infallible certaintie vſually we call that, *Cui non poteſt ſubeſſe falſum*, wherein a man cannot be deceiued. Charitable or coniecturall, that wherein it is poſſible to erre and be deceiued. In both kinds wee muſt remember to diſcerne betwixt the thing whereof the certaintie is, and the certaintie it ſelfe. The thing whereof the certaintie is, is the Propoſition whereto the Aſſent is giuen. The certaintie, the Aſſent it ſelfe. Neceſſarily muſt theſe be diſtinguiſhed: for it is poſſible to be vndoubtfully and fully perſwaded euen of what is falſe: as *Paul* was vndoubtfully *perſwaded*, that he [l] *ought to doe many things againſt the Name of Chriſt*; his perſwaſion was certaine, in reſpect of the Aſſent, yet the thing vtterly falſe. And euen in iudgement of charitie, there may be a firmeneſſe of perſwaſion, and aſſent, though no truth in the Propoſition aſſented vnto. Infallible certaintie implyes both theſe: firſt, *firmeneſſe* and fulneſſe of *aſſenting*. Secondly, *certayne* and neceſſarie *truth* of that which wee are thus firmely perſwaded of. That of Charitie, may imply ſome firmeneſſe of perſwaſion, imports not certayne and neceſſarie truth of that whereof the perſwaſion is.

l *Act.26.9.*

Certitudinem { *Subiecti*, *Obiecti*.

Whether

Whether this Diſtinction hath any footing in the Scriptures, is the next inquirie.

The firſt member is acknowledged by the Antagoniſt, Let vs ſee whether the other may not find footing there. They *denie the Lord that* [m] *bought them*, and bring vpon themſelues ſwift damnation: after what iudgement ſpeaks S. *Peter*? of infallibilitie, or of charitie? I know, the man is as much abhorrent from that Diſtinction of ſufficiencie and efficacie of Chriſts death, as from this, of infallibilitie and charitie in point of iudgement. I preſume alſo he holds, that none of Chriſts redeemed are damned: yet of ſome damned, ſaith *Peter*, the *Lord bought* them, expreſſing that perſwaſion, the Church had of them before their Apoſtaſie. Where grounded? but on that rule of Charitie, [n] *to beleeue all* good *things* of others, in whom wee ſee no euidence of the contrarie. Compare *Act.* 8.13. *Heb.* 10. 29. the ſame *Peter* expreſſing the ordinarie meaſure of certaintie we haue of other mens ſinceritie, vſeth a word, importing, though not want of firmeneſſe of his perſwaſion, yet poſſibilitie of falſhood in the thing. *By* SILVANVS *a faithfull Brother to you*, ὡς νομίζω, [o] *as I ſuppoſe.* And reaſons he had enow ſo to ſuppoſe, The man hauing ſo largely approued himſelfe to the Church of God: only, becauſe in the thing he might erre, a terme is ſelected, implying poſſibilitie of his erring in the perſon, yet ſufficiently expreſſing ſuch firmeneſſe of perſwaſion, as Charitie following outward euidences, might gather touching his fidelitie. Like, ſee *Philip.* 1. 6,7. *Collat.* wee haue ſeene the ſenſe of the termes; and in part the footing this Diſtinction hath in the Word of God.

[m] 2. *Pet.* 2. 1.

[n] 1. *Cor.* 13. 5,7

[o] 1. *Pet.* 5. 12.

Of whether ſort was *Pauls* iudgement here profeſſed? Of infallibilitie, ſaith the vpſtart Prophet *Traske*; and thence is his collection: That one may know anothers election, or that one that is the Child of God, may infallibly know the regeneration of another: of whom, I deſire firſt to know the quantity of his Concluſion, whether

is it vniuerſally or particularly to be vnderſtood? may all know the election of all? or is it the priuiledge of a few? I purpoſe not to quarrell about his making election and regeneration all one; I will take his latter clauſe, as a limitation or explanation of the former; that his meaning ſhall be; the Elect, not before regeneration, but after, may know, the election of others, namely, after they are once effectually called: meanes hee all the Regenerate or ſome?

Certainly his reaſons conclude as well for all, as ſome: as well for weake Nouices, while they are weake, as for ſtronger men, that haue receiued his Spirit of diſcerning: euen theſe, be they neuer ſo weake, are *ſubiects of one Kingdome: Citizens of one Citie: Children of one Father: Seruants of one Houſhold: Members of one Body*: or if there be any other ſimilitude, more liuely expreſſing our neere coniunction in the body of Chriſt; as well agree they to Babes in Chriſt, as to ſtronger men: like ſay wee of the Commandements, *To put difference, to loue the brethren, &c.* ſo that his giddie diſciples need no longer hang on him as their Oracle, to know their election; for any Nouice in his Schoole, may as fully reueale to them, that their *names are written in the booke of Life.*

Truth is, it is neither generally, nor particularly true; but vniuerſally falſe; that any man, without extraordinarie reuelation, knowes the election of another.

Let vs heare his Reaſon; firſt, is from the neerenesſe that is betwixt vs; we are ſubiects of one Kingdome, Citizens of one Citie, Children of one Father: therefore one may infallibly know the election of another.

Obiect. They that are ſo neerly linked together as ſubiects of one Kingdome, branches of one Vine, members of one Body, &c. may infallibly know the election and regeneration each of other. But the elect regenerate are thus neerly linked together, *Ergo.*

Anſw. The Propoſition is vtterly falſe: this neerneſſe of our con-

coniunction is no ſufficient cauſe of infallible knowledge of election or regeneration; more then of the perſons, thoughts, ſpeeches, ſecret actions one of another. Why may I not as well reaſon thus?

They that are Citizens of one Citie, branches of one Vine, members of one Body, may know infallibly the perſons, names, ſecret actions, ſpeeches, thoughts, each of others.

But, the p *Spirits of the iuſt made perfect in heauen*, all Gods people diſperſed farre and wide ouer the face of the whole earth, are thus neerly linked together: therefore they may know the perſons, names, ſecret actions, ſpeeches, one of another. p *Heb.* 12. 23.

And ſo it ſhall no longer be true that *Iſay* hath, q ABRAHAM *knowes vs not, and* ISRAEL *is ignorant of vs*; nor need Papiſts any longer talke of a *ſpeculum Trinitatis*, or relation of Angels, or toyle themſelues to deuiſe a meane of conueying our prayers, mentall or vocall vnto the Saints departed; we haue all in a ſhort compendium, the *nighneſſe of the bond*; dead and liuing Saints are linked, as *members in one body*; therefore may know each others wants, thoughts, actions; as well I dare ſay by this Argument, as we, one the election & regeneration of another. Sir, let me know of you, ſith the Argument it ſelfe affoords not by any vertue in it, your Concluſion; How it is more auayleable to enforce knowledge of election, then knowledge of mens perſons, actions, &c. linked in this bond? or where you find Gods Spirit, declaring the vnion and communion with the Father, and Sonne, and one with another, inferre as you doe, that therefore wee may thus infallibly know each others election? The dueties of loue, compaſſion, r *communicating* gifts, &c. each to others benefit, I find in Scripture ſometimes inferred from this ground: the infallible knowledge of each others election or regeneration, I find no where enforced out of our neere coniunction. q *Iſai.* 63. 16. r 1. *Cor.* 12. & 14.

The second reason taken from predictions of Prophets: It was prophecied that the Elect regenerate should infallibly know each others election: therefore they may infallibly know each others election. That Consequence is firme.

Quest. But where haue we the Antecedent? *Ezech.* 44. *v.* 23. *They shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.*

Answ. But first, the man is deceiued in stiling this a prophecie: It is no *prediction* of what shall be, but a *prescription* of what should be, as appeares to any man comparing the *Vers.* 21, 22. Verses foregoing and following; as that they *shall marry no widdow, nor drinke wine, &c.* foretelleth nothing, but prescribes Lawes: whether to Priests of Iewes, or Ministers of the new Testament, or Pastors in the Church of the Iewes, in the time of their restauration, is questioned amongst Interpreters. Secondly, but the questions are, first, whether this discerning be betwixt *things* cleane and vncleane, or betwixt *persons* cleane and vncleane. Secondly, whether of cleannesse *Legall*, and *Externall*, or *Leiticall*; or of cleannesse *Internall* and *Morall*. Thirdly, if of persons cleannesse and vncleannesse, whether of their *Actions*, or *State*. These things so different and various, as they are, should, mee thinks, not thus confusedly bee shuffled together: hee is not ignorant, I thinke (though ignorant enough) that there were of beasts [f] some cleane, some vncleane, as well in respect of sacrifice, as of priuate vse: for eating, wherein this *Iudas* lying Rabbin is become so curious, that he can reuiue the old ceremoniall prohibition against eating Swines flesh, and yet so cautelous for his owne skinne, that he, though an Hog-hater, yet is no louer of Circumcision. But to proceed with our Distinction, there was of persons likewise, an vncleannesse Leuiticall, by leprosie, flux, touching of a dead corps, and the like: if of this cleannesse and vncleannesse

[f] *Leuit.* 11. 13. 14.

of

of things, the Text be vnderſtood; what is the diſcerning hereof to the infallible knowledge of election? if of perſons, in reſpect of Legall and Leuiticall cleanneſſe or pollution; how toucheth this the queſtion? ſith theſe things might bee diſcerned by ſenſe; and the perſon legally defiled, might yet be regenerate; the perſon legally cleane, an vnregenerate Caſtaway.

But yeeld we it ſpoken of Miniſters, and people of the new Teſtament, in typicall termes of the Law; there is yet nothing inferring power of infallible diſcerning election or regeneration of others: we can teach the people what is true, what is falſe; what is orthodoxe, what hereticall; what pious, what impious in doctrine: what is holy, what vnholy; what good and euill in manners; and ſo teach them that they may infallibly iudge of theſe differences of things, the Scripture hauing preſcribed *a forme of wholeſome doctrine.*

But followes it thence that they may infallibly know each others regeneration?

In no caſe: yeeld it ſpoken of perſons; there is a cleanneſſe of the outward life; there is a cleanneſſe of the heart, as there is a [t] *filthineſſe of the fleſh, and ſpirit*; Idolaters, Fornicators, vniuſt perſons, &c. that are ſuch *habitually*, in their outward life, wee teach to bee vncleane: and to haue [u] *no part nor inheritance in the Kingdome of Chriſt, and of God*, while they are ſuch: yea particular acts of theſe foule ſinnes, make them vncleane, *quoad nos*, till ſuch time as they haue teſtified repentance; yet God forbid, wee ſhould thinke euery particular act of vnholineſſe, to euidence a nullitie of ſanctification. In like ſort where wee ſee the life outwardly reformed, care to depart from euery knowne euill, to doe euery good dutie of pietie, ſobrietie, iuſtice, charitie; though there be ſome intercurrent infirmities, we teach Gods people, to eſteeme them holy; but is this eſtimate ſo infallible, that they may not erre therein? or is the cleanneſſe of the outward life, an

t 2. *Cor.* 7. 1.

u *Epheſ.* 5. 5. 1. *Cor.* 6. 9, 10.

vndoubtfull euidence of the cleanneſſe of the heart in Gods ſight? and I wonder what other euidence, but the actions, this man and his Sectaries haue to iudge of regeneration by? which, if they may be ſo cunningly diſſembled, as no eye of man can exactly put difference twixt them, and the ſame in Iſraelites indeed; that alſo laid for ground, that *Salomon* hath, [x] *Thou only, O Lord, knoweſt the hearts of the children of men*; how is the diſcerning infallible, and ſuch as wherein we cannot be deceiued?

x 2. Par. 6. 30.

Queſt. His ſecond prophecie is that in [z] *Malachi*, *Cap.* 3. 18. *Then ſhall yee returne and diſcerne betweene the righteous and the wicked; betwixt him that ſerueth God, and him that ſerueth him not.* Therefore the regenerate Elect may infallibly know the election & regeneration each of other.

Anſw. And why not as well therefore, very Reprobates may infallibly know the election of others? for to theſe ſpeaks the Prophet that in reſpect of their promiſcuous enwrapping in common calamities, reſolued, *it was vaine to ſerue the Lord*, *Verſ.* 14, 15. A day ſhould come, when the Lord ſhould make it apparent to the eyes of very Caſtawayes and Atheiſts, that [y] *doubtleſſe there is a reward for the righteous, verily there is a God that iudgeth the earth*: then ſhould they change their minds and ſay, how euer they counted the life of Gods children madneſſe, yet now they ſee by experience in the day of the Lords retribution, *Light is laid for the righteous*, and *ioyfull gladneſſe for the vpright in heart*. Moſt and beſt Interpreters vnderſtand the place of the day of generall Iudgement: all conſent, that the people diſcerning twixt righteous and vnrighteous, are thoſe Atheiſts, mentioned *Verſ.* 14. and the thing they ſhould diſcerne, the *happy eſtate of Gods children, and their felicitie*, not directly their election and regeneration. Good Sir, if yee haue not by ſingularitie quenched all feare of God in you, *tremble* thus to play with the Scripture, and *to peruert* it to your *owne*, and other mens *deſtruction*.

y Pſal. 58. 11.

The

The third reaſon as hee cals it, from the leſſe to the greater, If we can know common Graces, then much more true Graces. But common graces wee may know. *Ergo.*

Mallem CERBERVM *metueret, quàm hæc tam inconſideratè diceret*: I had rather this man were affraid of a roſted Pigge, then that hee ſhould prate thus idlely. It ſeemes hee hath heard of ſome ſuch logicall Argument; but trow you, if he were examined, he knew how it proceedes? is your compariſon of things, or probabilitie? a Barbarian, I dare ſay, I am vnto him. Heare a reaſon caſt in the ſame mould: If a weake Nouice may know the *principles* of the *beginnings of Chriſt*, then may he know the deeper Myſteries of Faith. If he be fit for *Milke*, much more for *ſtrong meate*. Negatiuely your Argument would follow well: If you vnderſtand not points of Catechiſme, much leſſe profounder points of Faith. *Anſw.*

Compare you the probabilitie, and veriſimilitude of the two; then know; it is not leſſe, but more likely, you ſhould diſcerne common Graces, of knowledge, vtterance, tongues, &c. then thoſe ſpeciall, that accompany ſaluation: there being more meanes in your Diſciples to manifeſt, in you to diſcerne thoſe, then theſe. Their knowledge, by their tongue or pen you may iudge of; the ſincere motions of their hearts, in Faith, Loue, Obedience, except the ſearcher of hearts bee pleaſed to vnlocke vnto you the cloſet of their deceitfull hearts, you cannot poſſibly diſcerne. Fourth Argument: we are commanded to put difference: therefore wee may infalliby know the Regeneration and Election of another: for it is written, Of *ſome haue compaſſion making a difference*, *Iude* 22.

How dare you thus dally with the Word of GOD? The Saints are exhorted, in recouering the ſeduced by Hereſies, to weigh the qualitie of the offence; and thereto to proportion their proceedings in admonition, cenſures, *Anſw.*

sures, and the like holy meanes of restoring them that are fallen; If by infirmitie any had beene ouertaken, such they should restore in the spirit of Meekenesse and Mercie. Those that more wilfully had withdrawne themselues, and bewrayed more obstinacie, should taste more rigour. Is not the conclusion soundly inferred? therefore the regenerate may infallibly know the regenerate. The difference Saint *Iude* speakes of, is in the quality and degree of offences; not of election or reprobation of the persons.

Obiect. Fift reason; others in former times knew infallibly the regeneration and election of others; as *Paul* professeth of *Timothy*, *Epaphras*, Hebrewes; therefore may wee.

Answ. How handsomely might this man by this Argument prooue himselfe some mirabilarious Wonder-worker, Prophet, or Apostle? There haue bin that haue wrought Wonders, [z] *stopt mouthes of Lions, quencht violence of fire*, fore-told things to come; and why not this man and his Disciples? But to the point; when you will reason from place of equals, you must make your termes equall. What *Paul* knew, not euery one can know; except hee haue *Pauls* gifts, meanes, in *Pauls* measure. For *Timothy*, there [a] *went Propheſies before of him*; PAVL had his reuelation. For Hebrewes, he professeth no infallible knowledge, but a *charitable* [b] *perswasion*: and the like is to bee thought of *Ephaphras* and *Onesimus*. And dare you challenge like measure of discerning with Apostles?

z Heb. 11. 33, 34

a 1. Tim. 1. 18.

b Heb. 6. 9.

Argument. 6. Those whom we must loue feruently, wee may know certainly; you meane to bee elected and regenerate. But The Regenerate we must [c] *loue feruently*; therefore wee may know them to be such infallibly.

c 1. Pet. 1. 22.

Answ. The proposition is false, there being no necessitie of infallible knowledge to the procurement of feruent loue. *Dauid*, I trow, loued him well, that he made *his familiar*, [d] *to whom hee imparted his Counsels*; neither will I doubt, but

d Psal. 55. 13, 14

but the linke of his affection was Grace appearing; knowing not his preſcript only; but his [e] *profeſſed practiſe.* Yet had no infallible knowledge, I thinke, of his Election and Regeneration, againſt whom he vtters ſuch [f] *dire imprecations.* Perſwaſion of ſanctitie ſufficiently, procures feruencie of affection, though there bee no infallibilitie of knowledge.

Laſtly, hee neuer finds mention of any that fell backe, of whom beleeuers were well perſwaded.

I muſt not bind him to forme; nor need I; ſith his Arguments faile all in the matter: what ſay you of *Simon Magus* the Patriarch of Heretikes? I ſhould thinke *Philip* well perſwaded of his faithfulneſſe, to whom hee [g] *miniſters Baptiſme* the ſeale of the Couenant; the pledge of remiſſion of ſinnes: whom he permits to continue and companie with him. What of *Nicholas* [h] the *Proſelyte of Antioch*, choſen by common conſent of the Church, to an office requiring moſt fidelitie: Yet Authour of that [i] *Sect of Nicolaitans*, which the Lord *profeſſeth to hate?* What of *Demas*, [k] reckoned vp by *Paul*, amongſt the wel-wiſhers to the Church of God, and his fellow-labourers forſooth, we muſt proue that *Paul* was wel perſwaded of him? Goe to; he numbers him amongſt thoſe of whom he was well perſwaded, *Marcus*, *Ariſtarchus*; *Lucas* that only abode with him in his trouble, commends him to the Churches reſpect, by the ſame Epithete hee giues to the reſt. And we may not thinke hee would labour to procure him reuerence and reſpect with Gods Church; of whom himſelfe was not well perſwaded. And of Maſter *Traskes* concluſion and reaſons, thus far. The ἀντίγραφον of his Sermon notes is extant with mee, imparted by an honeſt Gentleman, to whom after the preachment hee was pleaſed to commend this Iewell of his fancie.

It will bee wondred perhaps, I ſhould beſtow this paines vpon a man ſo illiterate, and in a point ſo ridiculouſly

e *Pſal.26.4,5, & 101.4.*

f *Pſal.55.15.*

Obiect.

Anſw.

g *Acts 8.13.*

h *Acts 6.5,6.*

i *Apoc.2.15.*

k *Philem.24.*

louſly abſurd. This is mine Apologie. Euen his ſpeech, they ſay, frets like a Gangreene, and increaſeth to more vngodlineſſe, in that giddy multitude, whoſe ſtile it will euer be; to be conſtant *in leuitate ſua.* Such Whirligigge Weather-cocke braines there are amongſt them, ſo childiſh in vnderſtanding, that they are wherryed about with euery blaſt of vaine doctrine. Beſides, I heare, that euen of ſuch parties amongſt vs, Papiſts haue taken notice ſo farre, as by them to make our Church odious through multiplicitie of Sects: the traſh of Traskites is caſt as dung into the face of our Church; that neuer yet tooke notice of their Fanaticall Iudaicall Authour, except* condignely to puniſh him. Laſtly, who knowes whether God may bee pleaſed to giue him repentance and ſight of his errour by this meanes, before hee be too farre intangled in the ſnare of the Deuill?

* This inſolent Sectary hath lately (ſince the writing this Treatiſe) receiued, for his outragious behauiour, publike ſtigmaticall puniſhment.

Our concluſion is this: *No man, except by extraordinary reuelation, can infallibly know the Election or Regeneration of another.* Our Reaſons theſe:

First, The meane wee muſt follow in iudging of other mens election is not infallible. Therefore our knowledge cannot bee infallible. The *medium* whence wee gather, whatſoeuer good opinion or perſwaſion of others, is, their actions materially good, their conuerſation outwardly holy, their hearts, I trow, wee ſhall leaue to him, that ſtiles himſelfe the *Lord that* [1] *ſearcheth the hearts and tryeth the reines.* If then the Acts of ſanctitie be all wee iudge by, how may wee call our iudgement infallible; there being no act that can poſſibly runne into our ſenſe, but may proceede from a man of the holloweſt heart?

1 *Apoc.*2.23.

Secondly, Infallible knowledge of Regeneration preſuppoſeth as infallible knowledge of the Motiues, Grounds, Intentions of the actions of obedience, in the performers: Theſe being the principall differences diſtinguiſhing Regenerate mens actions, from their counterfeits in Hypocrites and Ciuilians. Suppoſe thus; To

acts

acts of Righteouſneſſe can be concluded to iſſue out of a ſanctified heart, that flow not from [m] *the loue of* GOD; conſcience of the Commandement; deſire and intention to [n] *glorifie God*; tell me, if you can, whither your *Herculeſ*, or any other of your Sect, praying with their Centaures voyce, and tumbling out in Prayer what euer comes into their Budgets, doe it to glorifie GOD, or to whine Prayſe from men?

m 2.*Cor.*5.14.

n *Mat.*5.16.

——*Et eris mihi magnus* APOLLO.

Thirdly, To know our owne Election and Regeneration is difficult: therefore to know other mens impoſſible; [o] *Giue diligence to make your Calling and Election ſure*; It is a taske of much toyle and paines; ſuch diligence elſe had not beene enioyned by the Apoſtle, [p] *Proone your ſelues whether you bein the faith; examine your owne ſelues*; hee doubles the exhortation to intimate, that its not a ſingle ſearch will ſerue to procure aſſurance: and weigh but theſe Reaſons: Firſt, our willingneſſe to bee deceiued, and flatter our ſelues, in nothing more, then in our ſpirituall eſtate. Secondly, the ſmall meaſure of Grace comparatiuely to the maſſe of corruption dwelling in our members. Thirdly, that counterfets of ſauing Grace approching ſo neere the nature of it. As to diſcerne a graine of Muſtard ſeed in a heape of chaffe, or in a maſſe of other ſeeds neere of kin vnto it, ſo difficult is it to diſcerne grace in our owne hearts. Fourthly, the whole bodie of ſinne muſt be mortified, euery member of the old man mortified in a meaſure. [q] All graces accompanying ſaluation in their number, though not in their degree, complete, muſt be had, and diſcerned to be had of him that will be ſure of his Election and Calling. Fiftly, to which if we adde conſideration of our partiall declinations, frequent interruptions of the exerciſe of Gifts receiued, the ebbing and flowing of Grace in our hearts, together with the experience of all Gods Children, that are truely ſuch: wee ſhall ſee it is no idle mans imploy-

o 2.*Pet.*1.10.

p 2.*Cor.*13.5.

q 2.*Pet.*1.5,8,9

ment,

ment, to procure and maintaine aſſurance of his owne Election. And ſhall we thinke it ſo eaſie to diſcerne another mans? The taske is eaſie, if Maſter *Traske* ſay true; permit we our ſelues to the inſpection of him or his diſciples, we ſhall preſently attaine that aſſurance, that with ſo many ſighes and grones, and ſtrong cryes and teares, we ſcarce at laſt procure in any meaſure of infallibiltie or vndoubtfull certaintie.

Fourthly, Conſider the manner of aſcending to aſſurance of Election and Saluation, wherein I may iuſtly ſuſpect, theſe men are yet vncatechized, the concluſion will eaſily appeare. It is by diſcourſe; the ground whereof GODS Spirit ſayes downe in Scripture in generall Propoſitions. The aſſumption is made by our owne ſpirits aſſiſted and ſanctified by the Spirit of God: Suppoſe thus: [r] *They that are led by the Spirit of God, are the Sons of God, and heires annexed with Chriſt.* I am led by the Spirit of God: I therefore a Childe of God and Heire of Saluation, in like ſort. *Chriſt is* [ſ] *Authour of Saluation to all that obey him*: I obey him, therefore to mee is Chriſt Authour of Saluation.

r *Rom.8.14,17.*

ſ *Heb.5.9.*

The propoſition we are aſſured of *certitudine fidei*, the aſſumption, only *certitudine experientiæ*, out of that taſte we haue had of Gods goodneſſe, and experience of his Spirits power in ſanctfying vs. Can I feele, and experimentally know the impreſſions of Gods Spirit on another mans heart? taſte I the ſweetneſſe another feeles in Gods infuſion of his loue into his heart, by the Holy Ghoſt giuen vnto him? Is my Conſcience witneſſe of GODS wayes to another mans ſoule, or of the actions of another mans heart? If not, where is mine infallible knowledge of another mans Election and Regeneration? That [t] *Manna is abſconditum*: that is, ſaith an Ancient, the ſweetneſſe felt of Chriſts dwelling in the ſoule, is not ſeene of any, but felt of the Eater; the *name on the white ſtone none knowes but hee that receiues it*: the bene-

t *Hoſe 2.17.*

benefit of adoption is not knowne but by experience.

Fiftly, I would now tell him out of *Ieremie*, how [u] *deceitfull the heart of man is aboue all things: who can know it?* but that hee hath foreſtalled mee; profeſſing that in this iudgement he hath not to do with the heart, but with the Spirit that ſanctifieth the heart. But, Good Sir, will you diſcerne ſo infallibly the Spirit ſanctifying the heart, and not ſee the heart he ſanctifieth? *fidem tuam.* No, that is not the meaning; But this knowledge hee receiueth not from mens hearts; but from the Spirit that ſearcheth the hearts and tryes the reines. From the Spirit? I demand ſpeaking to him in the Word, or by ſecret inſpiration? *Non redoles, ſed oles.* I aſſure you, you ſmell ſtrongly of the Euthuſiaſme of Anabaptiſts & Familiſts, the fathers of your Faction. And of the queſtion thus farre: It remaines now to bee enquired whether *Paul* ſpeakes after Iudgemēt of infallibility; & not rather of that of charity.

u *Ier.* 17. 9.

Of that of Charitie only, was and is my reſolution: The Reaſons theſe: The certainty and firmeneſſe of perſwaſion expreſſed in the terme of knowledge, he extends to all in this Church of Theſſalonica: for for them all he giues thankes, *Verſe* 2. And was his perſwaſion ſo infallible of all in this Church? A ſtrange Church, viſible was in this Citie, and ſuch, I dare ſay, as the earth neuer yet affoorded, ſince men were multiplyed on it; wherein was no [x] *Chaffe* mingled with the *Wheate*; no [y] *Tares* amongſt the *good Corne*. *Nunquid in agro dici poteſt, quid paleis ad Triticum, quando eadem radice portantur? Nunquid in area, vbi pariter triturantur? Sed vtique in horreo, quid paleis ad Triticum*, ſaid Saint *Auguſtine* ſweetly? The priuiledge of Heauen it is, as of Gods Granarie to receiue Wheate only without Chaffe; In the Field they grow together; in the floore, they are threſhed together; the ſeparation is not made till they come to the Granarie. In the Arke was a *Cham*, in *Abrahams* Family an *Iſhmael*; in CHRISTS Schoole amongſt the

x *Mat.* 3. 12. & 13, 26.

y *Aug cont. Epiſt. Parmen. lib.* 13. *cap* 3.

z *Iob.6.70.* the *twelue*, z *a Deuill incarnate.* Let him beleeue that liſts, in Theſſalonica there were none in the Church, but who were of it; and that *Pauls* certaintie of euery of their election, was infallible, not ſubiect to error.

If this reaſon perſwade not, that other will enforce. *Cap.3.5. Leſt the Tempter had tempted you, and our labour ſhould be in vaine.* It ſhould ſeeme then, he was ſomething fearefull of their Apoſtaſie, and iealous leſt that might befall them, that hee mentions to the Corinthians, that

a *1.Cor.15.2.* *they* a *had beleeued in vaine.*

Can wee thinke hee would feare the vtter Apoſtaſie of any whom infallibly hee knew to be elected? was hee to

b *Matt.24.24.* learne, trow we, that b *the Elect cannot poſſibly be ſo deceiued*; when as he teacheth ſo peremptorily, that

c *2.Tim.2.19.* c *foundation ſtands ſure*; and *the*

d *Rom.11.29.* d *gifts and calling of God are without repentance and reuocation?*

It remaynes then, that his knowledge here profeſſed, was probable only, not infallible.

If to any the terme ſeeme ſtrange, that a perſwaſion poſſibly erroneous ſhould be ſtiled knowledge; let him know, that it is an hyperbole not ſtrange in common language, or vſe of Scripture, to expreſſe ſettled and firme perſwaſions, though ſubiect to errour, in the name of knowledge, *Act. 3.17. I know that through ignorance you killed the Prince of life.* I know, that is, I am firmely perſwaded. *2. Cor. 9.2. I know the readineſſe of your mind.* I am perſwaded of it. Compare alſo *Phil.1.25. Philemon. 21. I know thou wilt doe more then I ſay.* Like here. By this time, I hope, it appeares this dreame hath no footing in this Text, nor in Truth, in any Word of God. I would now intreat the man and his diſciples, *per ſi quid charum aut ſanctum*; e If *there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the Spirit, if any bowels and mercies, not to make a rent in the* body of Chriſt,

e *Philip.2.1,2.*

f *Ephes.4.3.* but *to endeauour* f *to keepe the vnitie of the Spirit in the bond of peace:* who are you, or what your gifts ſo extraordinarie,

rie, that we ſhould imagine, God reueales to you what he conceales from all others? and layes open to your view the booke of Life, wherein are recorded the names of all that hee hath choſen to ſaluation? And what is the profit of this ſtrange doctrine? what the poſſible iſſues of it? except to breed ſecuritie, preſumption, proud [g] *iudging of ſecrets before the time.* Shall I ſay what I thinke, and not without ground? The man would ſeeme ſome-body in the Church of God; and hauing no gifts nothing extraordinarie, by odneſſe labours to make himſelfe famous. That withall let be added, there is no ſmall eye to profitable aduantage; who would not, as [h] *Magus*, with large money redeeme this power, to be able to diſcerne who are elected: who thinks gold deare to purchaſe aſſurance of his election and calling? They muſt therefore that will be his diſciples, take vp this croſſe; to keepe backe none of their temporalties from their Paraclete, as hee ſaid merrily, vpon paine to forfeit their election. What maruaile then if ſome beſotted ſilly women, and ſeruants, haue purloyned from their husbands, and robbed their maſters, to maintayne this Saint-ſeeing-Saint-making Saint?

g 1. *Cor.* 4. 5.

h *Act.* 8. 18, 19

To the ſeduced, I ſay as *Paul* in another caſe; Let [i] *euery one be aſſured in his owne mind.* [k] *Euery one proue his owne worke*, his owne heart, *ſo ſhall he haue reioycing in himſelfe, and not in another.*

i *Rom.* 14. 5.
k *Gal.* 6. 4.

Wee now proceed to enquire what profit this Text, without ſtrayning, affoords vs?

Obſer.

It inſtructs vs to this dutie from *Pauls* example; *In charitie to number them amongſt Gods choſen, in whom wee ſee, as much as man may ſee, the fruits and ſignes of election.* S. *Iohn* writing to a religious Lady, ſtiles her [l] *Elect*, becauſe he had *ſeene her and her children walking in the Truth: We are* [m] *perſwaded of you*, ſaith *Paul* to the Hebrewes, *ſuch things as accompany ſaluation*; ſuch hath beene *your worke and labour of loue*: yea in the middeſt of infirmities, wee ſhall

l 2. *Ioh.* 1. 4.
m *Heb.* 6. 9, 10.

shall see loue strayning to maintayne good opinion of election and sanctitie. *Paul*, though hee reproue the *dulnesse of hearing* in the Hebrewes, and blames *iustly their* [n] *slow proceedings* in knowledge, setting also before their eyes that [o] terror of the Lords iudgement vpon *Apostataes*, to stirre vp to profitiencie, yet still holds charitable opinion of them, as of people in state of saluation. So readie to [p] *beleeue all good things* of others, is Christian *charitie*, where it hath the least probabilitie to induce it.

n *Heb.*5.12.
o *Heb.*6.6.
p 1.*Cor.*13.7.

Vse.

Against this rule offend our Criticall Censors through ouer-much iealousie of others gracious estate; in whom, if too much rigour ouer-swayed not, they could not but see some probable tokens of election and regeneration. Of very Nouices and Babes in Christ, expecting like strength of grace, the same measure of reformation, and zealous practice, that they professe to feele in themselues; otherwise growing not suspicious only, but peremptorie, that they haue nothing in them sauouring of sinceritie: except sinnes strengthened by longest custome, be presently cast off; if but in particulars they bewray infirmitie; all other holinesse and gracious practice is but pretended only, and hypocriticall. Mee thinks they should consider, first, the beginnings of grace are weake, yet may be true, and that in *Babes in Christ*, may be the Nature of the new man, though not so confirmed as in *stronger men*. Secondly, and should imitate him that [q] *quencheth not the smoking flaxe*; yea winkes at infirmities, and notwithstanding them, giues his children testimonie of sinceritie. Thirdly, cast backe their eyes to their owne estate, at first entrance into Christian practice; perhaps they might bethinke them of some sinnes strengthened in them by long custome, or naturall inclination, that haue *hung on fast, and pressed downe sore*. It is well, mee thinks, and much to be reioyced in, that we see them humbly submitting to reproofes; acknowledging, accusing, bewayling, striuing against such sinnes; such beginnings are in be-

q *Matt.*12.20.

beginners comfortable, enough to ſway charitie to a good opinion of them.

There may appeare in ſuch men ſinnes that may iuſtly cauſe an ἐποχὴ or ſuſpence of iudgement, if they be ſuch as wee call *vaſtantia conſcientiam*; but what euer may be preſumed to be but infirmitie, [r] *charitie will couer rather*, then raſhly cenſure of inſinceritie.

[r] 1. *Pet.* 4. 8.

Theſe few directions take notice of to order charitie in her iudgement: Firſt, meaſure no man by particular facts, ſeeme they neuer ſo foule, leſt thou condemne the [f] *generation of the iuſt*: *Particular falls argue weakneſſe, not a nullitie of ſanctification.*

[f] *Matt.* 26. 74.

Secondly, what euer may be imputed to infirmitie, preſume may ſtand with Grace: there is no deſtroying repugnancie twixt it and true ſanctitie, ſo as they may not ſtay in the ſame ſubiect.

Thirdly, there is *culpa lata* and *culpa leuis*: there are [t] *moates and beames*, [u] *Gnats and Camels*, if you commit ſinnes in compariſon: there are *leuiora delicta*: which Charitie allowes to be reproued as ſinnes, yet not to be cenſured as oppoſites to Grace.

[t] *Matt.* 7. 3. & [u] 23. 24.

Fourthly, be fauourable in ſinnes, firſt, ſtrengthened by ancient cuſtome. Secondly, naturall inclination. Thirdly, furthered to committing, by multitude of temptations and entiſements. No ſinnes ſhould be more cautionately watched againſt, more rigorouſly dealt withall by delinquents: nor gentlier handled in the cenſure of charitie.

Fiftly, meaſure no man by his ſtate and behauiour in paſſion: paſſions are violent, and haue made [x] the holieſt in their behauiour little leſſe then beſtiall. Thus farre of *Pauls* iudgement, and charitable perſwaſion of this peoples gracious eſtate. There follow the euidences, ſwaying him to this perſwaſion.

[x] See 1. *Sam.* 25

VERS. 5.

For our Goſpell came not vnto you in Word onely, but alſo in Power, and in the holy Ghoſt, and in much aſſurance, as yee know what manner of men wee were amongſt you for your ſakes.

THree of *Pauls* euidences ſwaying charitie to iudge them Elect, are here ſet downe: Firſt, the *power* of his Miniſterie. Secondly, the gift of the *Holy Ghoſt* connexed with it. Thirdly, the fruit of the Spirit; *full aſſurance of the Truth of the Goſpell*: witneſſes whereof, he makes their owne hearts, whereto he appeales for record.

Obſer. *The prudence of* PAVLS *charitie* is here worth our notice; *beleeuing nothing, but by euidence.* Inſtructing our charitie to like wiſedome *in iudgement*; to be *guided by reaſonable euidences*: inioyning vs to beleeue no more of others then probable euidence may induce vs: compare *Heb.6. verſ.9. 2.Ioh.1.verſ.4. Philip.1. verſ.6,7.*

y 1.*Cor.*13.7. It is ſaid indeed of charitie, y *It beleeueth all things*; is eaſie of beliefe, and readie to be perſwaded any good thing of another; yet is it not fooliſhly credulous, without reaſon, and againſt euidence, to thinke the profane holy.

When *Peter* ſaw in *Simon Magus* the ſignes of hypocriſie, all his charitie would not affoord him commendation of ſinceritie. *I perceiue*, ſaith hee, for all this flouriſh thou haſt made of Faith, z *thou art in the gall of bitterneſſe, and in the bond of iniquitie.* And *Paul* himſelfe, that by precept and practice ſo much commends charitie, and in charitie credulitie, yet ſticks not to ſay of *Hymenaus* and *Alexander*, they a *had made ſhipwracke of Faith*; for hee had no reaſon to beleeue Faith could bee

z *Act.*8.23.

a 1.*Tim.*1.19, 20.

bee there, where was no conſcience nor care of holineſſe.

It is a ſtrange kinde of charitie I haue heard of in ſome men; perſwaded, that though Pagans and Infidels ſhall be damned, yet not any Child of the viſible Church ſhall periſh: a ſtrange rule for charitie to walke by, in iudgement of Election; to bee borne in the Church is now become a marke infallible of Election to life: what is then become of that of IOHN BAPTIST? there is not onely *Wheate*, but [b] *chaffe in the floore*, whoſe portion is *vnquenchable fire*. It is not to be doubted, but the Children of the Church haue, ſome of them, [c] *greater damnation*, then many Aliens that know not God. *Vſe* 1.

b *Matt.*3.12.

c *Matt.*11.23, 24.

Secondly, not much vnlike is their errour and imprudence, that for outward conformitie ſake to workes of Religion, in like blindneſſe of loue, allow to thoſe they fancie, opinion of ſoundneſſe; yea, of zeale alſo for God. 2.

A religious zealous Gentleman, for a frequent hearer of Sermons, though in the meane time the tongue be raynted with common ſwearing, the body with foulеſt vncleanneſſe, the hands with violence and oppreſſion: I ſay not much of other things, but thus I thinke I may iudge: A common outragious ſwearer hath no ſoundneſſe in him of the feare of God. [d] *Sweare not at all*, ſaid the Apoſtle, leſt yee fall *into hypocriſie*: as if the cuſtome of ſwearing did caſt out all ſinceritie; and the ouer-much familiaritie with the Name of GOD in that kind, emptie the heart of all feare of his dreadfull Name, and made vs meere Formaliſts in Religion.

d *Iames.*5.12.

Thirdly, this alſo affoords vs iuſt Apologie, and anſwere to that vſuall imputation of cenſoriouſneſſe and raſh iudgement charged on vs by profaneſt men, when wee pronounce onely the ſentence paſſed by GODS Word vpon their actions: forſooth, we muſt, as *Abraham*, 3.

beleeue aboue hope: and iudge quite contrary to our euidence. We muſt beleeue the heart is chaſte, when the mouth fomes out nothing but filthineſſe, and ſpeech not to be named; we muſt thinke they haue faith of the firmeſt, that haue no knowledge, nay, deſpiſe inſtruction, that they are ſorry for their ſinnes, if they ſay ſo, though we ſee in them practice ſuch as *Salomon* ſpeakes of, *making ſports of ſins, and triumphing that they can do miſchiefe.* But hath not our Sauiour taught vs to iudge of the fountaine by the ſtreames? of the affections by ſpeeches and actions? [e] Can a *good tree bring forth bad fruit?* affords a purified heart, nothing but filthy and vncleane actions? Let good be good; euill, euill: And thus thinke, though Charitie be not cauſleſly ſuſpicious, yet neither is it fooliſhly blind.

e *Mat.* 12. 33, 34, 35.

The euidences themſelues now follow. Firſt, is the power of *Pauls* Miniſterie; *Our Goſpell was not in word only, but in power.* Their *Goſpell* they call metonymically their preaching of the Goſpell, as *Rom.* 2. 16. It is ſaid to bee *in word only*; when the ſound thereof rings in the eare, or at moſt reacheth to the vnderſtanding; working therein ſome literall notices and apprehenſion of the things taught: *In power*, when it pierceth into the heart, and preuailes withthe affections, ſo farre, as to worke a change of the whole man; and to [f] *transforme him into the Image of God.*

f 2. *Cor.* 3. 18.

This vertue and power of the Goſpell goes with PAVL *as a marke of Election*, is ſo queſtionleſſe, where *it preuayles to Conuerſion.* In the power and preuayling of GODS Word may ſeuen degrees bee diſtinguiſhed. Firſt, Conuincing. Secondly, Terrifying. Thirdly, Thorowly humbling. Fourthly, Delighting. Fiftly, Reſtrayning. Sixtly, Partially reforming. Seuenthly, Thorowly renewing.

Firſt, It is powerfull to conuince when it ſo farre preuailes with the Iudgement and Vnderſtanding, that the Hea-

Hearers cannot but confeſſe, it is true that is taught; and dare not open their mouthes to contradict it. Thus farre preuailed *Stephen* with *Libertines* and *Cyrenians*, by cleere euidence of Truth; that they were not able *to* g *reſiſt the Wiſdome and Spirit by which he ſpake.* And APOLLOS *mightily* h *conuinced the Iewes, ſhewing by Scriptures that Ieſus was that Chriſt.*

g *Acts* 6.10.

h *Acts* 18.28.

Secondly, To terrifie: when paſſing from the vnderſtanding to the Conſcience, it ſtrikes it with horrour and feare of wrath due for ſinne. So vertuall was the ſpeech of *Paul* a Priſoner, in the heart of his Iudge, *that hee* i *trembles to heare him treate of Temperance, Iuſtice, and the Iudgement to come.*

i *Acts* 24.25.

Thirdly, Thorowly to humble; when all k *high thoughts* of ſelfe-righteouſneſſe *are caſt downe:* and the guiltineſſe of ſinne feelingly acknowledged; men yeelding themſelues culpable of eternall condemnation; the iſſues whereof are l *perplexities*, and remedileſſe feares in ſome vtter and final deſperation, as we haue inſtance in m *Cain.*

k 2.*Cor.*10.5.

l *Acts* 2.37.

m *Gen.*4.13.

Fourthly, To delight; when the heart is affected with ſome kind of ſweete taſte and reliſh *in the good Word of God*, and is taken with ſome kind of reioycing and delight therein as we read of thoſe n *temporary beleeuers*; to whom may be added thoſe the Apoſtle ſaith, o *taſte the good Word of God.* Hence followes deſire ſomewhat eager to be farther acquainted therewith, till ſuch time as *perſecution ariſeth for the Goſpell.*

n *Mat.*13.20.

o *Heb.*6.5.

Fiftly, To reſtraine, when it becomes a bridle to withhold and curbe the head-ſtrong inclination to euill; ſo that corruption breakes not forth into ancient outrage; whether through feare of wrath conſcience is ſtriken withall; or p hope to partake the glorious recompence of Gods Children: or ſhame, in the Church of God to bee noted of impietie.

p *Heb.*6.5.

Sixtly, To reforme in part; when in ſome particulars it preuayles to worke obedience in poſitiue duties;

q *Mar.6.20.*

as q HEROD *in many things heard* IOHN *Baptist.*

Seuenthly, In none of these degrees finde wee the pledge of Election; euen Cast-awayes haue thus farre felt the power of the Word. But when a man can say, his conscience bearing him witnesse through the Holy Ghost, the disposition of his heart is thorowly altered and changed, from Prophanesse to Holinesse; and that he hath so *seene the face of God, that* r *he is transformed into the same Image from glory to glory*; that man hath, if *Paul* could iudge, a pledge infallible of his election to life. *Si non solùm compungeris in sermone tuo, sed & conuerteris totus ad Dominum, iurans & statuens custodire iudicia iustitiæ eius; etiam adesse ipsum iam noueris, præsertim si te inardescere sentias amore eius.*

r *2.Cor.3.18.*

Bernard in Cantic. Serm.37. Ad locum.

It shall behooue vs, as many as desire to make our Calling and Election sure to our selues, to inquire whether in this degree we haue felt the Word of God powerfull in our soules. It is something, when we can say, wee haue felt the terrors of the Lord in the Conscience; something, that we haue beene humbled and pressed with the burthen of our sinnes; something, that wee feele corruption restrayned, our liues though but in part reformed; If there Grace make a period, thus farre yet it aduantageth men, *vt mitiùs ardeant*: But of thy Saluation, and Election to life, thou hast no full euidence, till thou hast felt Gods Word powerfuil to change and renew thee, after the Image of him that created thee.

And that is the thing intimated in the next particular. *And in the Holy Ghost.* There be that conceit the Apostle to vnderstand the extraordinary gifts of the Holy Ghost, in Primitiue Church giuen by laying on of the Apostles hands, as those of tongues prophecie &c. *Chrysostome* and *Theodoret* better expound it, that gift of God, that worke of his Spirit, whereby they were borne anew and sanctified: For as touching those other gifts, though excellent & extraordinary, yet were they no euidences of Election,

Election, ſith many [f] *Caſt-awayes* haue beene partakers thereof: And as many of Gods Choſen haue beene without them. *The Holy Ghoſt* therefore vnderſtand, *renewing and ſanctifying them.*

[f] *Mat.7.22.23. Luke 10.20.*

This then let be obſerued as *an vndoubtfull euidence of Election*, from whence a man may conclude infallibly his owne choice to life, and charitably entertaine like perſwaſion of others: in whom he ſees probable euidences thereof. *When God is pleaſed ſo farre to magnifie the power of his Word in our hearts, as* [t] *thereby to ſanctifie vs*: implyeth not our Sauiour ſo much, when praying for it to his Father, he limits it to them onely, that according to Election of Grace hee had giuen him out of the World? and excludes the World? And what elſe meanes *Paul*, when he makes Regeneration as it were an actuall putting vs in poſſeſſion of Saluation? *He hath* [u] *ſaued vs by the waſhing of the new birth*, [x] *ſaued vs and called vs with a holy Calling*; by this Calling whereby wee are made holy, giuen vs poſſeſſion of Saluation in the beginnings thereof.

[t] *Iohn 17.17.*

[u] *Tit.3.5.*

[x] *2.Tym.1.9.*

Obſer.

Vſe 1.

The more ſtrange is that concluſion maintayned by Papiſts and others, that Sanctification is incident into very Reprobates; that Caſt-awayes as well as GODS Choſen are partakers of the renewing of the Holy Ghoſt.

Mee thinkes then it muſt bee, they are *truely and really vnited vnto Chriſt*; for how elſe partake they his Spirit to ſanctifie them? Are they ſanctified that haue not his Spirit? or haue they his Spirit that are not members of him? or elſe is it true that Sanctification is a priuiledge peculiar to the Elect? Thus thinke; other Graces as illumination, &c. they may partake that are not knit vnto Chriſt, [y] a *diſpoſition* to Sanctification may be vouchſafed vnto them: they may haue it *in fieri*, not *in facto eſſe*. The truth or rooted ſoundnes thereof, how can they partake? ſith they partake not the [z] *Oyntment of our* AARON,

[y] *Heb.6.*

[z] *Pſal.133.2.*

RON, that are ſcarce his excrements; nor ſo neere him as *the skirts of his clothing*. And if any paſſages of Scriptures ſeeme to ſound another way, and to terme them [a] *ſanctified*; they meane, Firſt, ſacramentally. Secondly, or putatiuely. Thirdly, or at moſt by way of diſpoſition.

a *Heb.*10.29. *Heb.*6.4,5.

2. This Ground therefore let vs hold firme, that truth of Sanctification fals into no Reprobate; is the peculiar priuiledge of Gods Choſen. Can wee thereout aſſume; that we are ſanctified? the concluſion will follow firmely, therefore we are elected. The maine difficultie ſtands in diſcerning our Sanctification; And is made ſo much the greater, by things ſo like and ſo neere of kinne vnto it, that without exact skill it is hard to cut a difference. Two things there are eſpecially, *Cognatæ ſanctitati*. Firſt, is Ciuilitie, or as we commonly terme it, ciuill honeſtie: The ſecond, Grace reſtrayning. It may bee they differ only as the cauſe and the effect; Ciuilitie, as ſome thinke, being the fruit of reſtrayning Grace: let vs yet diſtinctly inquire of them, and their difference from true Sanctitie.

Betwixt Ciuilitie and Sanctification obſerue theſe differences.

Firſt, Ciuilitie is oft wrought by meere morall education according to naturall principles, without any knowledge or ſo much as deſire to bee acquainted with the Word of God. So ſee wee many, following that rule of the Law of Nature; *What thou wouldſt not haue done to thee, doe not thou to others*, carefull of common honeſtie in matters of contract and traffique with men, liuing in obedience to Ciuill Lawes, reſtrayned from Drunkenneſſe, Whoredome, and the like Enormities; though vtterly vnacquainted with the Word of God.

Sanctification, though it incline to carefull obſeruance of the ſame duties, yet not by *Ariſtotles* Morall Precepts, but by [b] *the Word of God*. And this wee may boldly ſay, A ciuill Chriſtian obſeruing theſe duties without knowledge

b *Iohn* 17.17.

ledge of their Iniunction in the Word of God; is as farre from Sanctification as were Heathen Moraliſts; ſith they alſo out of ſome grounds performed like duties.

Secondly, If vſually it is obſeruable: Ciuilitie ſtayes, if not onely, yet principally in duties of the ſecond Table: where the light of Nature is cleereſt. For matters of Pietie, if any bee obſerued, it is but ceremoniouſly, and ſo farre as they tend to preſerue credit and eſteeme of moderate men, in thoſe ſocieties whereof they are members.

True Sanctity as conſcionably obſerues duties of c *Pietie*, as of *Iuſtice*, and *Charitie*, and is as carefull to giue d *vnto God the things that are Gods, as vnto* CÆSAR, and Neighbour what belongs vnto them.

c *Tit.*2.12.

d *Mat.*22.21.

Thirdly, Ciuilitie ſtayeth for moſt part in Negatiues, in abſtinence from euill, thinkes it Charitie enough, not to impaire the wealth of the Neighbour; though his eſtate be not ſupported by any worke of Liberalitie and Mercie.

In Religion, ſufficient it ſeemes to profeſſe diſlike of Poperie, though they bee vtterly ignorant in Rudiments of Orthodoxe Faith, & grounds of pure worſhip of God.

True holineſſe teacheth not onely e *to eſchew euill, but to doe good.* And though it know Abſtinence from euill a neceſſary branch of Chriſtianitie, yet hath learned withall, that *the life of true Vertue ſtands in action.*

e *1.Pet.*3.11.

Fourthly, Ciuilitie reacheth not beyond the outward man, the Phariſes principle is knowne, f *Adultery in the fact is onely forbidden*: that in the thought and affection free.

f *Mat.*5.

Sanctification goes ouer the whole of the whole man, the g *whole Spirit, and Soule, and Body is thorowout ſanctified.* And theſe are ſome differences twixt Sanctitie and Ciuilitie.

g *1.Theſſ.*5.23.

See if from the other Couſin, reſtrayning Grace wee may be able to diſcerne it.

First,

First, Restrayning Grace, if it bee onely restrayning, hath in it painefulneſſe; inward diſcontentment at the bridle, God puts into their mouthes. GODS Word *is Bands*; *his Law* [h] *as Cords*; as ſtomakefull Horſes are kept in with the bridle, yet ſome at the Bit, that reſtraines them: So

h *Pſal.2.3.*

The heart truly ſanctified, is deſirous to be reſtrayned; yea, if it were poſſible, to haue inclinations to euill vtterly aboliſhed. This they *count their miſery*, not that fleſh is bridled, but that it hath ſo much libertie [i] *to rebell againſt the Law of the minde.*

i *Rom.7.23.*

Secondly, Men restrayned only, not ſanctified, deſire to extend their libertie as farre as poſſibly may bee, with any colour or ſhew of lawfulneſſe, the thing once yeelded lawfull, they ſeeme niceties not to be ſtood vpon, to enquire after expediencie, or with what limits and bounds they are lawfull in action. Thoſe Scriptures and Preachers pleaſe beſt, that ſeeme moſt to promiſe and permit Libertie.

A man truely ſanctified, chooſeth rather [k] *to ſubſiſt within his bounds*, then in any degree to exceede limits of lawfull Libertie: And is of his mind that ſaid, It is better to liue where nothing, then where all things are lawfull.

k *1.Cor.6.13.*

Thirdly, No ſmall difference ariſeth out of the Grounds of their abſtayning from euill, which in the reſtrayned, are feare or ſenſe of Gods wrath; of Magiſtrates Sword, Infamie and the like. Sometimes, ſome one Maſter-luſt which they deſire to feed; are loth to croſſe, for whoſe ſake they curbe their other inordinate affections, that they breake not out into outrage, as *Auguſtine* ſaith, the ancient Romans were reſtrayned from Intemperance, Iniuſtice, Couetouſneſſe, by that infinite Luſt they had after glory and large Dominions; *Cæteras cupiditates huius vnius ingenti cupiditate preſſerunt.*

Aug. de Ciuit. Dei. lib. 5. cap. 12.

The ſanctified man eſchewes euill, becauſe it is euill, and

and diſpleaſing vnto God, whoſe loue hee hath had ſo plentifull experience of: he *feares the Lord and his* l *goodneſſe: trembles* at his offence *becauſe* m *of his mercy*: The loue of Chriſt, as it after a ſort conſtraynes to ductie, ſo reſtraynes from euill.

l *Hoſ.* 3. 5.
m *Pſal.* 130. 4.

Fourthly, the reſtrayned, when meanes of reſtraint are once remoued, grow licentious, none more, as longing to quench their long thirſt after euill: when n *there was no King in Iſrael*, and the people left to doe, *euery man what ſeemed good in his owne eyes*, then fall theſe bridled hypocrites, to vnbridled luſts, *Sodomie, Idolatrie, what not?*

n *Iud.* 17. 6. 18, & 19.

The ſanctified are a law vnto themſelues, as ſome expound the place. *The Law is not giuen* o *to the righteous*; he needs it not as a bridle by the terrours of it, though as a Directer by the Doctrine. Theſe are ſome helps to diſcerne truth of ſanctification, from the counterfaits of it in Ciuilians, and men reſtrayned.

o 1. *Tim.* 1. 9.

There is annexed hereto a ſecond effect of their Miniſterie and power thereof; their full aſſurance, their *much full aſſurance*: Whereof? of the diuine Truth of the Goſpell taught them, by *Paul* and his Aſſociates. They make it of two ſorts, firſt, generall: ſecondly, particular, of whether the Text muſt be vnderſtood, is a queſtion. I thinke of both.

Where the queſtion is, whether this vndoubtfull and full aſſurance of the Truth of the Goſpell be peculiar to Gods choſen: Thus I thinke wee may reſolue, by diſtinguiſhing the degrees of the minds aſſent in this kind, thus they are; the firſt is called commonly *Suſpicion*, more fitly *coniecture*: a lighter inclination and propenſion of the mind to the Goſpell, as poſſibly or probably true: the ſecond, *Opinion*, wherein the mind is ſtrongly ſwayed to thinke it true, but not without ſome feare of the contrarie. Thirdly, the third they call *Faith*; a firme and vndoubtfull perſwaſion of the Truth of the Goſpell: which alſo hath its latitude: not only in the point of adherence, but

but in this of assent. Here we reade of πληροφορία, much fulnesse of assurance; in other places of an ὀλιγοπιστία, *little faith.* Thus I thinke: Though the minds of Castawayes and vnsanctified men, may be possessed with settled opinion of the Gospels Truth, and so conuinced thereof that they are not able reasonably to contradict it; yet that p *riches of assurance of the vnderstanding to the acknowledgement of the mysterie of Christ*, is peculiar to Gods chosen. I may erre, but these reasons sway me: first, It is wrought by q *experience and sense* of the truth thereof. Secondly, imparted by *the Spirit* of God: r It is *the Spirit which testifieth, that the Spirit is Truth.* Thirdly, the fruit of it, me thinks, euidenceth it, to wit, *firme adherence and cleauing to the goodnesse* apprehended in that Truth, such as that no violence of persecutions is able to remoue.

p Col. 2. 2.

q Phil. 1. 9.

r 1. Iob. 5. 6.

As touching that other, which they call particular, it is so peculiar to Gods chosen, that no Reprobate partakes in it: to *riches and much fulnesse of assurance*, few euen of Gods children ascend.

To further vs to that generall full assurance, these are helps affoorded to Gods children: first, the solid s *comfort and consolation* this *Gospell affoords the conscience*, pressed with sense of Gods wrath due for sinne. Secondly, that rauishing of the affections to loue of this Truth, so strange and supernaturall, that whereas there is scarce any antipathie in nature greater, then that betwixt t *mans heart* in nature, and *the Word of God*; now a man is so affected with it, that the deerest bloud is parted withall, rather then the least jot of the Truth of the Gospell. Thirdly, that change so admirable it works in the whole man, from sinne to righteousnesse. These few Precepts of God, saith *Lactantius*, so change the whole man, and make him new, that you can hardly know him to be the same. A thing which Philosophie hath much laboured in, but could neuer atchieue. The vtmost their morall wisedome reacheth vnto, is this, it hides sinnes rather then remoues them;

s Rom. 15. 13.

t Rom. 8. 7.

Lactant de falsâ Sapient. lib. 3. cap. 27.

them; *Sapientia eorum vt plurimùm efficiat, non exſcindit vitia ſed abſcondit.* Theſe effects of the Word of God, are more auayleable to worke this fulneſſe of aſſurance, then any teſtimonie of the Church, howeuer magnified by Papiſts; and to ſay truth, a great argument: but can an humane teſtimonie, being, firſt, variable: ſecondly, poſſibly erroneous, giue full ſatisfaction to the mind that doubteth? *Iudicent docti.* And of theſe euidences of election thus farre, out of *Pauls* appeale to his hearers hearts, for record of this Truth, occurres nothing, that I dare doctrinally deliuer to the Church of God.

VERS. 6.

And yee became followers of vs and of the Lord, hauing receiued the Word in much affliction with ioy of the holy Ghoſt.

ANother probable euidence which *Paul* followed in his charitable iudgement, is here expreſſed; and ſets forth their holy practice: The other before mentioned, were gifts of God ſeated in the heart; the manifeſtation of them is here explaned. The particulars are three. Firſt, their action, they were followers. Secondly, the patternes they imitated, vs and the Lord. Thirdly, the thing wherein they imitated, or as the words may be alſo conceyued, the Antecedent, or cauſe mouing them to imitation, *receiuing the Word*; which alſo is amplified and ſet forth to their commendation, by mention, firſt, of the cauſe naturally hindring, or oppoſite to receiuing the Word, *in much affliction.* Secondly, by the manner of it, *with ioy of the holy Ghoſt.*

From the coherence and ſcope of the Text, ariſeth this obſeruation. *It is ſomething ſauouring of Grace, and no leſſe then ſupernaturall, to turne the apiſh inclination of our nature* *Obſer.*

to

to imitation, to the conuerſation of the Saints, and to make choiſe of them for our patternes. The complaint is ancient in *Seneca*, that commonly men liue not *ad rationem*, but *ad ſimilitudinem*: And as beaſts, follow the droue of foregoers, *non quâ eundem eſt, ſed quâ itur*: plauſibly we thinke beſt, what is receiued by common conſent, and whereof we haue moſt examples; that error the Heathen noted, though the cauſe thereof he knew not, nor obſerued all: Through the vicious diſpoſition of our hearts it is come to paſſe, that the worſt examples haue our greateſt allowance, and good things therefore ſeeme euill, becauſe practiſed by good men. It argues ſome change of our hearts naturall temper, to chooſe out beſt men to be our precedents: Beſides, conſider we, firſt, the naturall [u] *enmitie betweene the two ſeedes*. Secondly, how [x] *diſpicable* the *perſons* of *Gods children* are in the eyes of the world. Thirdly, the common eſteeme of their holy courſes amongſt men in the fleſh, cenſuring them [y] *as madneſſe*. It muſt needes be acknowledged ſomething more then nature affoords, ſo farre to honour the Saints, as to chooſe them for patternes, and ſo to preſer in iudgement their conuerſation, as to addict our ſelues to walke in their ſteps.

Seneca de vita beata, cap. 1.

u *Gen. 3. 15.*

x *1. Cor. 4. 13.*

y *Sap. 5. 4.*

To which if we adde conſideration of the lot of Gods Saints, and the hard termes they vndergoe that vndertake their courſes, in contempt and other heauier [z] *afflictions*: It is apparently ſupernaturall to vow our ſelues their followers. What carnall man befooles not *Moſes* his choiſe, [a] *preferring* the *afflicted eſtate of Gods children before all the preferments* PHARAOES Court could afoord him? and who rightly iudging, confeſſeth not, *Grace wrought this wonder?*

z *2. Tim. 3. 12.*

a *Heb. 11. 25.*

He ſhall euer goe with me in repute of a Saint, that limits his life to the practice of ſuch precedents.

And were followers of vs, &c. In their fact conſidered apart, is obſeruable our duetie: Thus *to honour the Saints*

Saints liuing and dead, eminent in gracious practice, by following their holy example. Therefore ſaid IAMES, [b] *I take the Prophets for example of patience.* PAVL claymes to himſelfe this honor [c] *of imitation:* [d] *chargeth* Gods people to affoord it to their *Paſtors.*

b *Iam* 5.10.

c *Phil.*3.17.
d *Heb.*13.7.

The Lord hath dealt merciſully with vs, in prouiding vs all helps conuenient for our ſaluation. Two ſenſes there are of learning, *ſight and hearing*; they are neither of them without their meanes of inſtruction. As to our hearing he hath furniſhed vs with [e] *Paſtors, to feed vs with knowledge and vnderſtanding*, and giuen vs in our Temples, as to Iewes in Wilderneſſe, [f] *the voyce of Cryers, Prepare the way of the Lord*; ſo to our ſight hee hath laid open the booke of Scriptures, the great Booke of his Creatures, wherein the rudeſt may reade his [g] *power and wiſedome* in plaine Characters written; the practice of his Saints whoſe conuerſation wee may ſee, tracing out vnto vs the way that leads vnto life: therein prouiding, not only the honour of his eminent Saints: but our inſtruction and encouragement to ſanctitie, for theſe reaſons eſpecially: firſt, knowing how naturally we are addicted to imitation; and how examples more moue then words, as *Bernard* ſaid, *Validior eſt operis, quàm oris vox*: In this he would not be wanting vnto vs; that if wee will needes be imitating, wee may haue ſuch patternes, as ſhall not miſſe-leade vs into errour. Secondly, beſides, leſt any ſhould be with opinion of inſuperable difficultie in the dueties, diſcouraged; he hath ſampled vs with men of our owne mould, ſubiect to like infirmities, that in the harſheſt amongſt Chriſtian offices haue gone before vs: In ſo much that the duetie cannot be named, ſo harſh to fleſh and bloud, wherein his Saints haue not gone before vs. That I thinke may well be numbred amongſt the moſt difficult, [h] *to take vp our Croſſe and follow Chriſt.* Can wee name the Croſſe that ſome of the Saints haue not comfortably endured? It is hard, you will ſay, to part with goods: there were that

e *Ier.*3.15.

f *Matt.*3.3.

g *Rom.*1.20.

h *Matt.*10.38.

ſuffred

ſuffred that ſpoyle [i] *with ioy* : hard to exchange hopes of *aduancement for rebukes*. It is [k] *choſen* willingly by *Moſes*, and counted *honourable*. Too much to leaue Countrie, and Kinred, and Fathers houſe : Did not [l] *Abraham* ſo ? Hardeſt to leaue life, eſpecially by violent torments ? what death can we thinke of ſo full *of* [m] *ſhame, or torture*, but hath beene endured by the Saints of God ? ſo fatherly hath the Lord prouided for our benefit, in prouiding this honour for his Saints.

i *Heb.*10.34.
k *Heb.*11.26.
l *Gen.*12.1, 4.
m *Heb.*11.37.

Vſe 1.

This honour we willingly affoord the Saints, to make them our precedents, and patternes in holy practice, or if there be any other, of *due prayſe*, and [n] *commemoration* of their vertues. It ſufficeth not Papiſts ; but they ſtile vs ſacrilegious, becauſe we giue them not Gods honour of inuocation : though *Auguſtine* long ſince deliuered it for a rule : *Honorandi ſunt propter imitationem, non adorandi propter religionem.* And can they be more diſhonored by any meanes, then by being made Idols ?

n *Matt.*26.13. *Heb.*11.
*Auguſt. de vera Relig.cap.*55.

Iudge in your ſelues whether more diſhonor them; we by denying them Inuocation, which wee know, they deſire not ; or Papiſts, by refuſing imitation, which God hath allowed them. There neuer was Saint that practiſed rebellion, or attempted inſurrection vnder any pretence, againſt the Lords Anoynted. [o] *God forbid*, ſaith DAVID, *that I ſhould lay hand vpon the Lords Anoynted. Preces* and *lachrimæ* were wont to be armour for Saints, againſt Tyrants. Thoſe Saints were Nouices ; herein no precedents for our Catholikes : for following their examples they will be pardoned, and will make them amends by inuocation. It calls to mind their Predeceſſors the Scribes and Phariſes : forſooth, they would [p] *reedifie the Sepulchres of Prophets*, but yet were murtherers of the Lord of Prophets.

o 1.*Sam.*24.6.
p *Matt.*23.29.

2.

We are falne into an Age apiſh enough, and full of imitation : the choiſe of patternes I would Prudence might make. But that Argument from multitude, which *Seneca*

neca thought proued the thing naught, we count demonſtratiue for goodneſſe, and thinke our ſelues ſafe if wee follow the Droue, though it be *in præcipitia.* q *Great men,* ſaid ELIHV, *are not alwayes wiſe*: yet to our people they ſeeme good; beſt patternes to be reſembled. For Saints commended to our imitation, wee giue their practice the praiſe; admiring their ſanctitie, but preferring in imitation the impietie of the mightie.

Argumentũ peſſimum turba eſt, Seneca de vita beata, cap. 2.
q *Iob* 32.9.

Laudamus veteres, ſed noſtris vtimur annis.

Sarah commended to our womens imitation for r *modeſtie and grauitie in attire*, ſhall haue her commendation: But any light-skirt Dame, or Courtly *Herodias* ſhall rather be imitated. Faſhions in apparell, though neuer ſo forraine, and almoſt monſtrous, which nothing but faſhion can make vs thinke ſeemely, yet becauſe in faſhion with Gallants, Chriſtian women muſt follow. For ſhall they be ſingular?

r 1. *Pet.* 3. 4, 5, 6.

Bernard in his time to one ſo obiecting, *Hoc faciunt cum quibus habito*: I muſt doe as others or elſe be noted of ſingularitie; *Propterea, inquit, exi de medio eorum, ne aut in vrbe notabiliter viuas, aut exemplo pereas aliorum*: what doe you that profeſſe Gods feare in ſuch ſocietie, where either ſanctitie ſhall be counted ſingularitie? or examples of euill followed, drowne your ſoules in perdition? or why labour you not rather to draw them to your grauitie, then runne after them in vanitie? Let *them ſee your good works and imitate you*, at leaſt forget not whoſe Precept it is, s *Faſhion not your ſelues to this world.* And of their fact and their inferiour patterne thus farre.

Bernard.

s *Rom.* 12. 2.

It is not impertinent here to adde that inquirie, how farre Saints practice may be our patterne: And how farre their example warrants or binds vs to imitation.

Their actions admit this Diſtinction: Firſt, ſome of them are noted as ſinfull, wherein they bewrayed humane infirmitie: theſe are ſpectacles of naturall frailtie, not examples for like practice: they are written for our

caution, not for imitation: in part also to preuent our discomfort, as AVGVSTINE, *Vt neq; iusti in superbiam securitate extollantur, nec iniqui contra medicinam desperatione obdurentur.*

August. cont. Faust. Manich. lib. 22. cap. 96.

2.

A second sort were done by vertue of speciall dispensation: So [t] *Abraham* attempts *to slay* his sonne; so Israelites [u] rob Egyptians. It is no warrant of coozenage to any man: for the generall rule binds vs, [x] *Owe nothing to any man but loue*, and it is a marke of the vngodly, [y] *to borrow without conscience of paying againe.*

t *Gen.* 22. 10.
u *Exod.* 12. 35.
x *Rom.* 13. 8.
y *Psal.* 37. 21.

To this kind may be annumbred, First, what they may be presumed to haue done by speciall instinct, though we reade it not: secondly, as [z] ELIAS *in calling fire from heauen*; [a] PHINEHAS in *slaying the Adulterer*; [b] SAMSON in auenging himselfe on Philistims with his owne death, of which fact, saith BERNARD, *Si defenditur non fuisse peccatum, priuatum habuisse consilium indubitanter credendus est*: Dispensations stretch not beyond the particulars to whom they were giuen.

z 2. *King.* 1. 10.
a *Num.* 25. 7, 8.
b *Iudg.* 16. 30.
Bernard. de Præcept. & Dispens.

3.

A third kind they did by speciall and extraordinarie calling. As [c] *Abraham* leaues his Countrie for Pilgrimage in Canaan; as [d] *Iohn Baptist* professed a kind of Eremitage. Is not the inference prettie? therefore Pilgrimages are satisfactorie: Eremitage a state of perfection.

c *Gen.* 12. 1, 4.
d *Matt.* 3. 1.

4.

There is a fourth kind, occasioned by speciall necessitie of Times, or apparance of scandall: so primitiue Christians *had* [e] *all things common.* [f] PAVL makes *his hands minister to his necessities.* There is no footing herein for Anabaptisticall communitie, nor necessitie laid on Ministers to vse manuall labour, except where cases and times are like.

e *Act.* 4 32.
f *Act.* 20. 34.

5.

The last sort, which are principally, if not only written for our imitation, were their practices according with the generall Law morall, as those of Patience, Humilitie, Meeknesse, Obedience, &c. herein is our bond of imitation,

tion, *Quid multa?* The Apoſtles ſelfe hath ſet vs our line, of vs and of the Lord.

Obſer.

Chriſt then is the patterne of patternes, the rule and meaſure of all examples. Therefore *Paul* to his Precept, *Be followers of me,* ſets this limit, g *as I am of Chriſt.* In him as the gifts of Grace were tranſcendent, ſo their exerciſe ſupereminent; hee erres not that followes Chriſt as his Precedent, in any thing wherein he is commanded imitation.

g 1.Cor.11.1.

Are then all Chriſts actions to be imitated? Thus diſtinguiſh them: Firſt, ſome were of *divine vertue*, as his works miraculous. Secondly, ſome of *divine prerogatiue*, as his ſending for the Aſſe and Colt without leaue firſt aſked of the Owner. Thirdly, ſome *Mediatorie*. Fourthly, ſome *Morall*. Fiftly, ſome *indifferent and ineidentall*. The three firſt ſort no man may attempt to imitate: his morall acts were they wherein onely hee intended to giue vs example, whereto only he hath tyed vs to imitation. Compare *Matth.*11.29. 1.*Pet.*2. *&c.*

Of his actions, yea geſtures indifferent, circumſtantial, incidental, we haue queſtions hotly diſputed. His geſture, eſpecially in the Sacrament, wee haue preſſed with might and mayne, and laid on vs by ſome, with as great neceſſitie, as his moralities of Patience, Meekneſſe, Humilitie, Obedience. Me thinks then they ſhould be able to proue within compaſſe of thoſe things, whereof *Peter* ſaith, h *Hee gaue vs an example that wee ſhould follow his ſteps*: to vrge any thing *ſupra ſtatutum*, as ſimply neceſſarie, is to vrge *ſuperſtition*: to yeeld to any thing *ſupra ſtatutum*, as ſimply neceſſarie, is to yeeld to *ſuperſtition*. Let them take heed that thus preſſe this geſture vpon our conſciences as neceſſarie to be imitated, they incurre not crime of ſuperſtition, from which they would ſeeme to be moſt abhorrent.

h 1.*Pet.*2.21.

Are we bound to this geſture, ſo that to vſe any other, is ſinne? Yes, ſay they: then either becauſe it was amongſt

Chriſts morall acts, wherein he hath cõmanded vs to imi-
i 1. *Cor.* 11. 24. tate, or elſe by vertue of that Mandate, i *Hoc facite, Do this.* A third member when they aſſigne me, I will take notice of. But neither was it amongſt his morall acts, wherein hee hath commanded vs to imitate; nor is it comprized within his Mandate, at the inſtitution. *Ergo.*

May wee number it amongſt his morall acts? wee muſt then ſhew what Law of God, vertually at leaſt, compriseth this Concluſion; Thou ſhalt ſit at the Sacrament. And againe, in religious moralities it is vnlawfull to doe *aliud* or *aliter*, other thing or otherwiſe: why then ſtand they? yea, why ſit they? why leane they not one in the boſome of another? or how dare they in the leaſt tittle ſwarue from their patterne?

Comes it vnder the Mandate, *Hoc facite?* then is it amongſt the Sacramentals of the Supper. For *(hoc facite)* comprizeth not Circumſtantials, but Sacramentals. Is it Sacramentall? where is the ſignification it hath of any act of God to vs, or of vs to God? Sacramentall actions all whether of the Miniſter, or Receiuer, haue their myſticall reſemblance and ſignification.

Theſe eager ſpirits haue much haunted mee; the ghaſtlieſt Argument they euer put forth to affright me withall, hath beene this, from the example of Chriſt. And though I neuer heard it vrged, but where the Anſwere hath made it totter; yet neuer could I ſway with any Miniſter, or other I haue dealt withall, as to make him forgoe his hold thereon: for in their Logicall Diſputes it is no abſurditie, to denie the Concluſion.

I will truely acquaint you with the ſeuerall manners of vrging. The firſt paper is thus: That geſture that Chriſt and his Apoſtles vſed at the time of the inſtitution, is to be vſed of vs at the time of receiuing the Supper. But the geſture of ſitting is that geſture which Chriſt and his Apoſtles vſed at the time of the inſtitution: therefore muſt be vſed of vs.

For-

Formally enough. But when I wonder, will they proue their propoſition? that wee are bound to vſe the Geſtures, Veſtures, other circumſtances of firſt adminiſtration. And where appeares that Chriſt or his Apoſtles ſate, as we call ſitting?

And why may I not thus reaſon? What Veſture Chriſt vſed at the firſt adminiſtration, is to bee vſed in ours. But a ſeameleſſe Coate was the Veſture which Chriſt vſed at the firſt adminiſtration. Therefore is to bee ſed of vs. I dare ſay the Argument proceedes as firmely for the habit, as for the ſite and poſition.

The ſecond paper thus. To ſwerue from the imitable example of Chriſt, is a ſinne. Not to ſit in the act of receiuing, is to ſwerue from the imitable example of Chriſt, therefore not to ſit is a ſinne, *& per conſequens*, to ſit a neceſſary duty.

What meane you by imitable? that which *may bee* imitated: or that which *muſt be* imitated. If that, which may bee imitated; your propoſition is falſe; If that which muſt be imitated; your aſſumption. *Anſw.*

This man explaines himſelfe; diſtinguiſhing betwixt his workes miraculous, and others, and by imitable vnderſtands that wherein it is poſſible to reſemble him, belike them, we muſt *gird our ſelues with a Towell*, and *waſh* our peoples *feet* before our adminiſtration; for *ſo did Chriſt*; and his actions is not miraculous, but poſſibly imitable. Yea, of this act hee ſaith more then euer hee ſaid of his geſture. [k] *If I your Lord and Maſter, haue waſhed your feet, yee alſo ought to waſh one anothers feet; for I haue giuen you an enſample*, firſt, *that ye ſhould doe as I haue done to you.* And I maruell theſe Apiſh Imitators, in this action which he cals exemplary, ſecnodly, wherof he ſaith it ought to be done in imitation of him, think not themſelues bound, whereas in the geſture they acknowledge a bond, though by no probabilitie of Scripture, they can prooue it exemplary, or with an *ought to bee done*, preſſed vpon the Conſcience.

[k] *Ioh.* 13.4, 12, 14, 15.

To put end to this enquiry; Giue mee I pray, a true reaſon, why, his geſture in preaching, binds vs not to imitation, as well as his geſture in the Sacrament. My memory may faile me; but I know not, that it is euer recorded, Chriſt taught in any other ſite then ſitting. l *That he ſate downe* and taught his Diſciples, I reade; that he ſtood, I reade not; a true difference betweene theſe in this point of neceſſary imitation, I would faine heare.

l *Mat.5.1.*

The rite and outward forme of Baptiſme vſed by *Iohn*, whereto alſo our Sauiour ſubmitted himſelfe, was not ſprinkling, but m *going downe into the water*; why are wee not ſtrictly bound to this imitable example of Chriſt and his Fore-runner? and yet muſt thinke our ſelues bound to his geſture in the Supper?

m *Mat.3.16. Act.8.38.*

Laſtly, let this, though it may ſeeme a nicetie, bee taken notice of; that in this queſtion they change the very predicament where the inquiry lyeth. To ſpeake properly and exactly, ſitting is not in the predicament of Action, but in that of ſite and poſition. And whereas in matter of imitation, the Actions of Chriſt fall onely into inquiry, they diuert the queſtion to his ſite and poſition: *qua fide?* And why ſhould wee not vrge the *quando*, and *vbi*, and *habitus* of Chriſts adminiſtration from his example; aſwell as his geſture? Thus farre of that queſtion occaſionally; out of a deſire, if it bee poſſible, to giue ſatisfaction to the ſcrupulous, in as much as concernes the Argument from Chriſts example. This is the rule; The precept of imitating our bleſſed Sauiour, is limited to his actions, not extended to his geſtures; Among his actions, to thoſe that were morall, not to circumſtantiall, or incidentall.

The laſt particular in the Text remaines, *hauing receiued the Word.* Theſe wordes at firſt ſight I conceiued to expreſſe the ſpeciall matter wherein they imitated: And propounded the queſtion, how in receiuing the Word, they might be ſaid to imitate the Apoſtle and our Sauiour;

our; conſidering, their imployment was rather in deliuering the Word by preaching, then receiuing thereof by attending to others. And thus reſolued. There is a kind of oblique imitation of Chriſt and his Saints; ſuppoſe when men apply the vertues exerciſed by Saints in their callings, to workes that concerne them in their place. As, Fortitude and Courage Chriſt and his Apoſtles manifeſted in preaching the Goſpell: This people in preaching vſed not their Fortitude; but in receiuing and maintayning the Goſpell expreſſed like Courage. The ſame Graces they are that all Saints exerciſe, yet as their callings are diſtinct, ſo are the imployments wherein they vſe them. The ſame Diligence, Fidelitie, Courage, all Gods people in their places and callings exerciſe: though the acts wherein they are exerciſed, are as their callings, diſtinct. Suppoſe then thus, that in receiuing the Word, this people were Imitators of Chriſt and their Miniſters; becauſe what Courage, Conſtancie, Reſolution they ſhewed in preaching, theſe expreſſed in entertayning and maintayning the Goſpell. And this kind of imitation wee may vſe in the extraordinary actions of the Saints. *Abraham* at Gods command *is* [n] *readie to ſacrifice his ſonne.* In the particular, thou mayſt not attempt to imitate; yet learne from *Abrahams* example; *thinke nothing to deare for the Lord that he ſhall call for.*

n *Gen.*22.10.

Yea, in this kinde, worſt men may bee our patternes, [o] *Children of this World are wiſe in their generation,* to prouide againſt time of neceſſitie; bee thou as wiſe to prouide *for euerlaſting Tabernacles,* by liberall diſpenſing the *vnrighteous Mammon.* The Deuill, ſaid Father *Latimer,* is a diligent Biſhop neuer idle in his Dioceſſe; if we learne not of God, for ſhame let vs learne of the Deuill to be watchfull and painfull in our charges.

o *Luke* 16.8,9.

Thus then; by reuiew of the Text, mee thinkes I ſee the Apoſtle deſiring rather to expreſſe the Antecedent, or mouing cauſe to this imitation; It was their receiuing

of the Word: *After they had receiued the Word, they became followers of Chriſt, and his Saints.* The note thence is this:

Obſer. *We may neuer expect reformation of the people after Gods Image ſhining in his Saints, till ſuch time as the Word findes admittance with them,* how can we? *this being the* p *truth whereby they are ſanctified:* The *mightie weapons whereby* q *high things, and thoughts are captiuated to the obedience of Chriſt:* That *two-edged* r *Sword,* that pierceth to the diſcouerie, preuaileth to the killing of our corrupt inclinations. That *vehiculum Spiritus,* ſ by which all grace is conueyed into the heart.

p *Ioh.*17.17.
q 2.*Cor.*10.4,5.
r *Heb.*4.12,13.
ſ *Gal.*3.2.

Of receiuing or admitting the Word of God, there are fiue degrees;

Firſt, when it is ſo farre giuen way vnto, that men are content to giue it the hearing, t *though without care or regard* to be acquainted with the Myſteries it reueales. Accordingly wee ſee it vaniſh as a confuſed ſound into the ayre, ſo that though there be u *line vpon line, precept vpon precept, here a little and there a little,* yet neuer deſcends it ſo low as *the* x *vnderſtanding,* to worke ſo much as ſpeculatiue knowledge of that it teacheth.

t *Mat.*13.19.
u *Iſai.*28.10.
x *Mat.*13.20.

Secondly, when from the eare it paſſeth to the vnderſtanding, and the minde conceiues the ſenſe which that ſound preſents vnto it.

Thirdly, when the mind is ſo farre preuayled withall, that it aſſents to the truth of what it vnderſtands.

Fourthly, when the affections embrace it as delightfull and pleaſing.

Fiftly, when the heart and conſcience giue way to the preſcripts thereof, and ſuffer it to ſway them to obedience, *receiuing it into* y *an honeſt and good heart, and bringing forth fruit with patience:* In theſe ſteps of receiuing and admitting the Word, degrees may be diſtinguiſhed, theſe generals only, I commend to bee meditated, as amongſt Hearers wee ſhall eaſily ſee them exemplified, ſub-

y *Luc.*8.15.

ſubor dinate they are all each to other. Subiection of Conſcience requiring the wils perſecution of the conceiued goodneſſe of the Word. Perſecution, Faith of the truth and goodneſſe: Faith, Knowledge; Knowledge attentiue Audience. By theſe ſteps is wrought that reformation of Gods people, after his Image ſhining in his Saints.

My hearts deſire and Prayer to God for his people is on this occaſion, that hee would [z] *open their hearts to attend to what God Word ſpeakes*; and ſo to attend, that it may *dwell plenteouſly in them*, ruling in their hearts, as the *Centurion* in his houſe; then might we expect Righteouſneſſe to flouriſh out of the Earth, and abundance of Peace ſo long as the Sunne and Moone indureth. But ſo long as that is true of vs, that the Lord complaynes of by *Hoſea*: *He* [a] *hath written vnto vs the great things of his Law, and they are become a ſtrange thing vnto vs*; whiles we turne our eares from hearing the Law, and ſcorne to haue conſcience controlled by the Word of God; I ſhall neuer wonder to ſee Chriſtians become Pagans in their liues; ſo farre from the liues of Saints, that Heathens in compariſon may ſeeme Saints to our people. Labour there hath beene much for reformation amongſt vs; hee is blind that ſees not the labour neceſſary; the errour is only in the things to be reformed; which would GOD we did not ſo limit to Rites and Ceremonies, that they forget the more neceſſary in life and manners. *Audaciter dicam*; our Ceremonies cannot bee halfe ſo Popiſh, as mens liues are Paganiſh, neither ſauours our Church of Superſtition, but ſome of our people ſtrongly of Atheiſme and Irreligion. What maruell? when as the Word of God hath ſcarce come, ſo much as in a confuſed ſound, into many corners of the Land; and euen to this day they haue ſeene the miſery of Iſrael to bee without *a teaching Prieſt*. High time it is for IEHOSAPHAT *to diſperſe* [b] *Leuites into the Cities of Iudah*, before Atheiſme quite

Vſe.

z *Acts* 16.14. *Col.*3 16.

a *Hoſ.*8.12.

b 2.*Chro.*17.7,8

quite ouergrowes; I should then hope through GODS mercy, to see our people walke as becommeth Saints; And neuer thinke Saints dead, whiles I saw their practice reuiued in our people.

There follow amplifications of their fact in receiuing the Word of God first, by the hindring cause of entertayning the Gospell, which with holy resolution they learnd to contemne, and on hardest termes receiued the Word, *in much affliction*: That circumstance addes much to their commendation. The rule is true which this Text occasions vs to take notice of.

Obser. *Christian practices are neuer more commendable, then when they are holden against impediments.* In dayes of ease what [c] *Hypocrite* giues not way to the Gospell? the *Encomium* of Disciples is, [d] to *abide by Christ in his temptations.* The Glory of the Angell of Pergamus is this, [e] *that dwelling where Sathans throne was, in dayes when* ANTIPAS *Gods faithfull Martyr was slaine, yet hee had not denyed his Name.*

c *Mat.*13.20,21
d *Luk.*22.28,29
e *Apoc.*2.13.

Truth is, what comfort hath man in any dutie, till in it he may see something wherein he goes beyond an Hypocrite? [f] what *Persian* so prophane, that becomes not a *Iew*, to enioy their freedomes and prerogatiues; with hardest termes to entertaine the Gospell? The Gospell with persecutions, is the priuiledge of Israelites indeed.

f *Hest.*8.17.

The Argument is strong for *Iobs* vprightnesse against Satans cauils, when the fence remooued, which Sathan suggested to bee the hold-backe from Blasphemie, [g] *hee still continues in the feare of God.* To loue naked Pietie, is no small signe of integritie; how much more to embrace and harbour persecuted Religion?

g *Iob*1.10,11, 22.

Vse Our Touchstone let it be for tryall of integritie, wee haue most of vs giuen the Gospell entertaynment so far, as to become Professors and Hearers of it: no maruell: the times are times of peace; and with vs it is iustly mat-

matter of infamie and penaltie, to denie it audience. But thinke you if the Lord ſhould ſend his *fiery tryall* amongſt vs, as to our forefathers, he ſhould *finde faith on earth*, loue of his Truth in our people? how many haue we mincing the matter, and ſetting the Lord his limits in matter of Religious Profeſſion and Practice? ſo farre as may ſtand with their reputation, ſo farre are they for the Goſpel; but what if thy Credit and Gods Truth come into ballance? ſhall thy Reputation ſway more then loue of the Truth? [h] *Gadarens*, I dare ſay, had as much truth of Religion as thou. Some Phariſes more; whoſe defect yet is noted in this, *that they* [i] *loued the prayſe of men more then the glory of God.* What ſhould I ſpeake of thoſe whoſe profeſſed reſolution is, to burne for no Religion, which is to ſay, they are of no Religion; ſtarke Atheiſts in life; their Religion meere Policie, *a ſeruing of Times rather then of the Lord*; for whom is *reſerued the* [k] *blacknesse of darkneſſe for euer?*

h *Mat.*8.34.

i *Ioh.* 12.42,43

k *Iude verſ.*13

A ſecond circumſtance of their fact, amplifying their prayſe, is *the ioy* they felt and manifeſted in receiuing the Word, with thoſe harſh conditions it was tendered vnto them; *in much affliction, with ioy of the holy Ghoſt.*

Obſer.

In our paſſage to the particular amplification of their prayſe, me thinks I ſee offred to our notice, *Difference of rankes amongſt men, giuing way, and entertaynment vnto the Goſpell.* Firſt, in the firſt we may range [l] our *Temporaries*, or rather Temporizers; that ſeeing they ſayle *ſecundo flumine*, all things running current for the Goſpell, are carryed full ſayle to the profeſſion of Faith; whom yet the leaſt note of reproch, euen *Thou* [m] *art of Galilee*, makes readie to denie and abiure the Truth.

l *Matt.*13.21.

m *Matt.*26.69.

Secondly, farther they goe, whom reproches, the leaſt afflictions, daunt not: and yet when the leaſt ſpoile of goods, or hazard of libertie comes toward them, as *Pauls Aſſociates*, [n] *forſake vs*, betray, as much as in them lyeth, the cauſe of Truth.

n 2.*Tim.*4.16.

Thirdly,

Thirdly, there are, *Paul* intimates, amongſt hypocrites, ſome halfe-Martyrs; in much affliction receiuing the Word, much, firſt, for varietie, Secondly, for greatneſſe, *Haue yee ſuffred* o *ſo many things in vaine?* p *If I giue my body to be burnt, and haue not loue*: his Hypotheſis puts nothing; yet halfe intimates, conuiction of iudgement may be ſo ſtrong for truth, the terrours of the Almightie ſo forcible with Conſcience in ſome Beleeuers, that death may be ſubmitted vnto, rather then the Goſpell denyed; by ſuch as whoſe hearts were neuer warned with loue of God and his Truth; how tremblingly, and with what griefe of hart, ſuppoſe ye, come ſuch to ſuffer, whom feare only of greater torments ſucceeding death, in caſe of denyall, makes to ſwallow vp inferiour feares of bodily tortures, and conſtant in auowing the Truth?

o *Gal.3.4.*
p *1.Cor.13.3.*

Fourthly, yea, amongſt Hypocrites, may bee found men ambitious of ſuffering, ioying in the Truth, in afflictions, perhaps for Truth ſake: that Hypocrites q *ioy in the Word*, our Sauiour is witneſſe; The Lord by *Ezechiel* tels of ſome, to whom hearing of the *word taught* by the Prophet, was as *melodious* r *Muſicke*: The *nouelty* perhaps affects them, *as Athenians*, or the deepe Myſteries, as curious *ſcioli*; or the *promiſes miſtaken to bee abſolute*, as *Carnall Libertines*. Why, not afflictions alſo for Truth, as *Mercenaries* in reſpect of the rewards promiſed? or as ſeeming pledges of ſinceritie, *as men willing to bee deceiued*; or as meanes to procure fame of conſtancie and courage, *as ambitious*? Certainly, *Paul* more then intimates, that ſuch feele *the* ſ *powers of the World to come*; As the deſire of beatitude is naturall, though what it is, or how attayned Errours are infinite: ſo the knowledge and faith of true bleſſednes, may worke maruellouſly in men vnregenerate: and after a ſort ſweeten afflictions vnto them, out of naturall grounds: ſuch as are, t *deſire* and hope to *haue ſhare* in heauenly happineſſe; at leaſt out of carnall ambition, to leaue behind them fame of conſtancie and Mar-

q *Mat.13.20.*
r *Ezech.33.32.*
ſ *Heb.6.5.*
t *Num.23.10.*

Martyrdome in the Church; as Heathens out of like deſire to be immortall in the mouthes of Poſterity, deuoted themſelues, and ranne headlong into the iawes of death, to be enrolled amongſt the Fathers and Tutors of their Country.

Fiftly, where then lyes the point of this peoples commendation? that they receiued the Word, Firſt, in *affliction*. Secondly, in *much affliction*. Thirdly, with *ioy*. Fourthly, and that of *the Holy Ghoſt*; ſo is that ioy termed, that is miniſtred by Gods Spirit; and thus differs for that naturall, carnall or ſecular ioy of Hypocrites vnder the Croſſe. The grounds of it are ſpirituall; ſuch as are, Firſt, that *Chriſt* and [u] *his Grace ſhall bee magnified in vs*. Secondly, that good that comes to the Church of God by our ſufferings, as, Firſt, *confirmation of weakelings*. Secondly, *occaſioning aliens to enquire into the cauſe of truth*, and after a ſort preparing them to embrace it. Not, but that *the* [x] *ioy ſet before vs*, and the hope of immortalitie, furthers our ioy in afflictions, and ſweetens to GODS Saints, the ſowre of the Croſſe; but that they ſee ſome further good, which more or as much affects them, as their owne comfort and ſaluation.

u *Phil.* 1. 12, 13, 14, 20.

x *Heb.* 12. 2.

The large application of this point I ſpare, as halfe impertinent to theſe dayes of Peace: wherein *taking vp of the Croſſe to follow Chriſt*, is amongſt thoſe duties *in caſu*, which it ſufficeth vs to performe, *præparatione animi*; in the readineſſe of minde: howbeit it ſhall behooue vs to examine how wee ſtand reſolued, in caſe the Lord ſhould call vs to ſuffer for his Name; and how grounded our reſolutions are. How we are affected in the pettie [y] *perſecutions* of *Iſhmael*, the only tryall almoſt any of vs are called to endure. Cuſhites how many are there amongſt vs? alike minded for Religion, [z] as *Cuſhi* in matter of Politie. Their wiſedome is to ioyne themſelues to the preuayling ſide. Madneſſe they thinke it to dye for any Religion. Subordinate Religion, and all to Policie, ma-

Vſe.

y *Gal.* 4. 29.

z 2. *Sam.* 16. 18

kin-

king it a very *Pediſſequa*, a Lackey to their Couetouſneſſe, Ambition, Epicuriſme; yea, meaſuring truth of Religion, by more or leſſe auayle, to compaſſe their proiects of proſperitie; as if Chriſt had changed his Cogniſance, and the Croſſe were no longer the Badge of a Chriſtian: but temporall felicitie the ſureſt marke of the Church.

What ſhould I ſpeake of our murmuring vnder the Croſſe? and quarrelling at the diſpoſitions of GOD'S Prouidence, as if that endleſſe Wiſdome had beene ouer-ſeene in ordering vs *by* [a] *tribulations to enter into his Kingdome.* A Strawberie way to Heauen had beene much better: and the greene Meddow in *Cebes* his Table, then theſe thickets of buſhment, and aſcent of craggie Rockes that lead to vertuous happineſſe.

a *Acts* 14.22.

I confeſſe, we haue many ambitions of ſuffering; ioying in tribulations for the Catholike Cauſe, and that, which ſome call, the cauſe of the Goſpell. Who maruels? when they haue thē ſweetned to the ſenſe of carnalitie, by them *their portion is made fat, and their meat plenteous.* Priſons they find affording more meanes of enlarging their Temporalities; then houſes of greateſt freedome; or Pulpits of largeſt Elbow-roome. In none of theſe find I a ſample to this patterne; yet are there, I doubt not, but can ſay they ioy in tribulations, becauſe they ſee glory comes to GOD by giuing teſtimonie to his Truth; and good to his Church by confirmation of weakelings.

Obſer. The particular now followes: *In much affliction with ioy, &c.* So true is it, that *Gods Word receiued with an honeſt and good heart, brings with it ſweetneſſe enough to digeſt all the ſowre and bitterneſſe of afflictions that attend it*; compare, *Pſal.* 119. 50.

Vſe. And oppoſe it to the delicacie of fleſh and bloud, and that ſcandall of the Croſſe, deterring many after conuiction to embrace the faith.

Obſer. Note herewithall, the *difference betwixt afflictions for ſinne,*

ſinne, and *perſecutions for Righteouſneſſe:* thoſe are iuſtly *Deboras*; *thoſe* ſeldome or neuer want their *comfort*; vſually are attended with ioy and reioycing. *As* [b] *our afflictions abound, ſo alſo our comforts*, if not in ſenſe, yet euer in the cauſe. b 2.Cor.1.5.

How many cauſes of Ioy bring they to the ſoule!

Firſt, we are hereby conformed *to* [c] *the Prophets* and righteous men that haue gone before vs: yea, to the *Prince of our Saluation*. c Mat.5.12. Heb.2.16. Iohn 15.19. 1.Pet.4.

Secondly, they are pledges to vs of our [d] *chooſing out of the World*, and of our walking with a right foote to the Goſpell. d Acts 5.41.

Thirdly, of our more then ordinary *Grace* [e] *wee are in with our God*, when he chooſeth vs to be his Champions. e Rom 3.4.

Fourthly, *meanes of* how many gracious gifts? their exerciſe at leaſt, and confirmation, and increaſe.

Fiftly, yea, [f] *worke to vs after a ſort that innaluable Crowne of Glory*. f 2 Cor.4.17.

What coward may not this encourage to reſolution vnder the Croſſe? his comforts are proportioned to his afflictions. Gods loue is neuer more plentifully [g] *ſhed abroad in our hearts*, then in our afflictions for righteouſneſſe: to ſay truth, what ſhould diſmay vs? Is it loue of eaſe? that is carnalitie. Doubt of ſucceſſe? *that* [h] *is infidelitie*? ſuſpition of weakneſſe? we know who hath ſaid, *his* [i] *Grace ſhall be ſufficient*, and he *perfits power in weakneſſe*. g Rom.5.5. h 1.Cor.10,13. i 2.Cor.12.9.

Prouided alwayes, as *Peter* giues the caution, or cauſe of ſuffering be good; If we *ſuffer* [k] *as euill doers*, if but as *buſibodies*, what thanke, or what comfort haue wee? if for the *Name of Chriſt, happy are we: the Spirit of the glorious God reſteth vpon vs.* It is not the paine, but the cauſe that makes the Martyr, ſaid the Martyr *Cyprian*. Not to bee reuiled, or impriſoned, to loſe liberty, liuing, no nor life, ſorts vs to Prophets, that were before vs; except perhaps Priſcillianiſts, and Donatiſts, and Trayterous Ieſuites, k 1.Pet.4.15. *Veiſe* 14.

ſuites, may be thought conſorts of Prophets, but to ſuffer, as Prophets, *for* [l] *Righteouſneſſe*. I know ſome men ambitious of ſuffering; I aduiſe them to prouide that their cauſe and calling too be warrantable. I cannot elſe warrant them comfort in their afflictions. I ſhould tremble at the croſſe layd on mee for ſinne; and bee iealous of my ſtrength, yea, in the beſt cauſe, where I had needleſly thruſt my finger into the fire, yet would hope [m] of *iſſue to be giuen with the temptation*, where I ſee good cauſe, and calling to ſuffer, for I know Him *faithfull* that hath promiſed.

l *Mat* 5.10.

m 1.*Cor*.10.13.

VERS. 7.8.

So that yee became enſamples to all that beleeue in Macedonia and Achaia.

For from you ſounded out the Word of the Lord, not only in Macedonia and Achaia, but alſo in euery place your faith to Godward, is ſpred abroad, ſo that wee neede not ſpeake any thing.

THE connexion framed by others I motion not, thus I conceiue, the Apoſtle amplifies their faith and patience by the meaſures thereof: ſuch were their proceedings therein, or rather ſuch the ſpecialtie of Gods fauour in the diſtribution; ſuch, that though they came after others to Chriſt, yet became they preſidents to their precedents; ſo richly endowed, that it might well beſeeme their Ancients to make them their patternes. The amplification ſtayes not there, but addes mention of the Churches whom they had out-ſtript; *All that beleeued in Macedonia and Achaia*. And becauſe it might ſeeme ſtrange, the notice of a Church ſo newly planted ſhould ſo farre bee diuulged; a greater wonder

Paul

Paul mentions, no wonder but truth; *In euery place where he came, heard he report of their Faith*, though further remote then *Macedonia* their Countrie, and their Neighbour Region *Achaia*.

The particulars of their commendation here touched, are theſe, Firſt, their *precedencie in Faith* to *their Ancients* the Churches of Macedonia. Secondly, the *famouſneſſe* of their gracious eſtate and practice. Thirdly, their *propagation* of it to others.

Types. *In gracious practices it is not enough to be followers and of the company, but we ſhould ſtriue to become precedents and Preſidents vnto others.*

In Religion it ſhould be, who may goe formoſt. That was the bleſſed ſtate of *Iohn Baptiſts* times, *the*[n] *Kingdome of heauen ſuffered violence*, and the *violent tooke it by force*, it was who might throng firſt in for a ſhare in the Goſpel. As Souldiers at the ſurprizing and ranſacking of ſome wealthy Citie, where the prey is made free, ſtriue who may come firſt to the ſpoile; ſo was it in *Iohns* dayes, for this rich treaſure of the Goſpell; ſo ſhould it be now. S. *Paul* for common gifts, giues charge to *ſtriue that wee may excell*. And weigh theſe Reaſons.

n *Matt.*11.12.

Firſt, good and euill things haue their meaſure of graduall quantitie according to the greatneſſe of their effects. An euill thing the more it hurts, the more euill it is, and more damnable in the Ring-leader. A good thing, the more it profits, the better and more beneficiall to the firſt beginner: It much amplifies the prayſe of Corinthians compaſſion, that they were ſo forward, *becauſe their* o *zeale had prouoked many*.

o 2.*Cor.*9.2.

Secondly, God hath pleaſed for our encouragement in this kind, to expound vs different meaſures of heauenly rewards, to be proportioned to our meaſures of grace and exerciſe thereof; that though none want his fulneſſe, yet euery ones glorie is not alike abundant. The *Diſciple* hath p a *Diſciples reward*: The *Prophet*, the

p *Matt.*10.41.

reward of a Prophet: as diſcrepant in the meaſure, as is excellently the imployment and worke of a Miniſter, aboue that of a Hearer.

* Bernard. in Pſalm. Qui habitat, ſerm. 9.

* *Sit licet elatis pariter omnibus vnus idemq; denarius vitæ reddendus æternæ; at in ipsâ tamen ſicut ſtella à ſtella differt elucitate, & alia claritas ſolis, alia claritas Lunæ, alia Stellarum: ſic erit & reſurrectio mortuorum: & quamuis domus vna, diuerſæ tamen in ea ſunt manſiones; vt videlicet quantum ad æternitatem & ſufficientiam, & qui parum, non minoretur, & qui multum non abundet; quantum vero ad eminentiam & diſcretionem meritorum, vnuſquiſq; accipiat ſecundum ſuum laborem, ne quid omnino pereat quod in Chriſto ſit ſeminatum.*

Thus hath the great God of heauen beene pleaſed to excite our dulneſſe; but behold a curſed modeſtie, no where more frequent then in gracious practice; wee ſtill looke for a Leader that may firſt giue the aduenture, are both to be ſingular or ouer-forward in goodneſſe. And they that in all other things like euen enuious emulation, in Grace and Pietie loue not to be emulous. In Riches whoſe couetouſneſſe deſires not eminence? in honour what *Haman* would not be a tranſcendent? euen in lewdneſſe men ſtriue for peereleſſe excellencie. It is a glorious ſtile amongſt Drunkards, to be King of Good-fellowes: onely in Grace, any *modicum* is thought ſufficient; here onely wee feare a *nimium*, q *to be iuſt ouermuch.*

q Eccl. 7. 16.

Auguſt. in Epiſt. 144.

Humanam dico propter infirmitatem, ſaith *Auguſtine*, paraphraſing that place; This preariſeth the Apoſtle, as hauing more to ſay, had the people beene able to beare it: for we owe more ſeruice to righteouſneſſe, then men vſe to affoord vnto ſinne: How happy were wee, if the ſtreame of our ancient deſires and paynes to ſinne, were carryed in any meaſure of proportion to righteouſneſſe! But how iuſt is the taxe laid on vs by our Sauiour, r the *Children of this world are more wiſe*, more eager, more

r Luk. 16. 8.

more any thing in *their generation*, then *the children of Light!*

It is true, I confeſſe, which perhaps is the holdbacke, the beſt meaſure of ſound grace is ſauing, the meaneſt place in Gods Kingdome, happineſſe alſufficient: yet take this with you, hee hath no grace in ſoundneſſe that thinks he hath ſufficient, nor ſhall hee find any place in that houſe of ſo [s] *manifold Manſions*, that ſtriues not to [t] *grow and excell in Grace, and in the knowledge and obedience of our Lord and Sauiour.*

[s] *Iob.14.2.*
[t] *2.Pet.3.18.*

To whom they became Types is next expreſſed: *To all that beleeue in Macedonia and Achaia*; that, as appeares by their deſcription here, were in CHRIST before them.

So oftimes it falls out that the latter in conuerſion becomes the more excellent in Chriſtian practice: that it may haue place here that our Sauiour ſaid: *There are firſt which ſhall be laſt, and laſt which ſhall be firſt.* As in a race, ofttimes he that ſets out laſt, outſtrips the forerunner, and comes before him to the Goale.

Obſer. Subitus calor longum vincit teporem, Hier. ad Paulinum de inſtitut. Monachi

PAVL *laſt called* to Apoſtleſhip, yet not *inferiour* to the *chiefe Apoſtles* in meaſure of gifts, [u] *in labours much more abundant*: DAVID vaunts not himſelfe, but magnifies the power of GODS grace in his vſe of the meanes, when hee profeſſeth, he was *become* [x] *wiſer then his Teachers, and of more vnderſtanding then they that were his Ancients.*

[u] *1.Cor.15.9,10*

[x] *Pſal.119.99. Nouiſſimus in ordine, primus in meritis eſt, Hier. quâ ſupra.*

Reaſons are, ſome in the foregoers, that caſt them behinde; perhaps, Firſt, their *high-mindedneſſe and conceit*, that they *haue alreadie attayned*, whence iſſues neglect of meanes ſanctified to their eſtabliſhment and growth in Grace. Wee haue ſeene Nouices in Religion, Smatterers in diuine Knowledge, preſently become Teachers of their Teachers; ſcorning the Ancient ſtile of Gods people to be termed *Diſciples*; they heare not to learne, but to iudge, as Criticks onely

I.

and Cenſors of their Miniſters; maruell not if GOD plague ſuch pride, permitting them to decayes: for his profeſſion it is *to* y *reſiſt the proud, and to adde grace to the humble.*

y *Iam.* 4.6.

Secondly, withall they may be obſerued, for inſolent and contemptuous carriage towards their Inferiours in gifts, and diſdayne, no leſſe then ſcorneſull, towards them yet left in the power of darkneſſe.

Thirdly and laſtly, bearing themſelues as men made perfit, and contented with that which they haue alreadie receiued; ſo reſpecting what they haue come vnto, that *they forget* z *preſſing towards the marke.*

z *Phil.* 3.13,14.

2.

Secondly, in the After-commers thus:

Firſt, the *greater loue of God ſeene in pardon* of ſinnes ſo long continued; whence iſſues greater ardencie of their loue to God, and zeale to doe him ſeruice. For they that are truely penitent, after they thorowly haue a feeling of their former ſinnes forgiuen, become more thankfull to the Lord for his mercies all the daies of their liues: *they* a *loue much, becauſe many ſinnes are forgiuen them.* Experience hath oft found, the viler man before calling, and he that hath moſt earneſtly perſecuted the Saints of God, and the true Profeſſors of the Goſpell of Ieſus Chriſt, in proofe the moſt feruent, when God hath once touched and turned his heart.

a *Luk.* 7.47.

Secondly, perhaps alſo that addes ſpurres to their progreſſe, their late taſte *how* b *gracious the Lord is*, whom now they feele ſo ſweet, that they thinke they ſhall neuer be ſatiate with the pleaſures of his houſe.

b 1. *Pet.* 2.3.

3.

Thirdly, And the LORD, whoſe diſpoſition this is, would ſhew himſelfe an abſolute LORD of his gifts, bound to none, no not for good vſe of gifts receiued, ſaue onely by free promiſe, that alſo wee may ſee the meaſures of Grace are in him abſolutely to diſpoſe, when as hee giues to *the* c *laſt as much*, perhaps more, *then to the firſt.*

c *Mat.* 20.14,15

What

What euer the reaſons be, the thing we are ſure is true, and haue cauſe for our particular, many of vs, to lament: inaſmuch as the cauſe of our caſting behind is ſo apparent in our ſelues. How many haue wee ſeene at firſt entrance into Chriſtianitie, peerleſſe for pietie, and ſtrict care to depart from euill? now befooling themſelues for that too much preciſeneſſe in moralities, and halfe of the mind, it was a deluſion of the Deuill. Once thinking, the beſt decking of womanhood, [d] *Meekneſſe* and *Humilitie*; now doting vpon toyes and gariſh trifles in apparell, repenting that euer they carryed face of the Daughters of *Sarah*. Deſirouſly imbracing all oportunities of hearing, now, as *Felix* in his trembling, [e] *putting it off to their times of leaſure*; ſo that Nouices and Petties in Chriſts Schoole, are become their betters in almoſt all gracious practice. I mention it, as PAVL, *the* [f] *power of his Apoſtleſhip amongſt Gentiles*, to ſee if by any meanes, I may prouoke *them to emulation*, that they may recouer their ſtanding. Mee thinkes they ſhould ſcarce looke on their Iuniors in grace, without this thought; How ſhamefull is it for vs their Ancients, not to hold pace with after-commers in gracious practice?

Vſe 1.

d 1. *Pet.* 3 4.

e *Act.* 24. 25.

f *Rom.* 11. 13, 14

Learne not to inſult ouer men as yet vncalled to ſtate of Grace, and ſaluation: for, firſt, [g] who hath diſcerned thee? Secondly, is not *God* [h] *able to graffe them in?* Thirdly, and they may proue thy Superiours in meaſure of gifts and holy practice: this people later in calling, become precedents to their Ancients in faith.

2.

g 1. *Cor.* 4. 7.

h *Rom.* 11. 23.

VERS. 8.

For from you ſounded out the Word of God, &c.

THe ſecond branch of their commendation, is the propagation of the Truth, and ſpreading the Word to others: whether by publiſhing it to thoſe with whom they had commerce in other Countries, as ſome conceiue, or by their obedience occaſioning the world to take notice of the power and holineſſe of that Word, that had wrought ſo mightily to their reformation?

Obſer. If wee take the firſt ſenſe, it offers to our notice the *propertie and duetie of all Saints, partakers of the heauenly vocation; deſirouſly* inuiting *others to fellowſhip of that comfort themſelues haue taſted in the Goſpell*: paſſionately ſpeakes DAVID, [i] *Oh, taſte and ſee how gracious the Lord is:* with like affection ſee the Saints in new Ieruſalem, [k] *prouoking one* another *to ſeeke the Lord.* The *woman of Samaria* no ſooner hath glimpſe of Chriſts Meſſiahſhip, but ſhe is dealing with the [l] *men of her Citie* to ſee and receiue him: Like inſtances ſee *Ioh.* 1. 42, 45. *Act.* 11. 19, 20.

i *Pſal.*34.8.

k *Zach.*8.21.

l *Iob.*4.29.

Vſe. Like practice thinke by their examples commended vnto vs, enforced by how many reaſons? Firſt, *Compaſſion* ſhould teach vs to [m] *reſcue them out of the fire.* Secondly, the *glorie* comming to the *grace of God* by their ſaluation. Thirdly, the benefit thence accrewing to our ſelues, firſt, by *increaſe* [n] of our owne gifts: betwixt ſpirituall and earthly bleſſings this is one difference: in theſe, the more we impart, the leſſe we reſerue: in thoſe, wee loſe not by communicating, rather by encloſing and concealement to our owne priuate.

m *Jude* 23.

n *Matt.*25.29.

Secondly, our glorious [o] *reward in Gods Kingdome* becomes the greater. And it is the priuiledge of that heauenly inheritance; it is *not ſtraightned to any by multitude*

o *Dan.*12.3.

of

of enioyers. If wee follow the other ſenſe, this is the note: *There is ſcarce a better meane to propagate the Goſpell, and to faſten it on the affection of Aliens, then the obedience and ſanctitie of thoſe that profeſſe it.* It is as the p *Odours of Chriſts oyntment*, with the fragrancie thereof drawing affections. *Iohn Baptiſts* auſteritie and *reuerend* q *ſanctitie*, drawes out *Ieruſalem and the Region of Iordan to heare him*: euen *Herod* hearing his fame, deſires to heare him; and in r *reuerence of his ſanctitie obeyes in many things.* S. PETER attributes ſo much vnto it, that *by* s *it, without the Word, Aliens*, he thinks, *may be wonne*; preparatiuely at leaſt, to thinke well of that doctrine, the fruits whereof they ſee to be ſo holy. And as nothing more obdurates Aliens in their infidelitie, then the t *profane lines of carnall Goſpellers*; ſo ſcarce any thing preuailes more to worke liking of the Truth, then the holineſſe of thoſe that giue it entertaynment.

p *Cant.* 1.3.
q *Matt.* 3.5.
r *Mark.* 6.20.
s 1.*Pet.* 3. 1,2.
t 1.*Sam.* 2.17.

Our duetie is to walke worthy of our vocation, that we may u *adorne* and winne credit to *the Goſpell* that we haue vndertaken to profeſſe, at leaſt ſo prouide that *the Word of* x *God be not blaſphemed* by occaſion of our diſobedience. It is hard to ſay, whether Chriſtians vnreformed doe more good by profeſſion, or harme by their ſcandalous life.

u *Tit.* 2.10.
x 1.*Tim.* 6.1.

To Aliens, I dare ſay, they bring more preiudice by their profaneneſſe, in hindering their conuerſion, then they can procure good to Gods Church, by their naked profeſſion. At the building of the Temple vnder *Zerubbabel*, their *Aduerſaries* make *ſemblance of* y *helping forward the building*, pretending that they alſo *ſought the Lord.* Greater enemies Gods people had none to hinder the proceedings of the Temple, then theſe coloured friends, that offered to put hands to their holy worke. Neither know I any, whoſe courſes are more preiudiciall to the enlargement of the Church, then thoſe hypocrites amongſt vs, that carrying *ſhew of godlineſſe*, z *deny the power of it in their conuerſation.*

y *Ezr.* 4.2.
z 2.*Tim.* 3.5.

The laſt particular enlarging their praiſe, is the *famouſneſſe of their Faith.* In euery place *their Faith to Godward was ſpred abroad.*

a *Rom.* 1. 8. Papiſts lighting on *like* [a] *commendation* giuen to the quondam *Church of Rome*, deſire vs to take notice of it, and thence would fayne inferre a neceſſitie of communicating with their *now Synagogue of Satan*, for their *Faith was renowmed thorow the world*: ſaith *Paul* any whit leſſe of

b *Iſai.* 1. 21. this at Theſſalonica? yet *how is the faithfull City become* [b] *an Harlot? miſerum & fuiſſe fœlicem*: as miſerable, *fuiſſe fidelem.*

Obiect. That they once had Faith, the Apoſtle giues teſtimonie, and we may not thinke them Reuolts from that Faith, except wee ſhew Authours, Times, other circumſtances of their defection.

Anſw. And that they might [c] *fall from Faith*,

c *Rom.* 11. 22. and loſe the very faſhion of a true Church viſible, the Apoſtle as plainly intimates: and to this Church giues as ample commendation of Faith, as to that of Rome, which yet is now long ſince become a cage of vncleane birds; though it is hard for them to ſhew the time, and firſt Authour of their defection. Secondly, me thinks it ſhould ſuffice, to manifeſt that there is a defection, by that wide diſcrepance, betwixt their Faith now, and that commended by the Apoſtle, though circumſtances of reuolt could not be euidenced. Is any ſo mad, as to queſtion whether his houſe burne, when he ſees it on a flame, becauſe he knowes not the incendiarie?

Obiect. In other Hereſies the originals and ſuch like circumſtances may be ſhewne.

Anſw. Firſt, that is not vniuerſall. Secondly, a difference there is betwixt other Hereſies, and thoſe which Antichriſtianiſme drawes with it in this reſpect. That is

d 2. *Theſſ.* 2. 7. [d] *a myſterie of Iniquitie*, ſecretly inſinuating it ſelfe into the Church, vnder colour of the *myſterie of godlineſſe.* Thirdly, the Authours and Times of their defection in moſt particulars, haue beene ſhewne by our Diuines; ſee *Philip Mornay* his

myſterium

myſterium iniquitatis. PERKINS his Probleme. *Centurie*-writers euerywhere. Wee leaue them, and proceed to our inſtruction by this Text.

Your Faith is ſpred abroad, that is, the fame of their faith, ſo glorioufly manifeſting it ſelfe by the fruits in their life: That *though the gift of Faith be not immediately ſeene, yet makes it ſelfe euident by the fruits of it.* Elſe *Iames* had neuer ſaid, [e] *Shew me thy Faith by thy works*: Suppoſe then theſe; Firſt, [f] *Conuerſion.* Secondly, [g] *Confeſſion.* Thirdly, [h] *Compaſſion, &c.* Conceiue it thus vnderſtood: Firſt, of Faith *confirmed.* Secondly, out *of temptation.* Thirdly, in *ſome fruit* or *other.* Of *Ioſeph* yet a Nouice we find fayling in the point *of confeſſion*: but haue reaſons to thinke, his heart was in gracious meaſure purified, his life reformed: while temptation was vpon him, of feare *to be* [i] *caſt out of the Synagogue*, much weakneſſe hee bewrayes. Temptation once ouerblowne, and Faith confirmed, *hee ſhewes* [k] *more courage for Chriſt*, then the chiefe of his Apoſtles.

How then may we preſume they haue Faith, in whom appeare fruits of nothing, but groſſeſt Infidelitie? Timorouſneſſe, ſhall I ſay, to profeſſe his Name, whom they boaſt to beleeue in? that might be imputed to the weakeneſſe, and infirmitie of Faith, but crueltie towards Gods children; yea, to the children of their owne bowels; ſo inſatiable addicted to intemperate Bowzing, Luxurious wantonneſſe, all Vncleanneſſe, that amongſt Infidell Pagans is to be ſeene more care [l] *to prouide for Families*, more conſcience to depart from euill. *Faith*, PAVL tells vs, [m] *works by loue.* The Councell at Ieruſalem, [n] *purifieth the heart.* Behold in theſe Boaſters, ſuch a faith, as neither *feares God*, nor reuerenceth Man, nor goes ſo farre as ciuilitie, or light of Nature, to purge the outward life from groſſe and notorious ſinnes. *Shew vs thy Faith by thy works*, or neuer make vaunt of Faith in thy heart, that by no outward euidence thou canſt *approue* to the Church of God.

e *Iam.*2.18.
f *Act* 15.9.
g *Rom.*10.10.
h *Gal.*5.6.
i *Ioh.*12.42.
k *Ioh.*19.39.
l 1.*Tim.*5.8.
m *Gal.*5.6.
n *Act.*15.9.

So

So that we need not to speake any thing. It seemes then, *Pauls* course was, where he came, to commend the faith and sanctitie of the people, amongst whom his Ministerie had beene effectuall.

Teaching vs that, *there is place in our Ministery for commendation, as well as for reproofe, or exhortation.* PAVLS Epistles abound with Prayses of the Churches to whom hee writes; and amplifications of their commendation by all circumstances. See 2.*Cor.*8.2,3,4,5. The *great Shepheard of the sheepe*, the Arch Doctor of the Church, *omits not the* ° *due prayse of the Churches, whom he sharplyest reprooues.*

° *Apoc.*2.& 3.

1. First, It is an allurement tempered to the inclination of Nature; led with nothing more kindly then with cõmendation; how did *Paul* wind himselfe into the heart of *Agrippa* by this meanes? and drew him p *almost to bee a Christian.* See also *Philip.*4.8.

p *Act.*26,27,28

2. Secondly, It *drawes on others* q *to emulation of like practice*, through holy ambitiõ of like praise in Gods Church.

q 2.*Cor.*9.2.

3. Thirdly, There is somthing herein that redounds to the glory and prayse of God. Commend Faith, in Charitie, Obedience; what commendest thou, but Gods Workes in his Children?

In this kind ye may obserue men faulting both wayes.

1. First, by *flattery* and vndue prayse, where is nothing prayse-worthy, as also by forbearing reproofe of palpablest sinnes. Pelagians, by *Hieromes* report, directing a Minister his carriage to the people, propound him this rule: *Seruus Dei nihil amarum de suo debet ore proferre, sed semper quod dulce, & suaue est.* A practice, saith *Hierome*, fitter for Heretikes then for the Lords Prophets; by such *suauiloquentia*, and r *faire speeches, Heretikes are wont to deceiue the hearts of the simple.* There is a time, saith *Paul* instructing *Titus*, to s *reproone sharply*; and so t *that others also may feare.*

*Hieronym. aduers. Pelagian. lib.*1.

r *Rom.*16.18.

s *Tit.*1.13.
t 1.*Tim.*5.20.

2. Secondly, There is another fault on the other hand, in like

like ſort to be auoyded; it is too much queruloufneſſe, for want of nothing, many times, but what in this life cannot be attayned: *exact perfection*. In ſo much that euery little blemiſh in the people, ouer-cloudes their many vertuous parts, that no notice i s taken of them to commend them. The great God of Heauen, that *God of pure eyes*, more readily takes notice of the leaſt good thing to commend and reward it; then of ſmaller ſinnes to reprooue and puniſh them. *The* u *little goodneſſe found in* ABIIAH, amongſt all the ſonnes of *Ieroboam*, the Lord paſſeth not without mention, and recompenſe.

u 1. *Reg.* 14. 13.

VERS. 9. 10.

For they themſelues ſhew of vs, what manner of entring in we had vnto you, and how yee turned to God from Idols, to ſerue the liuing and true God,

And to wait for his Sonne from heauen, whom he rayſed from the dead, euen Ieſus which deliuered vs from the wrath to come.

THE words haue this ſumme: they ſpecifie the euidences which the Churches followed, in giuing to Theſſalonians commendation of faith, they were two ſpeciall fruits and effects of faith: Firſt, *conuerſion*. Secondly, *expectation and patient waying for Chriſt to come from Heauen*. Their connexion is plaine with the laſt clauſe of the Verſe foregoing: we *need ſay nothing* in your prayſe; for they preuent our commendation. *Their entrance into this Church*, vnderſtand their firſt preaching of the Goſpell, and the ſucceſſe thereof.

The points of notice are theſe. Firſt, *Conuerſion is an inſeparable attendant and fruit of ſauing faith.* *Obſer.*

No fruit of Faith, (ſayth a new-fangled Teacher) but an antecedent and preparatiue thereto. *Repentance*

tance goes before Faith. What meane you by Repentance? what by Faith? what prioritie or precedence vnderstand you? in Nature or Time? The mans loue to play with ambiguities; laughes at the rule. *Qui bene distinguit, bene docet.* Thus conceiue. First, all Repentance presupposeth some Faith. Secondly, some Repentance goes before some Faith. Thirdly, sauing Faith is in Nature before sauing Repentance.

Of the first, Euen legall *contrition*, which is this mans Repentance, though absurdly he define it, a sight of our misery, presupposeth some faith; who mournes or is cast down with the terrors of the Almightie, that beleeues not the sentence true pronounced in the Law, and applyed to him? The *people* of Niniue *beleeued God,* x *then humbled themselues in sacke-cloth and ashes.*

x *Ion.3.5.*

Of the second, This Repentance goes before *faith iustifying*; that is before perswasion of Gods loue in the pardon of our personall sinnes. Yea, hath place in many, that perish in euerlasting despayre, as wee haue instance in *Cain*, and y *Iudas*, &c.

y *Mat.27.3.*

But if you speake of sauing Repentance, *Repentance,* as *Paul* cals it, z *to salnation neuer to be repented of*; you must then vnderstand, that the gifts of Faith and Repentance are *simul tempore*; neyther afore or after other: the acts and exercise of the gifts, may you distinguish a prioritie of Nature, which belongs to Faith: though the truth is, the exercise of both is so coniunct, that it is hard for the Christian in whome they are, to distinguish which hath the precedencie in time; that it may haue place here that our Sauiour hath, *the* a *Kingdome of God commeth not with obseruation,* but *as the Corne,* b *growes vp, man knowes not how.*

z 2.*Cor.7.10.*

a *Luk.17.20.*
b *Mar.4.26,27*

I.

First, And weigh but these reasons; *Godly sorrow* for sin, c the *cause of Repentance* presupposeth Faith; perswasion of Gods loue, and readinesse at least to pardon our sinnes. For can a man grieue for the offence of God, as it his offence,

c 2.*Cor.7.17.*

fence, without perswasion of Gods loue to him in Christ? some of [d] ESAV *his teares* may drop from his eyes, that apprehends God onely as a terrible Iudge. Ingenuous sorrow and hearts griefe is peculiar to them, whom God hath bestowed his *Spirit* [e] *of ingenuitie*, and Adoption, to seale them to the Day of Redemption.

d *Heb.* 12. 17.

e *Psal.* 51. 12.

Secondly, And see, whether all *the* [f] *fruits of Repentance* reckoned vp by the Apostle, presuppose not Faith, and perswasion of Gods loue. 2.

f 2 *Cor.* 7. 11.

Thirdly, Why am I long to wash an Æthiopian? whether is our vnion with CHRIST, or our Renouation first in Nature? Haue wee His Spirit to renew vs, before we are made members of his body? or is this vnion wrought without Faith? For shame, gull not Gods people with those Crudities of your addle braine; teach them the practice of Faith and Repentance; busie not their heads with these Niceties, that *breed* [g] *endlesse questions*, rather *then edifying in the faith.* 3.

g 1 *Tim.* 1. 4.

My conclusion I resume; *Conuersion is an inseparable attendant and fruit of sauing Faith.* Conuersion vnderstand the turning of the whole man from all sinne to all Righteousnesse. The whole man, *Paul* distinguisheth into these three members; *the* [h] *Spirit, Soule and Body*; in all and euery of these is this Change wrought; to speake ὡς ἐν τυπῳ, it brings man from hatred of GOD to loue of God, from contempt of God to feare of God, from ignorance of God, to knowledge of him. So, from loue of sinne, to hatred of sinne, from hatred of Righteousnesse, to loue of Righteousnesse; from delighting in sinne, to grieuing for sinne: from practice of iniquitie, to practice of Pietie, &c. Not only from sinne to Righteousnesse; but from counterfeit righteousnesse to vnfained Righteousnesse. There is *malum opus*, and *malum operis*; *Euill workes*; *and* [i] *euill in good workes.* The Conuert puts away not only his euill workes, *but the euill that is in his workes*; the grosse faultinesse that, before Conuersion, claue

h 1 *Thess.* 5. 23.

i *Isai.* 1. 16.

claue to his best workes. Thus conceiue, it brings a man from meere sinnes, to *contrary* [k] *vertuous* practice: from an euill manner of doing good duties, to a forme more holy. Suppose, First, from Seruilitie, to Ingenuitie; Secondly, from Formalitie, to Sincerite; Thirdly, from Ciuilitie, to true inward Sanctitie.

k *Dan.* 4. 27.

1. First, In meere Naturalists, is obserued a seruile kinde of abstayning from euill only for feare of wrath, a mercenary kind of performing good duties; only for hope of reward. The same men conuerted, are swayed by loue of God to depart from euill; fearing to sinne not only for wrath, but in *respect* [l] *of Gods goodnesse*. Inclined to well doing, not only for reward, but for Conscience of dutie, *glory* [m] *of the Commander*, and [n] *thankefulnesse to his mercy*.

l *Hos.* 3. 5.

m *Mat.* 6. 16.

n 2. *Cor.* 5. 14.

2. Secondly, In fleshly Hypocrites, is easily obserued a forme of godlines; none more formally frequēt in *Prayers and Sacrifices*; nor seemingly stricter obseruers of [o] *Newmoones and Sabbaths*. Conuersion so alters these Formallists, that they now more study to bee, then to seeme religious.

o *Isai.* 1. 14. 15.

3. Thirdly, Politicall righteousnesse was in some Heathens; is in some Christians vnrenewed; wrought partly by naturall Conscience, partly by ciuill Education. Sobrietie and Iustice they are obseruers of in a sort, for prayse of men; that scoffe at Pietie, and studie of true Puritie in GODS Children. The heart once turned to God, feelingly accounts Ciuilitie *dung* [p] *and drosse*; and longs after *experience of the vertue of Christs death*, to mortifie the sinnes were formally restrayned only; the *power of his Resurrection*, to quicken their hearts to newnesse of life.

p *Phil.* 3. 7, 8, 10.

Whether this Conuersion presupposeth not Faith, *etiam inimici sint Iudices.*

Vse. Our wisdome it shall bee, by this fruit of faith to try the Truth of it, and in this tryall, let eye bee had especially

ally to these two things: First, to the *Captaine* or *Darling* sinne; neuer thinke thy selfe a Conuert indeed, till the corruption that most swayed in thee before calling, grow specially *lothsome* and detestable vnto thee. Secondly, next to thy grounds of departing from euill, thy manner of performing holy duties; By that said in the explanation, thou mayst direct thy selfe; whether thy feare of God be seruile, or ingenuous; thy seruice mercenary, or son-like; thy Pietie formall, or sincere, &c.

And of their act in generall thus farre; *they turned*: the Text further intimates, First, the *termes* of their turning; from what, to what they turned: *from Idols to God.* Secondly, the *end or consequent* of their turning; *to serue God*; where is subioyned a description of GOD, by two attributes, in opposition to Idols; *the liuing and true God.*

Of the first, It is required what an Idoll is.

Answ. The most generall and compendious description of an Idoll strictly taken, is this. An Idoll is a false god: The *Antithesis* in the Text applaudes the description; God to whom they turned is the *true God.* Idols from which they turned, are thereby intimated to bee *false gods.* So *Paul* elsewhere in stead of *Idols* puts their *Periphrasis*; they are such *as by* q *Nature are not Gods.*

q *Gal.* 4. 8.

Idols are of two sorts: First, Creatures whether imaginary or reall inuested in Gods properties, actions, or worship. Secondly, the true God falsly conceiued.

Of the first, Thus vnderstand, whatsoeuer it is besides the true God, whereto men ascribe Diuine properties, actions, or worship, that is to them an Idoll, or false god; there be that to Christs humane Nature attribute power to be euery where present; to fill Heauen and Earth: his humane Nature is, by this meanes, made an Idoll; because, being a Creature, it is clad with that Diuine Propertie, *Immensitie. Scotus* to Angels giues this power; without outward euidence or reuelation, to know the

secrets

ſecrets of mens hearts. *Angels* are by this meanes made *Idols*, becauſe, being but creatures, they haue aſſigned them a Diuine propertie; *to ſee in* [r] *ſecret, to diſcerne* [ſ] *thoughts, and to try the reynes.*

r *Mat.6.4.*
ſ *Ier.17.10.*

Like thinke, when Diuine worſhip inward or outward, is giuen to any thing beſides *Iehouah*. What euer that is, it is made an *Idoll*. Images adored with Diuine Worſhip; Saints inuocated, by this meanes are made *Idols:* becauſe Gods Worſhip is giuen them. And theſe yee may eall *Idols* in Religion.

In reſpect of other Diuine Honour giuen to Creatures, there are Idols ſecular, as, Wealth truſted vnto, hauing ſupremacie of our loue & confidence, by this meanes becomes an Idoll; which made *Paul* ſay, *Couetouſneſſe is* [t] *Idolatry*. No man was euer ſeene praying to his Pence: yet haue wee ſeene many *putting* [u] *confidence in their wealth more then in God. The rich mans goods are* [x] *his ſtrong Citie*, therefore his Idoll.

t *Col.3.5.*
u *1.Tim.6.17.*
x *Prou. 10.15.*

Of the ſecond, The true God falſly conceiued or worſhipped, by that meanes becomes an *Idoll*. *Auguſtine* enquiring the ſenſe of *Ioſuah* his charge to the people, *Put away the ſtrange gods that are amõgſt you*, thus diſcourſeth. Can we thinke they had at this time amongſt them, *ſimulachra Gentium?* In no caſe, for they are ſaid to haue [y] *cleaued vnto God.*

y *Ioſh 23.8.*

And if they had had amongſt them ſuch groſſe Idols, after ſo many threatnings of the Law, ſo many Iudgements executed vpon their fathers; is it likely the Lord would ſo haue proſpered them in their Warres againſt Canaanites? when hee ſo forſooke them for one ACHANS *theft in the accurſed thing?* what then is his meaning? *Propheta ſanctus*, ſaith AVSTINE, *in cordibus eorum cernebat cogitationes de Deo alienas, à Deo, & ipſas admonebat auferri. Quiſquis enim talem cogitat Deum, qualis non eſt Deus, alienum Deum vtique & falſum in cogitatione portat*: Strange conceits of God, too too abhorrent from

Auguſt. in Iohn: quæſt.29.

from the nature of God, they carryed in their minds; theſe were the ſtrange gods, the Prophet commands to be put away. For whoſoeuer conceits God otherwiſe then he is, carryes in his thought an Idoll, a ſtrange and falſe god. Thus ſay wee truely, the Heathens worſhipping an abſolute God out of the Trinitie, worſhip not *God*, but an *Idoll* of their owne braine.

We haue ſeene what Idols are: The commendation of this people is, that they turned from them, and thereby euidenced the truth of their Faith. Our duetie is from their commended practice, as *Iohn* preſcribes it, to [z] *keepe our ſelues from Idols*, a point confeſſed: yet thinke not, it is for nothing, the charge is ſo often renued, and enforced on Gods people. No doubt the Lord ſaw our propenſion is ſtrong to Idolatrie, that hee ſo ſtrictly and often vrgeth the charge. They muſt [a] *ouerthrow their Altars, burne their Groues, hew downe their Images, aboliſh their very names out of their places.* [b] Make *no league of amitie with Idolaters*, nor reſerue the *inſtruments* or [c] *ornaments of Idols*, but *caſt them away* with extremeſt deteſtation.

z 1. *Ioh.* 5. 21.

a *Deut.* 12. 2, 3.

b *Deut* 7. 2, 3.

c *Iſai.* 30. 22.

Their ſtile in Scripture is *abomination*, *ſtercorei Dij*; a terme ſo baſe and ſtinking, to teach vs ſo to lothe them, as thoſe excrements that caſt out moſt lothſome and noyſome ſtench into our noſtrils.

Hence alſo hath GODS Spirit ſo carefully recorded Hiſtories of Gods vengeance vpon Idolaters, that wee might tremble [d] *to fall by like diſobedience*, leſt wee incurre like heauie wrath and vengeance of God.

d 1. *Cor.* 10. 6, 7

What remaynes for vs, but to be exhorted, more and more to flie from Idols and all communion with them? If thou haue left their worſhip, thinke it not ſufficient; abandon their names, their inſtruments, their ornaments, thinke thy faith and loue towards God encreaſeth, as thy hatred of Idols, his riuals, encreaſeth in thee.

c 2. Cor. 6. 14, 16

What c *communion hath light with darkneſſe, Chriſt with Belial, the Temple of God with Idols?*

What need, may ſome ſay, this exhortation? wee haue long ſince renounced Idols, and ioyned our ſelues to the true God. *Vtinam.* But, to ſay little of our people, which as the Iewes in IEREMIE, *meaſure Religion by their* f *belly*, and becauſe in times of Idolatrie, things as they thinke for this life, went better with them, hang Rome-ward ſtill in their affections; who ſees not how fauourably men beginne to thinke of the Church of Rome? Images with Doctrine may well enough bee retayned, that is, ſtumbling blocks laid before the eyes of the blinde, ſo we crie, Take heed. And Politicians many are of opinion, there may be a reconcilement of the two Religions: ſo may there, I dare ſay, of light and darkneſſe, of Chriſt and *Belial*, of God and the Deuill, as well as of Chriſt, and Antichriſt, Chriſtian Religion, with Antichriſtian ſuperſtition.

f Ier. 44. 17, 18

But let vs remember what wee heard in the explanation: there are ſecular Idols, as well as Idols in vſe of Religion; as much to be fled from, as Heatheniſh or Popiſh Images.

g Philip. 3. 19.

There are ſome, ſaith *Paul*, that *make their* g *belly their god.* What are Drunkards, but groſſe Idolaters? ſacrificing their Patrimonies, their Health, their ſoule to *Bacchus?*

There be that *ſerue Mammon*, make wealth their god, offering bodies and ſoules to the Deuill to get wealth; Religion, Faith, Obedience, all muſt be ſorted ſo, as may ſuite with our intentions for riches: GOD ſhall bee forſaken, Body waſted, Conſcience wounded, Soule damned; and all to get treaſure. Beloued, thus thinke: Hee is as much an Idolater that prefers his wealth, before obedience; his pleaſures, before Gods ſeruice; as he that h *falls downe to a ſtocke*, and ſaith, *Deliuer me, for thou art my god.*

h Iſai. 44. 17.

Followes

Followes the *terminus ad quam*, to God. *It is not enough to forſake Idols and their worſhip, except wee cleaue to the true God, and zealouſly addict our ſelues to his ſeruice.* Therefore ſaid IOSVAH, *Put away your ſtrange gods*; [i] and *ſeeke the Lord*; *feare the Lord, and ſerue him in ſinceritie and truth.* As in other particulars of Repentance, it ſufficeth not *to flie from euill*, except [k] *we cleaue* to the good: ſo thinke in this.

i Ioſh.24.14.

k Iſai.1.16,17.

Amongſt the Heathen were ſome that ſcoffed at Idols, but were ſtarke Atheiſts: as that *Dionyſius* dealt with *Eſculapius* golden beard, plucking it off with this ſcomme, No reaſon the ſonne ſhould be bearded, and the father beardleſſe; and ſtripping *Apollo* of his golden coate, hee clothes him in wooll: It was lighter for Summer, warmer for the cold of Winter: what oddes I wonder, betwixt this Atheiſme, and that Idolatrie?

A like ſinne is notorious in many of our people, profeſſing they are no Papiſts, being farre worſe, *flat Atheiſts* in life, practiſing no Religion at all. Great men they thinke themſelues, that they inueigh againſt Poperie, though meane while they liue in groſſe ignorance of God, and contempt of his pure worſhip.

How much better were it to continue Papiſts, then to loſe all ſenſe of a Deitie? to liue without all dread of God, and feare of his holy Name? Though it bee true, there is no hope of the ſaluation of an obſtinate Idolater: yet this, I thinke, as true, that as Chriſt ſpeakes *of Sodome and Gomorrhe*, their *ſtate in iudgement* is *more tolerable* then the ſtate of vnthankfull Cities; ſo the damnation of Idolaters is much more eaſie, then that of Atheiſts. *Thou that abhorreſt Idols,* [l] *committeſt thou ſacrilege?* Thou that ſcoffeſt at Poperie, falleſt thou into Atheiſme?

l Rom.2.22.

To ſay in a word, In turning from Idols, two extremities are obſerued.

Firſt, *flying Idols*, and *falling to ſuperſtition*: that furious

m 2. *King.* 10. 28, 29.

Iehu, deſtroyes *Baals* Altar and Prieſts, yet m *departs not from the cleanlier Idolatrie of* IEROBOAM. Our people haue left Image-worſhip, yet retayne their fathers Traditions.

The ſecond is, *turning* from Idolatrie, but degenerating to *meere Atheiſme*, if not in opinion, yet ſure in practice. How many know we ſcoffers at Poperie? as great deriders of pure Religion? laughing at Traditions, yet ignorant of Gods rule of worſhip?

My Brethren, what auayles it to leaue Idols, if you cleaue not to the true God? to abhorre ſtrange gods, and to worſhip none? to deteſt ſuperſtition, and to practiſe profaneneſſe? I dare ſay, there is more hope of ſaluation for the groſſeſt Idolater, then for the *Atheiſt*, though ſuch but *in life*; the one hath ſome conſcience to be wrought vpon, ſome ſenſe of a Deitie to affright; the other is *without God in this world*, therefore without hope of a better ſtate in the life to come.

Obſer.

The end and iſſue of their conuerſion, *To ſerue the liuing and true God.* Belike then *God cannot be ſerued, till Idols be forſaken*: n *Yee cannot ſerue God and Mammon.* When the people profeſſed to *Ioſhuah* their purpoſe *to ſerue God*, IOSHVAH replyes: o *They could not ſerue him.* What is his meaning? ſaith *Auguſtine*: not with *that perfection*, that beſeemed Gods Maieſtie: or, ſecondly, not without *Gods grace aſſiſting*, and enabling them, as if his purpoſe were to checke their preſumption. Better thus, as later Interpreters expound; *ſuppoſing they retayned their* Idols, they could *not acceptably ſerue God*: therefore preſently ſubioynes IOSHVAH: *If yee will indeed ſerue the Lord,* p *put away the ſtrange gods, that are among you, and incline your hearts to the Lord God of Iſrael.* To like purpoſe ſaid the Apoſtle: q *Yee cannot drinke the cup of the Lord, and the cup of Deuils; nor be partakers of the Table of the Lord, and of the table of Deuils.* Intimating as great Antitheſis, betwixt God and an Idoll, as betwixt God

n *Matt.* 6. 24.

o *Ioſ.* 24. 16, 19 *Auguſtin. quâ ſuprâ.*

p *Ioſ.* 24. 23.

q 1. *Cor.* 10. 21.

God and the Deuill; betwixt honouring of an Idoll, and of God; as betwixt worſhipping God, and worſhipping the Deuill.

Vſe.

Two ſorts of people are here reproued: Firſt, they whoſe hearts are diuided betwixt God and Idols, as Iſraelites vnder ELIAS, [r] *betwixt God and Baal*: as the *Samaritan Colonies*, who would [ſ] *feare the Lord*, and withall *ſerue their owne gods*; as Iewes in *Zephanies* time, were wont to *ſweare by Iehouah*, [t] and by *Melcom*: as they amongſt vs, that ſowre our pure Religion, with the Leauen of Popiſh ſuperſtition.

r 1. *King.* 18. 21.
ſ 2. *King.* 17. 33.
t *Zeph.* 1. 5.

The ſecond are they, that halfe ſhare themſelues betwixt God and Idols; their *Conſcience* they reſerue to God, their *knee* they bend to *Baal*: an [u] *Idol they know is nothing*; yet to this *nothing*, they proſtrate their bodies; Gracing idolatrous Maſſes with their preſence, and holding all ſemblances of outward reuerence with the moſt deuout Maſſe-mongers: As our curious, or couetous Trauellers. Let them reade *Pauls* cenſure of ſuch practice, 1. *Cor.* 10. 20. and tremble to continue it.

u 1. *Cor.* 8. 4.

There remaynes in this clauſe the deſcription of that God, who alone is to be ſerued, in oppoſition to Idols. The *Antitheſis* is remarkable, ſhewing *the wide differences betwixt our God and Idols.*

Obſer.

Firſt, Idols are liueleſſe, [x] they *haue eyes and ſee not, eares and heare not, feet and walke not, hands and handle not*: as *Ioaſh* ſcoffes at *Baal*, to calme the tumult and turbulencie of his zealous worſhippers; *If he be a god,* [y] *let him plead for himſelfe*: they are not able to auenge their contempt vpon thoſe that wrong them. As for our [z] *God he is in heauen, his eyes ſee, his eye lids trie the children of men*: he hath life in himſelfe; giues life to the creatures; auengeth himſelfe on them that prouoke him; *ſaues ſuch as truſt in him.*

x *Pſal.* 115. 5, 6, 7.
y *Iudg.* 6. 31.
z *Pſal.* 33. 13.

Secondly, hee is the *true God.* Truth vnderſtand, not that he ſhewes in his Aſſertions or Promiſes, but truth of his Nature: hee is very God, that hath in him truth and

ſubſtance of Deitie. Whereas Idols *are* [a] *nothing in the world*, nothing of that Idolaters conceit they are, hauing nothing of the diuine Nature, which their worſhippers aſcribe vnto them: ſee 2. *Reg.* 19. 18.

Me thinks then wee ſhould not chooſe but ioyne with *Ioſhuah* in his choice betwixt God and Idols; *If others will needs ſerue wood and ſtone*, the worke of mens hands, yet [b] *we and our houſes will ſerue the Lord*, the liuing and true God, that *is* [c] *able to ſaue and to deſtroy*.

The ſecond fruit and euidence of their faith followes. It is, *their patient wayting* for the comming of Chriſt.

a 1. *Cor.* 8. 4.

b *Ioſh.* 24. 15.

c *Iam* 4. 12.

VERS. 10.

And to wait for his Sonne from heauen.

THat act of theirs let vs firſt take notice of, and then ſee the deſcription of the matter of it: Firſt, by his Relation: ſecondly, Adiunct: thirdly, Effect.

The word in *Pauls* ſenſe, as I conceiue it, implyes three things, euery of them a ſtrong euidence of faith in this people. Firſt, *hopefull expectation*, and, as *Peter* cals it, *looking* [d] *for the bleſſed appearing* of Chriſt to Iudgement. Secondly, *Contentment* with the delay, in *Dauids* phraſe, [e] *tarrying the Lords leiſure*. Thirdly, *patient continuance* in the ſeruice of God, and enduring all afflictions wayting thereon, notwithſtanding the reward be long delayed.

ἀναμένειν.

d 2. *Pet.* 3. 12.

e *Pſal.* 37. 7.

How forcibly from euery of theſe is inferred the preſence of Faith? of the firſt: *hopefull expectation of Chriſts comming to iudgement*. Can it be where is not perſwaſion of reconciliation with God? who is there, but, as *Fœlix*, [f] *trembles* at the very *mention of Iudgement* to come, ſo long as he hath conſcience of ſinnes, and wants aſſurance of the pardon of them? O Death, O Iudgement, how bitter is the remembrance of thee to a man liuing in his ſinnes?

f *Act.* 24. 25.

ſinnes? how deſires hee to haue all mention and thought of it buryed? how is hee aſtoniſhed in the ſerious apprehenſion of it? what maruell? while he apprehends Chriſt only as a ſeuere Iudge, g *comming to render vengeance to them that know not God, and diſobey the Goſpell.* I neuer wonder at our faithleſſe people, diſtaſting in our Miniſterie nothing ſo much, as the doctrine and terrour of the laſt Iudgement; poore faithleſſe impenitents, they know not their peace with God; nor while they practiſe, can they beleeue pardon of ſinne. That once obtayned, how welcome ſhould not the mention only, but the day be? *the* h *day of Redemption*, and full deliuerance from ſinne and miſerie. Well therefore may wee make this hopefull expectation of Chriſts comming to Iudgement, a worke and fruit of Faith.

g 2. *Theſ.* 1. 8.

h *Luk.* 21. 28.

See we the ſecond branch: *wayting the Lords leyſure, and that with heartie contentment.* This is apparently a fruit of Faith; whether we conſider, Firſt, the generall deſcription of it as it is in practice of Saints: Secondly, or the great oppoſites of contentment, which onely Faith maſters. *He that beleeues,* i *makes not haſte*, that is, is contented to wait the Lords leyſure for deliuerance; proportionally, for all bleſſings that he hath promiſed; but weigh eſpecially the many impediments of contentment, wee ſhall confeſſe it is a worke of extraordinarie faith, comparing the miſeries Gods children here feele, with the freedome Chriſts comming brings with it. Firſt, what a vexation is it to Gods children to dwell in the world, as k LOT *in Sodome?* where what they ſee and heare, is welnigh nothing but vanitie, and *vexation of Spirit* l. *Wo is me*, ſaid DAVID, *that I am conſtrayned to dwell with* MESHECH; *and my Soule hath too long dwelt with him that hateth peace:* When withall a man conſiders what accompanies Chriſts ſecond comming; ſeparation m *of Goates from the Sheepe gathering all that* n *offends out of his Kingdome*, muſt it not be acknowledged great faith that works

i *Iſai.* 28. 16.

k 2. *Pet.* 2. 8.

l *Pſal.* 120. 5, 6.

m *Mat.* 25. 32.

n *Matt.* 13. 41.

contentment? Secondly, adde vnto this, conſideration of other afflictions, the portion of Gods children in this life, though, when we compare them *with the glorie that ſhall be reuealed*, we cannot but ſay with AVGVSTINE; *Hic vre, hic ſeca, vt in æternum parcas*; yet when we meditate the promiſe *of* o *reſting from our labours*, and p *hauing all teares wiped from our eyes*, doe we not ſometime wiſh in our weakneſſe, that Will of GOD, for protracting our troubles, altered? and what but Faith can calme our diſcontentment? Thirdly, but that miſerie of miſeries, the remaynes of ſinne, the rebellion of nature againſt grace, whom doth it not in a holy manner diſcontent? who blames *Paul* if hee q *crie out for deliuerance*, or any for haſtening of our full deliuerance? who had not rather, if the Will of GOD were ſo, preſently exchange neceſſitie of ſinning for neceſſitie of obeying; infirmitie for power, imperfection for perfection of righteouſneſſe? yet Faith teacheth to reſt contented with this Will of God, and what but Faith can doe it? and this perſwaſion that euen this delay workes ſome way to our good.

o *Apoc.* 14. 13.
p & 21. 4.
q *Rom.* 7. 24.

Thirdly, the laſt thing in this wayting, is, *Continuance in Gods ſeruice* notwithſtanding afflictions be our portion; and the promiſed recompence ſo long delayed. *I ſhould haue faynted in my affliction, but that* r *I verily beleeued to ſee the goodneſſe of the Lord in the Land of the liuing.*

r *Pſal.* 27. 13.

And looke to the preſent condition of GODS Saints, it ſhall be found oft ſuch, that they muſt beleeue one contrarie in another; that there is a reward for the righteous, when they feele nought elſe but miſerie: that God forſakes not, when hee forſakes. What can make vs in that ſtate hold out our holy courſes? but Faith and perſwaſion of GODS Truth, and loue and *power to doe exceeding abundantly aboue all that wee can aske or thinke*; yea contrarie to all that wee can ſee, or feele:

feele: And this made *Paul* ſay, *Wee* [s] *walke by faith, not by ſight.*

s 2. Cor. 5. 7.

Vſe.

Let vs by this, as by former euidence, examine truth of our faith: It is a precious vertue where it is in ſoundneſſe; but in opinion of it, how many are deceiued? In the laſt particular, let vs lay our ſearch. Let mee ſay to you, as *Paul* to AGRIPPA, *King* AGRIPPA, *beleeueſt thou the Prophets?* Beloued Chriſtians, beleeue you in the Lord Ieſus? I would I could anſwere my ſelfe for you, as *Paul* doth for *Agrippa*, I know you beleeue. But this once I know, as SALOMON: *Euery man will boaſt of his owne righteouſneſſe, of his faith,* [t] but *where may wee find a faithfull man,* a true Beleeuer? I will tell you how you ſhall know them.

t Prou. 20. 6.

Seeſt thou a man holding his courſe ſteddy in Chriſtian practice, though hee meet with afflictions neuer ſo many, for the hope ſake layd vp for vs in Heauen? ſay of him in thy Charitie; That man hath faith; feeleſt thou in thy ſelfe that ſtedfaſt and vowed reſolution; though the Lord ſhould prolong thy life to the Comming of his Sonne to Iudgement, and in all that time preſſe thee with afflictions; yet for that hope ſake, ſo farre from enioying, thou reſolueſt to cleaue to thy God? bleſſe God for the gift of faith; to *thee*, I dare ſay, *it is* [u] *giuen to beleeue in the Lord Ieſus.*

u Philip. 1. vlt.

Search euery man his heart, how in this particular it is affected. Infirmities in practice wee ſhall find many: reſolution in the mayne, if wee finde, Lord, what comfort haue wee? I leaue it to euery mans ſerious examination; wiſhing to you all this peoples meaſure of Faith, in hopefull expectation, patient wayting for Chriſts Comming; firmeſt reſolution to breake thorow the temptation of long delay, notwithſtanding afflictions that accompanie Gods ſeruice.

Obſer.

The place is whence Chriſt expected to come, where he yet reſides, is next intimated from Heauen.

Be-

Obſer.

Belike then *this Ieſus is now reſident in Heauen, and ſo ſhall be in reſpect of his humanitie, till* x *the time of conſummation.* The Heauens muſt containe him till the time that all things bee reſtored. y *Aboue,* Chriſt now *ſits at the right hand of his Father,* from z *Heauen wee looke for the Sauiour.*

And is it not ſtrange, men in ſo many things orthodoxe, ſhould dreame of Chriſts bodily preſence perpetuall vpon Earth? And that his humane Nature, as his Deitie, fils Heauen and Earth? what then is become of that himſelfe ſpake in the dayes of his fleſh? *The poore yee ſhall haue alwayes with you;* a *Me not alwayes.* And, *It is expedient for you that I* b *goe away.* How is it that the Scriptures ſend vs to ſeeke him in Heauen, and thence to expect him?

Forſooth, *viſibly*, hee is in Heauen; *inuiſibly*, euery where. Belike then, his Aſcenſion into Heauen is nothing but his vaniſhing out of our ſight; hee neuer left the Earth, but only vaniſhed, like ſome Phantaſme, out of his Diſciples ſight: Let vs bee content with the ſimplicitie of Scriptures; and ſeeing they teach vs to looke for him from Heauen; thence let vs exact him.

His deſcription followes, Firſt, by his adioyned *rayſing from the dead*; inſerted, as an eſtabliſhment of that hope, notwithſtanding his death. Secondly, but ſpecially by his effect, as comfortable as any is or can be to vs, naturally the Children of wrath. Wherein conſider wee, Firſt, his *action*; deliuerance or reſcue. Secondly, the *propertie* he hath in it: *Ieſus who deliuereth.* Thirdly, the perſons deliuered, *vs:* the *miſery* from which he deliuers: from *the wrath to come.*

Ieſus who deliuereth; *It ſeemes then his propertie in communicable to deliuer vs from Hell:* No Creature in Heauen or Earth is therein ſharer with him. *There is no name giuen vnder Heauen by which we can be ſaued, ſaue* c *onely the Name of Ieſus, him hath* d *God propoſed to bee the propitiation:*

x *Act.* 3 21.
y *Col.* 3.1.
z *Phil.* 3.20.
a *Mat.* 26.11.
b *Iohn* 16.7.
c *Act.* 4.12.
d *Rom* 3.25.

tiation: him hath God the Father [e] *ſealed*, and ſent with commiſſion to the worke. Vnderſtand it by way, Firſt, of Merit. Secondly, Efficacie. Thirdly, Aduocation.

The neceſſary conditions required to our deliuerance, performable by no Creature, proue it. Firſt, [f] *yeelding full ſatisfaction*, euery way equiualent to the offence of God: which none but a perſon of his excellencie could performe. Secondly, [g] *reſcuing vs out of the power of Satan*, who had vs, as Gods Iayler, deliuered to bee tormented: a reſcue poſſible to none *from that* [h] *ſtrong man armed*, but this Sonne of God *ſtronger then hee*, his priuiledge and prerogatiue Royall it is, to deliuer vs from the wrath to come.

Ieſuites aſſume their Name of Ieſus; and differ by their order from others in ſpecialtie. Firſt, of imitation. Secondly, of endeuour to promote the honour of Ieſus, in ſauing ſoules of Gods people. Will you ſee how they honour him? they rob him of his Royall prerogatiue of being [i] *Sole Sauiour of his people from their ſinnes.* As they haue erected their Head to bee a Counter-Chriſt; ſo thouſands of others, to be Counter-Ieſuſes.

So many Saints, ſo many pettie Sauiours they haue made; to ſhare with our Ieſus, in this honour of ſauing ſoules from wrath. Ieſus deliuers only from wrath eternall; Ieſuites Saints, by their ouer-flowing righteouſneſſe, from temporary wrath in Purgatorie. Yea, ſo many Chriſtians, ſo many Sauiours in part of themſelues, as if Chriſt had payd but part of our price; merited ſomething towards our abilitie of ſauing our ſoules from the hand of Hell. I ſay not much on this occaſion. But ſure I am, what euer comes vnder the *Curſe of the Law*, *from that Chriſt* [k] *redeemed vs by being made a Curſe for vs*, and that not by vs, but [l] *by himſelfe*; *bearing* [m] *our ſinnes in his body vpon the tree.*

Let vs carefully preſerue this honour vntouched to our Ieſus. Manie Popiſh Errours may bee holden without

e *John* 6.27.

f *Rom.*3.26.

g *Heb.*2.14.

h *Mat.*12.29.

Vſe.

i *Mat.*1.21.

k *Gal.*3.13.
l *Heb.*1.3.
m 1.*Pet.*2.24.

out remedileſſe perill of damnation. In this point who ſo is Popiſh, or Ieſuiticall; let him feare leſt hee forfeit his ſhare in this bleſſed Deliuerance.

Queſt. The act it ſelfe followes; *Deliuerance or reſcue.*

Anſw. How workes hee our *Deliuerance?*

First, *Merito.* Secondly, *Spiritu*; is the compendious anſwere. Thus vntold it.

1. First, he ſubiects himſelfe to enduring that wrath wee had by our ſinnes deſerued, that in the *act* is paſt, in the *vertue* permanent.

2. Secondly, he *giues his Spirit* to worke Faith, to make vs
n Ezech.36.27 capable of this Deliuerance, *according to the tenour* n *of the Euangelicall Couenant.*

3. Thirdly, by the ſame Spirit hee
o Ier.32.40. *puts his feare in our hearts, and cauſeth vs to walke in his Statutes.*

4. Fourthly, defends vs from temptation, p *or protects vs*
p 1.Cor.10.13. 2.Cor.12.7. *in temptation*, that the iſſue may be comfortable.

5. Fiftly, In our fals of frailtie, q *intercedes for pardon*; ſup-
q 1.Iohn 2.1. peditates Grace, by renewing acts of Faith and Repentance. Finally, protects and ſafegards vs from the rage of
r 1.Iohn 5.18. Satan, that that r *euill faſten not on vs*, to depriue vs of Saluation. Thus doth our Ieſus deliuer vs.

Ioyne hereto conſideration of perſons ſharing in this Deliuerance: *Vs.*

Vs, in this queſtion, hath a double *Antitheſis*, one vnto Angels, another to men; *veſſels of wrath*: both would be weighed, the better to prouoke to thankefulneſſe. *Hee*
ſ Heb.2.16. *tooke not vpon* ſ *him Angels, but the ſeed of* ABRAHAM. Not Angels, their nature hee aſſumed not, nor ſuſtayned their perſon in ſuffering: they fell irrecouerably, and *ſuffer the vengeance of eternall fire.*

That is not all the ſpecialtie of his Loue. Mans Nature hee aſſumed, but doth hee deliuer all Mankind? not ſure *in the iſſue*; nor, I dare ſay in his intention.

Therefore ſee euer reſtraints annexed in the Word of
t Rom.9.24. God. *Vs*, ſaith *Paul*, t *whom he cals, whether Iewes or Gentiles.*

tiles. Vs, that beleeue them, that God [u] *gaue him out of the World. Vs,* ſaith PETER, *whom hee hath redeemed* [x] *from our vaine conuerſation*: more, or other then God hath choſen, haue no ſhare in this happy Deliuerance. And theſe reſtraints are current in the Word of God.

Two other, others haue made: one, Iewes in their enuious Pride; another, infirme Chriſtians in their ignorance or weakneſſe.

They forbid vs to [y] *preach to Gentiles that they may be ſaued*; at no hand endure ſpeech of *turning* [z] *to the Gentiles*: yet are they all *Abrahams* ſeed that follow his faith. ABRAHAM *was iuſtified* [a] *before circumciſed. Aſigne*, ſaid the Apoſtle, *that to the vncircumciſion alſo was intended the bleſſing of* ABRAHAM. If *Paul* ſeeme a Iudge incompetent; ſaith *Iſai.* 8. Let [b] *Gentiles prayſe God* for his mercie. And againe, *Reioyce, ye Gentiles, with his people.* And againe, *He that ſhall riſe to raigne ouer Gentiles, in him ſhall the Gentiles truſt.*

A ſecond cauſleſſe reſtraint, is that Gods Children make in their weakneſſe: thus, vnder this *(Vs)* come Beleeuers, none but ſuch *as* ABRAHAM, that are *fully aſſured* and neuer doubt of their Deliuerance: none but ſuch whoſe ſanctification admits no interruption, nor ſcarce euidence of imperfection, by particular fals of Infirmitie. What then ſhall become of the generation of the Iuſt? whoſe doubtings and frailties are recorded in Scripture? yea, as Diſciples in another caſe; *Who then can bee ſaued*? Better things is the Apoſtle perſwaded of many weaklings; and ſpeakes more comfortably to wearie ſoules. They are all *in compaſſe of* ABRAHAMS *Conenant, that walke in the* [c] *ſteps of* ABRAHAMS *faith*; yea, though they bee not able to keepe pace with him. *Be mercifull*, ſaid NEHEMIAH, *to them* [d] *that deſire to feare thy Name*; that would faine flye from euill, but cannot, as they deſire, being clogged with the fleſh. *Who ſhall deliuer me*, ſayd the Apoſtle; me, *whom ſinne* [e] *leades cap-*

u *Iohn* 17.9.
x 1. *Pet.* 1.18,19

y 1. *Theſſ.* 2.16.
z *Act.* 13.46,50

a *Rom.* 4.10,11

b *Rom.* 15.9,10 11,12.

c *Rom.* 4 12.

d *Nehem.* 1.11.

e *Rom.* 7.23.

captiue in particulars: *I thanke my God through* IESVS CHRIST. And *there is no* [f] *condemnation to them that are in* CHRIST IESVS, *not walking after the fleſh, but after the Spirit*; though in particulars fleſh preuayle to miſguide them.

f *Rom.8.1.*

Vs then, that hee hath called; vs, that beleeue in any meaſure, ſo wee ſtriue to grow in faith, and bewayle our infidelitie; Vs, that would doe good, and endeuour to fly from the corruption in the World through luſt; yea, though wee reach not that height of Faith and Obedience that wee deſire and ſtriue for: *Vs our Ieſus hath deliuered.*

From what miſery? *from the wrath to come.* A phraſe of ſpeech not frequent in the Scriptures, what it compriz-eth let vs *heare, and feare, and doe no more preſumptuouſly.* Our Sauiour ſeemes to explaine it, when he termes it, *the* [g] *damnation of Hell*: vnder it comes vſually *pœna damni, & pœna ſenſus*: the loſſe of the good things prepared for the righteous; the painefull euils whereinto the damned are plagued.

g *Mat.23.33.*

h *Mat.25.41.*

[h] *Perpetuall ſeparation* from the glorious preſence of God and his Saints: irrecouerable loſſe of thoſe ioyes, *that neither eye hath ſeene, nor eare heard, nor the heart of man conceiued:* a little of them felt in this life, the taſte of them in peace of Conſcience, and ioy of the Holy Ghoſt, how ſeemes it a little Heauen vpon Earth? how tortures it Gods Child for an houre to lacke? how much more dolefull is the perpetuall and hopeleſſe loſſe of them, that they all incurre who ſhare not in this Deliuerance? as our Sauiour ſaid, [i] *What wayling and weeping and gnaſhing of teeth* followes then in the damned, *to ſee* ABRAHAM, ISAAC, *and* IACOB, *and all the Prophets clad in the glory of Gods Kingdome*, and themſelues ſhut out of doores?

i *Luk.13.28.*

To leaue what they loſe, conſider what they feele; torments and anguiſh intolerable, ſee how Gods Spirit hath

hath pleaſed to expreſſe them. Though no earthly thing be ſufficient to expreſſe the anguiſh of it; yet reſemblances are choſen of things moſt bitter to ſenſe, thereby to acquaint vs ſomething with the grieuouſneſſe of it.

To mans ſenſe, nothing more ſharpe then fire; of fires, none more ſcalding then that of Brimſtone; *It is fire, fire of Brimſtone,* [k] *a Lake that burnes with fire and Brimſtone, for euer before the Throne of God.*

k *Apoc.* 21. 8.

It were ſomething yet, though the paine bee extreme, if there were hope either of end or mitigation. But theſe torments admit neyther, they [l] *ſuffer the vengeance of eternall fire*; they goe curſed into euerlaſting fire; the Worme dyes not; and the fire goes not out. The Tormentors are Spirits; therefore immortall: the tormented as immortall in body and Soule; the fewell neuer fayles; a [m] *Riuer of Brimſtone* there is continually ſtreaming, for euer to keepe it burning; *the breath of the Lord is as Bellowes to blow it.*

l *Iude* 7.

m *Iſai.* 30. 33.

Yet if ſome intermiſſion or mitigation might be obtayned, it were ſomething; but heare the Glutton in Hell; *I am horribly tormented in this flame,* but *ſo much water as* [n] *in tip of the finger* LAZARVS *might beare,* to coole his tongue, is begged; and not obtayned. Mercileſſe *Abraham,* may ſome Wretch ſay: nay, mercileſſe Glutton to the pore Lazar, and more mercileſſe to his owne ſoule. It is iuſt with God, there ſhould bee [o] *Iudgement mercileſſe, to ſuch as would ſhew no mercy* to their brethren, nor to their owne ſoules.

n *Luk.* 16. 24.

o *Iam.* 2. 13.

The extent of the torment, makes it yet more grieuous. No part free, eyther in ſoule, or body: open their eyes; what ſee they? but *Deuils* to torture them, or other damned tormented with them? perhaps, Wiues and Children, through their negligence, or curſed example, brought into the ſame place of torments. Open their eares, what heare they but bitter weeping and wayling, howling and yelling, after the manner of Dragons, for

for the great wrath of GOD iuſtly fallen vpon them? would they flye? they are in Priſon, in Chaines, in Darkneſſe. Would they dye? they cannot, they are immortall. Would they ſupplicate to the Iudges? hee is iuſtly inexorable: *he called*, and *they refuſed*: therefore *he* [p] *now laughes at their deſtruction*. Would they thinke of any thing to cõfort them? they haue no leaſure for torments, their ſinfull pleaſures remembred, torture their Conſcience; the good things inioyed, adde much to their anguiſh. What ſhould I ſay more? If a man can thinke of any thing that may be tormenting, if of any circumſtance that can aggrauate torment; thus let him thinke; it is little, all too little, to expreſſe the torments and anguiſh, that comes vnder this terme, of *the wrath to come*.

p *Prou.*1.26.

From *this wrath to come*, our ſweet Sauiour, our *bleſſed Ieſus hath deliuered vs*. To grow towards ſome profitable vſe-making of this point; let vs ſomething more particularly inquire, who they are that come vnder this *Vs*, the rather, for that this Grace, for the very enioying of it, is thought ſo vniuerſall, that the prophaneſt Miſcreant dares prattle of his portion in it.

Vs, ſay Libertines, whoſoeuer are members of the Church; vs all that are in the Church viſible. That were well for *Capernaites*; And yet ſaith our Sauiour, *Eaſier ſhall it bee for Sodome and Gomorrhe at the Iudgement, then* [q] *for Capernaites*: though members of the Church viſible. And it is not to bee doubted, but that as the grace offred, and contemned, hath beene greater to men in the Church; ſo haue they heauier damnation, then many out of the Church.

q *Mat.*11.24.

Briefly: *vs that beleeue*, *vs*, hee hath *deliuered from the wrath to come*, vs *that obey him*: *hee is Authour of ſaluation to all* [r] *that obey him*. vs, that he *hath purged to be* [ſ] *a peculiar people to himſelfe*, *zealous of good workes*: vs hee hath deliuered from the *wrath to come*. For all faithleſſe, diſobedient, impenitent Sinners, on them [t] *the wrath of God abides*

r *Heb.*5.9.
ſ *Tit.*2.14.
t *Iohn* 3.36.

abides for euer. And *bee* [u] *not deceiued, you Remorſleſſe, Whoremongers, Couetous, Idolaters, for theſe things ſake comes the wrath of God vpon the children of diſobedience.* q. d. Ye may perhaps flatter your ſelues with hope of impunitie, in reſpect of your outward prerogatiues: yee are baptized, ſo was *Iudas*: yet [x] *a child of perdition*: yee are hearers of the Word; coozen not your ſoules with that Sophiſtrie. There were that *heard Chriſt* [y] *teach in their ſtreets*, and yet were *ſhut out of Gods Kingdome.* Thou haſt preached to others; ſo mayſt thou, and [z] yet thy *ſelfe be a Caſtaway.* In a word, what euer thy priuileges are, if a child of diſobedience & impenitently ſuch, on thee comes this heauie wrath of God.

Will you ſee how many ſorts of ſinners the Scripture excludes from ſharing in this deliuerance? [a] *No Whoremonger hath any inheritance in the Kingdome of Chriſt and of God*: No impenitent Whoremonger. And what is hee better that with a high hand cõmits Whoredome, bluſheth not at it; glorieth in it, as in a point of manhood? yee haue a Catalogue of the damned Crue, mentioned by Saint *Iohn*; you would wonder, ſome of them, ſhould deſerue that ſtile. In the forefront are *the* [b] *fearefull*, ſuch as for feare of men ſhrinke from holy Profeſſion and practice.

I would to GOD our moderate Profeſſours would thinke of it. May I not adde curſed Swearers? yea leſſe then theſe, [c] *Lyers.* What thinke you then of lying Swearers? theirs ſure is the blackneſſe of Darkneſſe, the deepeſt Dungeon in the loweſt Hell.

The Perſecutor and Troubler of the Saints: of whom ſaid our Sauiour, *Serpents, generation of Vipers,* [d] how *can they eſcape the damnation of Hell?* Theſe with many other their conſorts, haue their *part in the Lake, that burnes with fire and brimſtone, which is the ſecond death; which is the wrath to come.*

Secondly, Gods children haue herein matter enough

[u] *Epheſ.5.5,6.*

[x] *Ioh.17.12.*

[y] *Luk 13.26.27*

[z] *Matt.7.22.*

[a] *1.Cor.6.10.*

[b] *Reuel.21.8.*

[c] *Reuel.22.15.*

[d] *Matt.23.33.*

2.

to comfort them in all afflictions of this life, which they are called to ſuffer: If they haue receiued to beleeue in the Sonne of God, and haue hearts to obey him. GOD may viſit thee with ſickneſſe in thy body, loſſe in thy goods, blemiſh in thy name, croſſes in thy children, horror in thy conſcience; all theſe to humble thee. But yet thou art deliuered from the wrath to come: yea theſe very croſſes tend to this end, [e] *to deliuer thy ſoule from the Pit; we are chaſtened of the Lord,* [f] *that we may not be damned with the world.*

e *Iob* 33. 18.
f 1. *Cor.* 11. 32.

3. Thirdly, the duties it inſtructs vs vnto, are many: the mayne is, *thankefulneſſe*, to the Authour of this deliuerance. No great recompence for ſuch a deliuerance, yet all the Lord requires; all that we are able to render him: yet a duetie of that nature, that if wee can heartily performe it, wee need no better euidence that we are ſharers in it. That our dull hearts may the better be excited hereto, reuiew the Arguments the Text affoords. Where conſider the *greatneſſe of the* miſerie from which we are freed, the *wrath to come*, the *damnation of Hell*, torments eaſeleſſe, endleſſe, and remedileſſe: the name of hell we iuſtly tremble at; what thinke we, ſhould we doe, in the ſenſe of the torments? The Lord, the better to ſhew vs his rich Mercie in our deliuerance, is pleaſed ſometimes to caſt a flaſh of this fire into our conſcience, the Worme wee ſometimes feele gnawing and griping there; that little flea-biting, that ſhort payne, how intolerable is it! O thinke then, how rich the mercy of thy ſweet Sauiour was, in freeing thee from the extremitie and eternitie of that torment. Is one houres griping of this Worme ſo intolerable? what is a thouſand yeeres? what is eternitie? from this *eternall wrath*, *Ieſus* hath *deliuered* thee; and canſt thou not affoord him thankes for ſo great a bleſſing?

Let the next conſideration be of the perſons, *Vs*; this terme is doubly conſidered: Firſt, Abſolutely: Secondly, re-

reſpectiuely to others. *Vs*, that were by g *nature children of wrath*, that *walked after the faſhion* of the world, doing the will of the fleſh. *Vs*, that by our ſinnes *crucified the Lord of* Life: *Vs*, hath this Ieſus deliuered. Compare our ſelues with others. How many millions of men and women hath the Lord Chriſt ſuffered to periſh in the ſtate of nature? how many for birth, more noble; for policie, more wiſe; for riches, excelling more. In behauiour before calling, perhaps more tolerable: yet vs, the *leaſt of all Saints*, *the chiefe of all ſinners* hath the Lord deliuered: mooues not this to thankfulneſſe? See then the meanes of thy deliuerance: himſelfe was *made a curſe* for vs, ſubiected to the wrath of God, to the paynes of Hell, all this to worke our deliuerance: mē thinks wee ſhould now euery one ſay to our ſoules as DAVID, h *My ſoule prayſe thou the Lord, and all that is within me bleſſe his holy Name*: borne I was a child of wrath, liued as a veſſell of wrath, being abominable, diſobedient, to euery good worke as reprobate; yet in the fulneſſe of time came this Sonne of God, to be borne vnder the Law, to beare the curſe of the Law, to *deliuer my ſoule from the wrath to come*; *my ſoule*, from hell, when he ſuffered thouſands of others, to periſh euerlaſtingly vnder guilt of their ſinnes.

Secondly, it teacheth vs, ſaith ZACHARIE, *to dedicate our ſelues* i *to ſerue this Ieſus*, cheereſully, *in holineſſe and righteouſneſſe all the dayes of our life.*

Monſtrous is the abuſe of this mercy of our Sauiour, ſtrange the turning this Grace of our God into wantonneſſe: what Argument ſo ſtrong to perſwade to *liue to his glorie*, as this, that *when* k *we were all dead, he dyed for vs?* what one thing more frequent occaſion of profaneneſſe, and diſhonouring the Name of our God? Tuſh, what talke you preciſely of holineſſe? Chriſt dyed for vs, to ſaue vs from hell: therefore belike, they reſolue to *crucifie him afreſh.* To whom I ſay, as *Moſes* to *Iſrael*, l *Doe yee thus requite the Lord, oh fooliſh people and vn-*

g *Epheſ.*2.3.

h *Pſal.*103.1.

i *Luk.*1.74,75

k 2.*Cor.*5.14, 15.

l *Deut.*32.6.

wiſe; oh helliſh people and profane! What? becauſe the Lord, in riches of his mercie, dyed for thy ſinnes, and freed thee from the wrath to come; wilt thou therefore diſhonour him in thy life, and cauſe his Name to be blaſphemed? as *Peter* to *Simon Magus*, I ſay alſo to thee, *Thou haſt neither part nor fellowſhip in this bleſſed and* comfortable deliuerance.

The end of the firſt Chapter.

THE

THE SECOND CHAPTER OF THE FIRST EPISTLE TO THE THESSALONIANS.

VERS. I.

For your ſelues, Brethren, know our entrance in vnto you that it was not vaine.

THis Chapter propounds new Arguments of perſeuerance; in number two. Firſt, from the gracieuſneſſe of the inſtrument, by which they were brought to the Faith, *ad Verſ.* 13. Secondly, from the experience themſelues had had of the power and efficacie of the Doctrine of Faith; *inde ad finem.*

The Context ſtands thus; he had ſaid *Chap.*1.9. that the Churches of God euerywhere tooke notice of, and declared the iſſue, and fruit of *Pauls* firſt Miniſterie, amongſt

this people, *q. d.* and not without cause; for *you know that our entrance to you was not vaine.*

The chiefe Conclusion is: PAVLS *entrance was not vaine.* And it is amplified by certayne helping causes, auayling to make his Ministerie effectuall.

First, in *Paul*, first, his boldnesse: Secondly, his sincerities: Thirdly, his meeknesse, and amiable demeanour towards them.

Secondly, in the People; their reuerent and respectfull behauiour in hearing, *Vers.* 13.

Sense; *our entrance*: that is, first, Preaching: *was not vaine*; say some, in the matter, not vaine, but substantiall and sound. Rather, in the fruit not vaine; GOD so blessing his paynes, that thereby they were conuerted, and brought to the Faith, *Chap.* 19.

Obser. And what *Paul* speaks of himselfe, is generally true of all others, dealing sincerely in the worke of the Ministerie: *Their preaching seldome or neuer wants fruit; seldome this fruit, conuersion of Gods people.* [a] *I haue sent you and ordayned you, that you should goe and bring forth fruit.* [b] *If they had stood in my counsell, they should haue turned the people from their euill way.* Though, *Esay* his Ministerie wrought nothing in the multitude, but blindnesse and obstinacie; [c] *yet was there a Tenth, that should returne.*

a *Ioh.* 15. 16.
b *Ier.* 23. 22.
c *Isai.* 6. 13.

Maruell not at it: the proper end of the ordinance is, that thereby sinners should be conuerted vnto God, and *hereto we are sent*, *Ioh.* 15. 16. What Christ speaks to *Peter*, and *Andrew*, is true of all in their measure; *they* [d] *are made Fishers of men.*

d *Matt.* 4. 19.

Besides, the promise is made of his presence, and Spirits assistance to worke with vs, in the faithfull discharge of our Ministerie: [e] *he is with vs to the end of the world*, not onely by his power and prouidence to protect vs, but by his Spirit and Grace, to giue life to our Ministerie.

e *Matt.* 28. 20.

Vse. It serues to animate and encourage all Gods Ministers that haue any comfortable assurance of Gods sending them

them to the worke, without doubt of ſucceſſe to giue themſelues, with inſtance, to their Vocation and Calling: As for many other reaſons, enough to encourage the moſt negligent, and timerous; ſo eſpecially for this, that they are aſſured their *labour ſhall not be* altogether *vaine in the Lord.* What may incite vs if this will not? that GOD hath aſſured vs, we ſhall ſaue the ſoules of his people: [f] *he that winneth ſoules, is wiſe, yea glorious in the ſight of God.*

f Pro.11.30.

What if it be our lot, to preach the Goſpell, euen where the Name of Ieſus was neuer heard of? what if it be a people neuer ſo deeply drowned in Idolatrie, and profaneneſſe? our Miniſterie ſhall not be in vaine. And ſee how many Arguments of encouragement the LORD hath giuen vs. Firſt, that our ſeruice *ſhall be accepted*, whatſoeuer *the* [g] *iſſues be*; though perhaps it be true of vs as of our Sauiour, *We* [h] *are ſent as well for the fall, as for the riſing of many in Iſrael.* Secondly, not accepted onely, but plentifully [i] *rewarded*: Leſt any ſay, if the iſſues be anſwerable, *Bernard* ſaith well, wee haue our recompence *ſecundum laborem*, not *ſecundum prouentum.*

g 2.Cor.2.15.
h Luk.2.34.
i Iſai.49.4. Bernard.

Secondly, it ſhewes to what cauſe we may impute the deadneſſe of many mens Miniſterie in the Church of God; though I may not be peremptorie, yet this I thinke is true, out of the grounds forelaid: barrenneſſe of our Miniſterie is a probable ſigne at leaſt, either of our not ſending to the worke, or of our not walking with a right foote to the Goſpell.

2.

Condemne we then all of bad entrance, or vnfaithfulneſſe, whoſe paynes are fruitleſſe?

Queſt.

Firſt, the fruit of our Miniſterie is not all of one ſort: there are ſome that *lay the foundation*: [k] *others that build thereupon*: ſome that *plant*: others that *water*. I thinke I may boldly ſay, they are either not ſent, or elſe vnfaithful in their Calling, whoſe Miniſterie is not in one of theſe kinds, effectuall. Secondly, the fruit of our Miniſterie is not alwayes manifeſt, there may be fruit that is not preſently

Anſw.
k 1.Cor.3.6.10

l 1.*Kin.*19.10, 18.

m *Iob.*12.42.

n 2.*King.*1.14.

ſently diſcerned: ſaith ELIAS, l *I only am left*; yet was there a greater remnant, 7000. *Iob.*12. It is noted that amongſt *the* m *Rulers there* were ſome that *beleeued in Chriſt*, who yet being but Nouices, *durſt not confeſſe him.* In *Iezabels* houſhold was a faithfull n *Obadiah*; thinke you he had ſcaped with his life, had hee beene ſo knowne to *Iezabel?* Laſtly, if yet no fruit, yet ſooner or later it ſhewes it ſelfe; God will not alwayes be wanting to the labours of his ſeruants, faithfully and ſincerely performed.

VERS. 2.

But euen after that we had ſuffered before, and were ſhamefully entreated, as yee know, at Philippi, wee were bold in our God to ſpeake vnto you the Goſpell of God with much contention.

FOllow now the helping cauſes or meanes to the efficacie of *Pauls* Miniſterie: where firſt occurres his boldneſſe in deliuering Gods Truth to the people; amplifyed, Firſt, by the meaſure of it, intimated in mentioning the hindering cauſes thereof, his afflictions. Secondly, by the Fountayne whence it iſſued: *We were bold through our Lord.*

Obſer. Hence then let vs note it as *one neceſſarie propertie of a Miniſter deſiring to haue his Miniſterie fruitfull*, that is, *boldneſſe in deliuering Gods Truth to his people*: the nature of it thus conceiue out of the Etymon of the Word. Firſt, when a man ſpeaks al the Lord commands him to ſpeake:

o *Act.*20.27. As PAVL *kept backe* o *nothing of Gods counſell.* Secondly, when with libertie and freedome of ſpeech hee vtters his meſſage, without feare of mens faces: ſee it enioyned and

p *Ier.*1.7,8. after a ſort explayned, p *Goe to all that I ſend thee vnto; ſpeake all that I command thee; be not afraid of their faces.*

Prayed

Prayed for with instance by Apostles, *Act.*4.29.enioyned to be remembred by the people, in their prayer for the *Apostle*; and a reason there giuen, that hee *might speake, q as he ought to speake*: as if hee had thought the timorous deliuerie of the Word of God, beseemed neither the Messenger, nor the Maiestie of the message. Examples see in *Elias*, and him that came after him, *in the Spirit and power of* ELIAS.

q *Ephes.*6.19.

Hereto, wee all, whom God hath put in trust with the Ministerie, are to be encouraged; that no feare, or other by-respect, make vs suppresse any part of Gods Truth, *expedient* for the people to know. Reasons are many: First, it is that, that procures vs authoritie in the consciences of the people. I know not how, things timorously deliuered, though neuer so truely, lacke their life in the Hearers hearts, whiles they beginne to thinke, our selues suspect the Truth, of what we deliuer. Secondly, it is no small encouragement, to meditate, that the *Lord is with vs, to defend vs*: and that preuayled so farre with *Ieremie*, that though his resolution was, to r *speake no more in the Name* of the Lord; yet when hee considered the *Lords presence* with him, he could not but prophecie. Thirdly, that Argument me thinks is piercing, s *lest the Lord destroy vs.*

Vse 1.

r *Ier.*20.9,11.

s *Ier.*1.17.

Helps to procure it: First, assurance of our Calling from God. It brings with it how many Arguments of Confidence? First, assurance of protection. Secondly, Conscience it selfe suggests necessitie of boldnesse. Thirdly, puts to silence all those idle debates, and consultations with *flesh and bloud.*

Secondly, assured warrantie of what we teach, whether to enforme iudgement, or to rectifie affections: therefore *Paul* wills to build all exhortations, reproofs, &c. t *vpon doctrine*, that wee may be able to demonstrate, what we reprooue, to be a sinne; what we perswade vnto, to be a duetie.

t 2.*Tim.*4.2.

Thirdly,

Thirdly, a cleere Conſcience before God and men: This *makes* [u] *bold as Lyons*; and nothing more deiects the ſpirits then guilt of ſinne.

Fourthly, [x] *prayer to God*, to abate that timorouſneſſe naturall, that in beſt duties ſhewes it ſelfe.

Secondly, The people hence learne, as not to forget their Miniſters in Prayer to GOD for this grace to bee doubled vpon them; ſo to bleſſe God that ſtirres vp the Spirits of their Paſtors, to deale thus freely in their Miniſtery. Wee heare, how in great places ſinnes abound, to the infection of the meaner people; queſtionleſſe, from this as one mayne Reaſon. [y] AMOS *his wordes too rough for Court eares; and Bethel is no place for ſuch people, &c.* Amongſt our people, if any be in wealth or authoritie ſuperiour to his Miniſter, plaine dealing with their ſinnes, ſcarce ſutes with good manners; as to the Gallants in Iſrael, ſo to ours, they ſeeme [z] *madde Fellowes* that deale reſolutely in reproofe of their ſins: And therefore ſee, if the iudgement threatned to Iſrael, bee not come vpon our people, the Lord hath made *the Prophets tongue* [a] *cleaue to the roofe of their mouthes, that they are not as reprouers vnto them*; euen *becauſe they are rebellious, and God purpoſeth to deſtroy them.*

The meaſure of *Pauls* boldneſſe followes: *Though he had ſuffred afflictions and reproches at Philippi, yet was hee bold to ſpake the Goſpell vnto them, &c.* So then

Afflictions in Gods Children ought not to quench grace; neyther doe *they quench, but rather inflame it.* PETERS *boldneſſe* [b] *admired by the Rulers*; it was rather increaſed then abaſed by their threatnings; like inſtances ſee *Elias*, *Ieremie*, *Iohn* Baptiſt, &c. Why, they ought not, theſe are Reaſons:

Firſt, They are pledges to vs of ſinceritie: next, to the warrantableneſſe of our actions, for the matter, and the teſtimonie Conſcience giues of our regular intentions; Perſecutions are beſt euidences of our walking with a right

u *Pro.28.1.*

x *Act.4.29.*

y *Amos 7.10, 13.*

z *2.Reg.9.11.*

a *Ezech.3.16.*

b *Act.4.13,20.*

right foot to the Goſpell: that except wee will therefore faint, becauſe the Lord [c] *ſeales vp to vs our faithfulneſſe*, why ſhould they daunt vs?

c 1. Pet. 4. 14.

Secondly, [d] *Comforts* are vſually giuen to Gods Children *proportionable to their afflictions*; and if euer we haue experience of Gods loue, it is vnder the Croſſe.

d 2. Cor. 1. 5.

Thirdly, The end of afflictions is, to [e] *quicken grace*.

e Hoſh. 5. 15.

Why they doe not in the euent; ordinarily meane; ſometimes it is true, we bewray humane frailtie, but ordinarily ſo it is, that as corruption in men vnregenerate, the more it is oppoſed, the more it ſtormes, and growes outragious; ſo Grace, the more it is oppoſed, the more inflamed like new [f] *Wine without vent; ſo* is the *Spirit*: *like* [g] *fire* in the bones, ſo *Gods Word* ſuppreſſed in a gracious heart.

f Iob 32. 18, 19.
g Ier. 20. 9.

Reaſons.

Firſt, In ſuch times wee beſt ſee our frailty naturall; are moſt lowly in our owne eyes; cleaue cloſer vnto God; *ſeeke him more diligently*; pray more feruently. In the dayes of eaſe, how ſeeme wee to our ſelues pettie gods, as *Peter*? and ſuch mountaines, as *Dauid* ſpeakes, as if we were vnmooueable? What maruell if God leaue vs to our ſelues? to humble vs, to make vs leſſe confident in our ſelues; more dependent vpon our God.

Secondly, Afflictions ſanctified to Gods Children, abate corruption, the only clogge vnto grace in our hearts. As *the outward man periſheth, ſo* [h] *the inner is daily renewed.*

h 2. Cor. 4. 16.

Thirdly, With the *affliction the* [i] *iſſue is giuen*; the iſſue *vertually*; grace ſuſtayning that the iſſue may be comfortable.

i 1. Cor. 10. 13.

Vſe.

Herein labour to reſemble the Saints: if former reaſons bee not preualent enough, remember what *Paul* hath; *the afflictions are* [k] *light and momentanie, the glorie weightie, incomparably glorious, euerlaſting.* If that perſwade not, let that terrour of the LORD ſway with vs; If *any* [l] *withdraw himſelfe, my ſoule* (ſaith the Lord) *ſhall haue*

k 2. Cor. 4. 17.
l Heb. 10. 38.

haue no pleaſure in him. Wonderfull is the delicacie and tenderneſſe of our nature, much giuen to eaſe. But thus thinke: better here to haue *paine*, and *there* [m] *comfort*; then to liue at eaſe, and after death to bee plunged into Hell torments.

m *Luk.16.25.*

2. Secondly, Try hereby the truth of all Graces receiued, it is not for nothing, afflictions are ſo often called *tryals*. A man neuer knowes ſo well what Grace hee hath or wants, as in afflictions. In dayes of proſperitie prophane [n] *Perſians became Iewes*; Hypocrites [o] *ioy in the word, &c.* the comfort is this, *You are they that haue continued with me in my* [p] *temptations*, therefore, *I diſpoſe vnto you a Kingdome.* The fountaine of *Pauls* boldneſſe remaynes; *Bold in our God*; that is, ſay ſome, truſting and relying vpon our God for ſupport: *all according to God*, led by his Spirit, rather then by petulant humour. Beſt thus, *Thorough God*, and encouragement miniſtred to vs by his Spirit.

n *Heſt 8.17.*
o *Mat. 13.20.*
p *Luk.22.28.*

Obſer. The Apoſtles *humilitie and thankefulneſſe* is here remarkable; *tranſcribing glory of all grace to God; not mentioning any good thing of himſelfe, but with acknowledgement of God for the Author*; ſo *alibi*. Of his labouring: *not I, but* [q] *Gods grace which is with me*; of his gracious abilities Chriſtian; they *are of Chriſt* [r] *ſtrengthning*; miniſteriall; they are *of* [ſ] *God*, the only enabler to ſo great performances.

q *1.Cor.15.10.*
r *Phil.4.13.*
ſ *2.Cor.3.5,6.*

His example let vs imitate in all our mentions and meditations of the good things God hath wrought in vs, forget not the Author, [t] *what haue we that we haue not receiued?* In this grace ſpecially of conſtancie vnder the croſſe. Can we ſay, as PAVL? *Though we be afflicted, yet we faint not?* magnifie the power of God ſupporting our weakeneſſe. Nothing is more changeable then the nature of man, from good to worſe; eſpecially preſſed with afflictions. The Lord, the better to prouoke to this dutie, lets vs ſee in others, the picture of our owne nature; how many

t *1.Cor.4.7.*

many great Seruants of GOD haue ſtumbled at the Croſſe? ſay thou with thy ſelfe, if thy ſtrength be more; *It is God that ſupports me*; *God only* perfecting his power in weakneſſe.

In our God, in ſuch appropriating God to himſelfe, *the propertie of ſauing faith* deſerues our notice: *diſcerning a particular intereſt to the Couenant of Grace.* So *Iob*,[u] *My Redeemer liueth.* THOMAS, [x] *My Lord and my God*, what elſe, but this, puts difference in the point of beleeuing, betwixt faith of Gods Children, and that of Deuils? Papiſts ſay; Charitie. But Charitie is not Faith, nor part of it; nay, a grace diſparale from Faith: in the point of beleeuing, wee muſt ſee a difference; which is little, or none without particularitie.

u *Iob* 19.25.

x *Iob.*20.28.

They aske vs where is our word for ſuch faith?

Queſt.

The [y] *Commandement to beleeue*, we haue euery where, and what is ſpoken to all, is intended to eucry particular. Secondly, [z] *promiſe* alſo propounded *to all to bee beleeued* for their parts. Thirdly, Sacraments particularizeth promiſe. Fourthly, [a] *teſtimonie of Spirit* giuen in euery Elects heart. Euidences out of which it ariſeth to bee laboured for of all Gods Children.

Anſw.

y *Marke* 1.15.

z *Marke.*16 16

a *Rom.*8.16.

Firſt, Confidence in God through Chriſt; and dependance on him, for all bleſſings of this life, and that which is to come.

Secondly, Propenſion of the heart to new obedience. Of *Pauls* boldneſſe, the firſt helping cauſe to the efficacy of his Miniſterie thus farre.

The next in order is his ſincerity.

VERS.

VERS. 3. 4.

Our exhortation was not of deceit, nor of vncleanneſſe, nor in guile:

But as wee were allowed of God to bee put in truſt with the Goſpell, ſo we ſpeake not as pleaſing men, but God which tryeth our hearts.

THE wordes contayne two ſpeciall euidences of *Pauls* ſinceritie, ſet out in an *Antitheſis*; wherein hee firſt remooues from him certaine oppoſites of ſinceritie; *impoſture, impuritie, guile.* Secondly, aſſumes the propertie of a Miniſter dealing ſincerely in his Calling: he *ſought to pleaſe God*; and thereof giues:

Reaſons. Firſt, Gods fauour towards him in approouing him ſo farre, as to *entruſt him with the Goſpell.*

Secondly: the meditation of Gods omni-ſcience, and power to diſcerne ſecrets.

The Connexion thus conceiue; he had ſaid, that at Philippi hee had met with many afflictions; and becauſe it might be demanded what the reaſon might bee, his preaching ſhould bee thus attended with troubles; it is aſſigned here: the matter of his Doctrine, and manner of his carriage in it: *his exhortation*, or preaching was not, as that of falſe apoſtles, fitted to the corrupt opinions, and vncleane manners of men. No maruell therefore if attended with tribulations.

Obſer. *It is then no new thing that a Miniſter dealing faithfully in his Calling, ſhould be attended with perſecutions,* carry hee himſelfe neuer ſo meekely and peaceably amongſt men. *Ieremies* complaint is knowne; a man that had no dealings with any in matters of the World; *yet ſtriuing with all the earth,* [b] *and the common execration of the World.*

b *Ier.* 15. 10.

No maruell. Firſt, Such is the qualitie & matter of their do-

doctrine, ſo oppoſite to mans corrupt nature, that lighting vpon it, it exaſperates it to [c] *enmitie* againſt it ſelfe, and the publiſhers thereof.

Secondly, There goes with ſuch a mans Miniſterie, a kind of Gall and Wormewood to men vnreformed; ſo pierceth it into the Conſcience, ſo vnbowelleth it corruption. That *two-edged ſword* in his mouth, [d] *ſearcheth to the diſcouery*, and arraignement of the moſt hidden, and beſt beloued corruptions, as our Sauiour giuing reaſon of that inhumane inſulting ouer the *corpſes of the two witneſſes*, aſſignes this: *becauſe they* [e] *vexed thoſe that dwelt on the earth.* I am perſwaded its true, what face ſoeuer ſuch men ſet on the matter, couering the ſting of their ſoules, in the beſt manner they can; if they be hearers, its true of them that *Iſay* hath, [f] *There is no peace to the wicked.*

It teacheth you, as *Paul* aduiſeth, [g] *not to be moued with our afflictions*; ſo as thereby to grow iealous, either of the ſoundneſſe of our Doctrine, or vprightneſſe of our hearts. *You know*, or may know *wee are thereto appointed*; and yee cannot be ignorant, it hath euer beene the lot of Gods faithfull Seruants in their times; who wonders at [h] HERODIAS *thirſting after* IOHN BAPTISTS *blood*? when hee beats ſo continually vpon the vnlawfulneſſe of Inceſt; or at IEZABELS [i] *ſwearing the death of* ELIAS, reprooving her *Witchcrafts* and abominable *Fornications?* the more I wonder at thoſe men, Miniſters eſpecially, that thinke it ſo ſtrange a thing, that to prophane perſons, a Miniſters perſon ſhould bee ſo odious. This once I dare ſay, eyther the Lord muſt alter the nature of his Word; or Miniſters palpably flatter, and giue way to their peoples ſinnes: or elſe, dealing faithfully, ſuffer perſecutions. Let vs now take view of the words.

Our Exhortation: that is our preaching. *Synecdoche*: becauſe exhortation is a chiefe part of preaching. And let that bee our note: *Exhortation is an eſſentiall part of preaching*; ſo that though a man interpret, and deliuer Doctrines

c *Rom.* 8. 7.

d *Heb.* 4. 12.

e *Apoc.* 11. 10.

f *Iſai.* 75. 21.

g 1. *Theſſ.* 3. 3.

h *Mat.* 14. 4, 8.

i 1. *Reg.* 19. 2.

ctrines neuer so soundly; yet is hee a defectiue Preacher, except hee ioyne thereto exhortation. Hence sometimes in Scripture, the Sermon is stiled a [k] *word of exhortation. If any haue a Word of exhortation, let him say on*; hee that *prophecieth*, saith PAVL, *speaketh to* [l] *edification, comfort, exhortation.* To preach, saith the Apostle, is to [m] *improoue, rebuke, exhort, &c.* practice of Saints is euery where occurrent, of *Peter*; with *many other words did hee testifie and* [n] *exhort*: so Prophets, after Doctrines laid, descend sometimes to comfort, sometimes to reproofe, sometimes to exhortation.

k *Act.* 13. 15.
l 1. *Cor.* 14. 3.
m 2. *Tim.* 4. 2.
n *Act.* 2. 40.

This, that stiled, by the Apostle, [o] *diuiding or cutting of the Word aright*. The Scriptures deliuer things, as it were in a grosse summe: Ministers are appointed, to share out of the grosse, to euery one his portion; to the ignorant, instruction; to the erring, confutation; to the distressed, comfort; to the obstinate, terrour; to the backward, exhortation.

o 2. *Tim.* 2. 15.

The reason is plaine, to euery defect of the people must the Pastor apply himselfe according to the rule, 1. *Thess.* 5. 14. and like as the Lord hath so tempered the Scripture, that it serues for euery necessitie of his people; so must wee to whom the dispensation thereof is committed; apply and digest it. In euery part of man, wee shall find defects. In the minde, either ignorance that must bee instructed; or errour, that must bee confuted; the conscience is eyther benumbed, and must be terrified; or distressed, and must be comforted; the will and affections, eyther disordered, and must bee rectified by correction; or drowzie, and must bee quickened by exhortation, &c.

Quest. If any say, What part leaue we then for our people?

Answ. Obedience and Submission.

Secondly, And alas, how defectiue generally shall we find them? that not one of many is able or carefull, in making vse of the Word, to goe farther then the Minister directs and leads him?

We

Wee are all here admoniſhed, to whom the diſpenſation of the Word is committed, as the Scripture p compleatly *furniſheth vs to euery good worke* of our calling, ſo carefully to exerciſe our ſelues in euery particular of duetie, in the worke of the Miniſterie. The Paſtors in Iſrael, for defects this way, wee find ſharply reproued, heauily threatned by *Ezechiel.*

p 2.*Tim.*3.17.

It is a liueleſſe and vnprofitable kind of teaching in vſe amongſt many, contenting themſelues with bare expoſitions of the Text, almoſt paraphraſticall, or with naked propounding of Doctrines, to informe the iudgement, leauing the conſcience and affections wholly vntouched. I ſhall neuer wonder, if ſuch mens miniſterie be vnprofitable, fayling in thoſe things wherein eſpecially ſtands the life of Preaching.

Be you of the people admoniſhed q *to ſuffer the Word*, not of Doctrine onely, but *of exhortation:* yea, if need be, of reproofe. Brethren, wee are falne into a ſtrange Age for curious pride in our people. Though they would laugh to heare a Miniſter reade them a Lecture of good husbandrie, or teach them the vſe of their manuall inſtruments; yet none amongſt them ſo rude, but vndertakes to preſcribe to a Miniſter a forme of Preaching. Let him expound to vs the Scriptures, deliuer vs inſtructions; but what hath hee to doe to be dealing with our ſinnes? as who ſay, the whole office of a Paſtor ſtood in this: *the informing of the Iudgement*, or as if the defects in conſcience and affections, were not as great, as thoſe in the vnderſtanding? *Paul*, I trow, knew well what preaching meant; hee branching that whole into his parts, commands, though to lay Doctrine as ground of all, yet withall to r *improue, rebuke, exhort.* And this let me ſay; he that feeles not as much neede to haue his conſcience dealt withall, by terrour and comfort, his affections by reproofe, or exhortation, as his iudgement by information, hath profited little in knowledge

q *Heb.*13.22.

r 2.*Tim.*4.2.

of his originall ſinne, or in ſenſible acquaintance with that breach it hath made in the whole man. Yea more, hee that endures not as well our reproofes and exhortations, as our Doctrines and bare Narrations, bewrayes
f *Act.7.51,54* either open profaneneſſe, or elſe f *Hypocriſie.*

See wee now the particulars oppoſite to ſinceritie, which *Paul* remooues from him: they are, Firſt, *Impoſture.* Secondly, *Impuritie.* Thirdly, *Guile.* The Interpretations are many: this I thinke beſt, that the two firſt be referred to the *matter* of his teaching: the third, to his *manner* of dealing and affection: for the matter of his preaching, it was neither *erroneous*, nor yet *vncleane*, it tended to breed, neither errour in iudgement, nor impuritie in the conuerſation.

Obſer. Like *caution and care becomes vs in our* Miniſterie, that *what wee* teach, *tend neither to errour, nor vncleanneſſe:*
t *1.Tim.6.3.* our Doctrine, ſaith the Apoſtle, muſt be t *wholſome*, and *according to godlineſſe.*

Firſt, hee that *breakes the leaſt of the Commandements,*
u *Matt.5.19.* *and* u *teacheth men ſo*, he ſhall be *minimus*, that is, *nullus, in the Kingdome of heauen.*

Secondly, and *the blinde guide* whether wilfully, or
x *Matt.15.14.* otherwiſe blind, x *falls*, with him he miſſe-leades, *into the ditch.*

y *Ezech.34.4.* And if ſuch an heauie wo bee due to them, y which ſeeke *not that which goes aſtray*; what thinke we ſhall be the portion of ſuch as leade them out of the way?

Doctrine erroneous is of two ſorts. Firſt, groſſely ſuch, that is directly and openly oppoſite to Gods truth, taught in Scriptures.

Secondly, couertly erroneous, which one, fitly to the vſe of the word, calls *Impoſture.* It is when by cunning, men ſet ſo faire gloſe vpon errour, that, vnder a ſhew of truth, and pretence of holineſſe, it is conueyed into the Church.

z *1.Tim.4.2.* *Paul* tells of ſome, that z *ſpake lyes through hypocriſie:*

ſuch

ſuch as *forbade marriage*, not, forſooth, as ſimply vnlawfull, but as leſſe excellent in it ſelfe, then ſingle life; and a ſtate nothing ſo expedite in any, for the Kingdome of God: enioyned *abſtinence from meates*, vnder faire pretences of mortifying the fleſh; but ſo intangling *conſciences in a ſnare*.

The falſe apoſtles in Galatia, mingled *Moſes* with Chriſt, in the article of Iuſtification, to ſay Faith iuſtified not at all; or Chriſt conferred nothing to iuſtification; had beene an errour too palpable in the Church of God: mixe works with faith, the care of good works will be ſo much the greater.

Vſe.

As it ſerues for our warning, to take heed to our Doctrine, that it neither infect the iudgement with errour, nor taynt the life with vncleanneſſe: ſo you that are the people, are ſomeway helped to diſcerne of Miniſters, whether faithfull, yea or not, in their function. There may be, I confeſſe, inſinceritie in the affection, where is truth and puritie in the Doctrine, but yet more palpably vnfaithfull, are ſuch as miſſe-lead into errours of iudgement, or manners.

Not to ſay much of errours in matter of Faith, take this one note to diſcerne an Impoſtor by: if his doctrine tend to vncleane and carnall libertie, he is ſent to [a] *prooue thee*, not to guide thee. a *Deut.*13.3.

Peter notes it a propertie of falſe teachers, [b] to *promiſe libertie*, and ſet looſe the conſcience, where God hath bound it; if any mans doctrine tend that way, this thinke of him, he is an Impoſtor. b 2.*Pet.*2.19.

Libertines taught, that in the Church Chriſtian there lay no band on the conſcience, to ſubmit to Magiſtrates, for wee haue Chriſtian libertie. True, ſaith *Peter*, but yet [c] *wee are ſeruants of God*, according to euery morall Precept, and may not vſe libertie, as *a cloke for lewdneſſe*; that Precept is morall, and binds euer, *Honour the King*. c 1.*Pet.*2.16,17

The Phariſes taught, as Papiſts now doe; that if a man beſtowed all he had *vpon the Church*, and furtherance of Religion; though he neglected *ſuſtenance of Parents*, [d] *he was free*: in reſpect of a greater good hee furthered. *Hypocrites*, ſaith our Sauiour, that *by your Traditions diſanull the Commandements of God.* There were *little commandements*, ſaid the ſame Phariſes, ſleight duties as it were, wherein a man need not be ſo ſtrict, or preciſe: he might giue his eye leaue to looke wantonly, his heart to thinke laſciuiouſly; ſo the body were kept from the groſſeſt act of vncleanneſſe; vaine othes were no great matters, to be ſtood vpon; ſo they ſware truly the Law, they taught, was ſufficiently obſerued. And a number ſuch like licentious doctrines, ſutable to the humour of many, too many in the Church at this day. If thou heare a man in that humor, that he will ſet thee looſe, where God hath bound thee, and giue libertie to runne to vncleanneſſe, or breach of any Gods Commandements, of him be iealous; what euer his gifts be, hee walkes not with a right foot to the Goſpell. The *Law of God is* [e] *vndefiled*; as it proceeded from a pure God, ſo it ſelfe is pure, teacheth puritie, condemnes vncleanneſſe: kils it in the hearts of all GODS Children. And theſe are the things *Paul* remooues from the matter of his Doctrine, from his affection and intention he diſclaimes *deceit.*

As the matter of his Doctrine was true, plaine, and pure; ſo his affection free from guile; I thinke, he meanes that ſpirituall guile, which the Scripture cals, *Hypocriſie*: thus briefly conceiue the nature of it; it hides the euill that is; counterfeits the good, that is not. Hypocrites, ſaith *Bernard*, deſire to ſeeme, not to bee good; not to ſeeme, but to be euill; their ſtudie is not, *Colore virtutes*, but *vitia colorare*, *quodam quaſi virtutum nimio*: they care not to follow or practiſe vertue, but to colour vice by putting vpon it the painted complexion of vertue: as SIMON *of Cyrene*, ſaith the ſame Authour, they beare a Croſſe

d *Mat.* 15. 5, 6, 7

e *Pſal.* 19. 8.

Bernard. in Cant. Serm. 66.

Serm. de ſancto Benedicto.

Croſſe, that is not their owne; lacking a religious intention, *angariantur*: and the good things they loue not, they are forced to doe, through loue of vaine glorie, which they long after.

A vice, aboue many, hatefull vnto God: moſt to bee auoyded of Miniſters and people: marring the beſt actions, and making them lothſome vnto God: there were that *preached Chriſt*, but [f] *not ſincerely*: in their preaching, *Paul* profeſſeth *reioycing*, for ſome aduantage hee ſaw might thereby come to Gods glory: themſelues had no comfort, for that no ſutableneſſe of their affections and inuentions, with the matter of their doctrine and pretences they made of honeſtie.

f *Philip.* 1. 16, 18.

Truly ſaid Saint AVGVSTINE, *Non virtus, ſed cauſa virtutis apud Deum mercedem habet:* And it is the eſſentiall difference twixt an Hypocrite and a true *Nathaniel*: his actions only are glorious, his affections no leſſe then ſordid; a true Iſraelite to good actions, ſutes as good intentions.

Aug. de Tempor. Serm. 59.

To roote out hypocriſie, to plant ſinceritie, theſe are helpes auaileable.

Firſt, continuall meditation of Gods All-ſeeing, and All-ſearching Eye. [g] *The God with whom we haue to deale, to his eyes all things are naked, and vncouered.*

g *Heb.* 4. 13.

Secondly, conſider the iſſue of hypocriſie: *Good workes are manifeſt beforehand,* [h] *and they that are otherwiſe, cannot alwayes be hid.*

h 1. *Tim.* 5. 25.

VERS. 4.

But as wee were allowed of God to bee put in truſt with the Goſpell, ſo wee ſpeake not as pleaſing men, but God which tryeth our hearts.

FOllowes now the other part of the *Antitheſis*, wherein he aſſumes the propertie of ſinceritie; aſſigning reaſons of his behauiour. In the words are two things. Firſt, *Pauls* ſincere behauiour in his Miniſterie. Secondly, his reaſons and motiues thereto.

He ſought not to pleaſe men but God.

The point is this, *A Miniſter may not bee a man-pleaſer*; more then that *man-pleaſing cannot ſtand with ſinceritie*: ſome thus explaine; hee may not pleaſe men againſt God.

Firſt, when men cannot bee pleaſed, but with GODS diſpleaſure: the rule is good to walke by; but this further conceiue it, as meant not ſimply *de euentu*, but *de conatu*: hee is not preſently inſincere. In whom it ſometimes befals, that men perhaps of corrupt mindes, finde pleaſing, and contentment: Euen to the Hypocrites of Sion, *Ezechiels* Miniſtry was for awhile, *as* [i] *Muſicke*: and our Sauiour his doctrine is admired by the people, they that [k] ment to apprehend him, giue him this teſtimonie; [k] *Neuer man ſpake, as this man ſpeakes.*

i *Ezech.33.32.*

k *Iohn 7.46.*

But vnderſtand it, *de conatu:* when a man bends himſelfe to this as his maine end, to pleaſe men, and yeeld them contentment: This is it that cannot ſtand with a Miniſters ſinceritie.

Secondly, by men, vnderſtand carnall men, as they are ſuch; they that deſire to pleaſe carnalitie, muſt alter the nature of that doctrine wherewith God hath inſtructed them; [l] *it is enmitie to the fleſh*; [l] *the fleſh to it.* Our doctrine *is ſalt*; wholeſome and tending to preſerue from putrefaction; but not without much tartneſſe and byting.

l *Rom.8.7.*

Thirdly,

Thirdly, Vnderſtand it chiefly of our *Doctrine*, not of our ciuil conuerſation in things indifferent. *Pauls* practice was, in vſe of libertie to pleaſe all men in all indifferent things: wee may not thinke that in doctrine and morall practice, hee tempered his behauiour ſo as to pleaſe carnally, with theſe limits; how farre a Miniſter ſhould bee from this humour of man-pleaſing, theſe reaſons prooue.

First, [m] *If I pleaſe men, I am not the Seruant of Chriſt*, that is, if I bend and apply my ſelfe to fit the people with doctrines pleaſing to the humours of carnall men; or made mans fauour the vtmoſt of mine intention, I were not the ſeruant of Chriſt.

Secondly, in falſe prophets this noted as a propertie and blemiſh, *to ſeeke out Placentia* for the people.

Thirdly, it croſſes the maine end of preaching, to bring men to Repentance. Hereby the [n] *hands of the wicked are ſtrengthned, not to returne from their euill way.*

Let it be to vs, in place of Miniſters, a warning to flye this fault: then which, I know not any more pernicious in a Miniſter: Three wayes it is incurred;

First, in matter of Doctrine: when it is ſuch as is pleaſing to the erroneous opinions and corrupt affections of men. As falſe apoſtles in Galatia, loth to offend Chriſtians by reiecting Chriſt; as loth to diſpleaſe Chriſtians Iudaizing: or too much to abaſe the pride of nature; deſiring to pleaſe carnally, thus moderated the matter; CHRIST muſt bee the principall and originall; *Moſes* and Nature ſecond Cauſes to perfect Iuſtification. Right as Papiſts now, to aſcribe all to Nature, were too groſſe Pelagianiſme; to take from men all libertie in moralities, too diſtaſtefull to pride of nature; let grace therefore haue the principalitie; nature, a power, vpon excitement, to worke with the Spirit of God; thus they ſhall pleaſe all parts. Amongſt our ſelues, how many are in this kind guiltie? to legitimate Adultery, Drunkenneſſe, Abſence from religious exerciſes on the Sabbath, were too

m *Gal.* 1. 10.

n *Ezech.* 13. 22.

open Libertiniſme; but wanton words, ſitting by the Cup in good fellowſhip on the Lords Day, ſuch as theſe muſt be permitted: wherefore? I maruell: except to pleaſe carnally.

Secondly, In manner of preaching and deliuery: The falſe apoſtles in Corinth, perceiuing how the naked ſimplicitie of *Pauls* preaching grew irkeſome to nice and curious eares of Grecians; bent their ſtudies, almoſt wholy to words, and in preaching grew emulous of Heatheniſh Oratours, vnder pretence perhaps, to make the Doctrine more plauſible; in truth to humour the people, and to winne to themſelues the vaine prayſe of Eloquence.

Thirdly, A man may teach truth, naked truth nakedly, and yet be guiltie of this crime of man-pleaſing; as when his ayme is this, to giue contentment to the people, and to winne himſelfe applauſe from the Hearers.

Secondly, ſith this is a fault in a Miniſter, ſee, and I beſeech you, ſee the great errour of many; that, in opinion of their greater diſcretion then GOD hath granted to their Teachers, are become Preſcribers vnto their Preachers. And though, I dare ſay, they haue ſcarce learn'd the Art of good hearing: yet thinke themſelues able men to giue Precepts and Rules of Preaching. One is this amongſt many; A Miniſter muſt ſo carry himſelfe in his Doctrine, that hee may by no meanes offend his people: For if they loue vs not, wee ſhall neuer doe them good by Preaching. A kinde of popular pleaſing carriage they would haue in a Miniſter; ſuch belike, as that the moſt carnall, and prophane amongſt his Hearers may not be offended.

Which if they vnderſtand of iuſt offences, they haue vs eaſily according. But doe you not remember what our Sauiour anſweres, when his Diſciples bring tydings that Phariſes were offended? o *If they will be offended, let them be offended*: It is truth and neceſſary truth I haue taught; let them bewray their blindneſſe, Chriſt repents not his.

o. *Mat.* 15. 12, 14.

Prea-

Preaching. And when *Ieremie* complained of that iſſue of his Preaching, *euery man curſed him*; what ſaith the anſwere of God vnto him? if he will be *a Prophet after Gods heart*, p *he muſt ſtill take away the precious from the vile*; yea ſee, how ſtiffe he requires him to be in that caſe: *Let them turne to thee, turne not thou to them.*

p *Ier.*15.19.

The Apoſtle tels vs of a dangerous diſeaſe in the eares of men: It is the q *itching of the eare*: it hath this propertie; it cannot endure wholeſome Doctrine, but vaine, triuiall, fabulous things it delights to be tickled withall. God forbid, any faithfull Paſtor ſhould tickle it. Salt is better for it, then Oyle: though it bee more byting, it is much more ſoueraigne.

q 2.*Tim.*4.3.

Auditors, they ſay, will not profit by our Miniſterie. *Obiect.*

Anſw.

Firſt, A Miniſters dutie is this; to doe what God preſcribes, without diſtruſtfull care of the iſſue.

Secondly, Haue wee not ſeene the power of the Word, ſo farre changing the temper of the heart, that it hath made of enemies friends? how many haue come to heare, as the Phariſes our Sauiour, to intangle him in his Doctrine, who yet haue *gone away relenting*, and whoſe ſaluation is more hopeleſſe then that of *ſcoffers*. Yet haue we ſeene them ſodainly brought r *vpon their knees*. Truth is, Gods Word needs not helpe of humane policie.

r *Act.*2.13,37.

Thirdly, Heare what Gods Spirit, vpon like occaſion, anſweres to his Seruant *Iohn*. It ſeemes hee was troubled with ſome ſuch doubt; little hope there appeared of good to come by publiſhing the Booke; yet is his charge: s *not to ſeale the Booke*; though *hee that is filt hy will be filthy ſtill*; *yet will the righteous encreaſe in righteouſneſſe.*

s *Apoc.*22.10.11

Laſtly, by this, you heare to be a fault in the Miniſter, you of the people may take notice of like faults in your ſelues, ſome few palpable in this kind amongſt the people ſhall be noted. Two ſorts of men we find faultie in this kind: the firſt are, in truth, ſtarke Atheiſts, vngodly men, their diſpoſition ſuch, as the Poets fable of their *Proteus*, chan-

changing himſelfe into all ſhapes; ſo theſe faſhion themſelues to all manners & all companies, that by all meanes they may get aduantage by all men. Amongſt Saints, they can Saint it; and amongſt Deuils, play the Deuils incarnate. Come they amongſt men religious, their ſpeech, geſtures, all things ſhall pretend Religion: Are they ſorted with profane perſons? to them alſo they ſuite their manners. And it is a world to ſee how they pleaſe themſelues in this man-pleaſing carriage, and thinke themſelues greateſt Politicians, the onely wiſe amongſt men: what thinke wee, are theſe but ſtarke Atheiſts, without God in this world? [t] *monſtrous fountaynes* they are, ſaith *Iames*, that *out of one hole, ſend forth bitter water and ſweet*; monſtrous *mouthes*, out of which comes *bleſſing and curſing*: with the ſame mouth *bleſſe they* God, and *curſe man made after the ſimilitude of God*: nay God himſelfe, in whoſe Image they were created, and they are monſters amongſt men, that are thus variably ſuited to all mens manners.

t *Iam.*3 9,10,11

A ſecond ſort are our peaceable, ciuill, honeſt men, as they would be termed; whoſe chiefe ſtudie is to haue the good will, and good word of all men, their glorie in contentions euen for Gods cauſe ſo to carry themſelues, that they diſpleaſe neither ſide. The worſt men, ſaid the Heathen, are Neuters in contentions: worſt, ſaith Gods Spirit, [u] *are the luke-warme, neither hot nor cold*: And, ſaith our Sauiour, in caſe of confeſſion, *he that is not* [x] *with me, is againſt me*, he that gathereth not with me, ſcattereth abroad.

u *Reuel.*3.15.
x *Matt.*12.30.

The next thing here deſeruing our notice, is the Antitheſis betwixt the two, *God and man*; *pleaſing men*, *and pleaſing God*, as if he thought them to be incompatible; and were of opinion, that *a man deſiring* to *pleaſe men*, *could not pleaſe God*: and certainly it is a truth, being expounded as afore. Let a man pleaſe carnall men, he cannot but diſpleaſe God: Let a man ſeeke to pleaſe God, hee

hee cannot but diſpleaſe men; that, as our Sauiour ſaid, yee cannot ſerue *God and Mammon*; ſo may wee ſay, yee cannot pleaſe God and men.

That this ſeeme no paradoxe, conſider the great contrarietie betwixt corrupted nature, and Gods pure Maieſtie; light and darkneſſe, good and euill: or, if there be any things that haue greater repugnancie, are not more contrariant, then Gods nature and carnall man: ſee, if you will, the things proceeding from God to man, carrying ſtamp of his puritie; and iudge, whether there be not natural enmitie in mans nature againſt them. Firſt, the *y Law of God is holy, iuſt and good*; pure, as the Law-giuer: the *wiſedome of the fleſh z is enmitie vnto it*. Secondly, the Spirit and Grace of God; what greater contrarietie then twixt it and the fleſh? when they meet in one perſon, greater diſcord ariſeth then that Chriſt ſpeaks of, betwixt a man and his ſonne, euen betwixt *a a man and himſelfe*: there is nothing that a fleſhly man deſireth or doth, but God diſlikes; nothing that God preſcribes, but fleſh deteſteth. Let God forbid ſinne, *fleſh becomes ſo b much the more ſinfull*: let him enioyne a good duetie; euen for the Commandement, carnalitie more abhorres it.

y *Rom.*7.12.
z *Rom.*8.7.
a *Gal.*5.17.
b *Rom.*7.13.

It ſheweth, and teacheth vs to bewaile the fearefull deprauation of our nature by the fall of *Adam*. Can nothing pleaſe vs that pleaſeth God? Oh brethren, thus was it not from the beginning; there once was ſuch likeneſſe twixt God and vs, that what he liked we approued, what he hated we deteſted; now behold nature ſo farre deprаued, that it is growne directly repugnant to the Nature and Will of God, inſomuch that hee cannot pleaſe God that will pleaſe men; and a man that will giue contentment to his owne carnalitie, diſpleaſeth preſently the Maieſtie of God. And let it teach vs, as to bewaile this fearefull deprauation, ſo to mortifie our earthly members, and to beware how wee cheriſh and giue contentment to ſenſualitie, leſt we yet further encreaſe the enmitie betwixt God and vs.

Se-

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c 1.Pet.4.4.
d Epheſ.5.11.

Laſtly, ceaſe hence to wonder at that cauſeleſſe wrath riſing in carnall men againſt Gods children: the reaſon is euident, when *Iehoſhaphat* asketh of *Achab*, whether there were no other Prophet by whom to enquire of the mouth of the Lord? Yes, ſaith *Achab*, one there is, MICAIAH *by name*, and wee may by him inquire of the Lord, hee is likely to giue vs as good reſolution as any of the reſt, *but* [e] *I hate him*: why? *hee propheſieth not good to mee, but euill*: hee dealt as a Miniſter deſiring to pleaſe God. What wonder, if to *Achab* a carnall man, his miniſterie and perſon was ſo hatefull?

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such as haue warrant from the Word of God; *proone what is acceptable vnto God, and* h *what the good and acceptable will of God is.* Whatsoeuer is contrariant to his will, that is grosly a sinne; whatsoeuer is added to his will, or but besides it, that also abominable.

h *Rom.*12.2.

In manner of our seruice that it may be acceptable, two things are requisite.

First, that it bee tendred to our *God* i *in reuerence and feare.* Let euery act of seruice done vnto, carry a relliſh of awe and dread of that endlesse Maiestie. Thinke when thou commest to heare, how great a God that is, in whose presence thou standest; whose Word thou hearest; a God that is in his wrath a consuming fire, and learne, as *Isay,* k *to tremble at his Word, &c.*

i *Heb.*12.28,29

k *Isai.*66.2.

Secondly, In sincerities and singlenesse of heart, as vnto the Lord, that pondreth the hearts: which is with God a thing so much set by, that hee esteemes it as perfection.

And of *Pauls* behauiour thus farre, his motiues follow.

First, Meditation of the great fauour God had vouchsafed him, *in trusting him with the Gospell.*

Secondly, Consideration of Gods Omni-science, and power to *discerne hearts.*

In the first, considerable are

First, The effect that meditation had in the Apostle.

Secondly, The fauour it selfe. It made him carefull to please God.

So workes the meditation of Gods fauours in a gracious disposition, so ought it to doe in all men, that *they become carefull to please God.* Compare, *Rom.*12.1. *Deut.*7.7,8, 11. *Iohn* 24.14. *Luke* 7.47.

More specially thus conceiue; the *specialtie of Gods fauour in trusting* him with his greatest treasure, was it that chiefly preuayled.

Obser. *The preferment God giues any of vs in his fauour, ought specially to perswade obedience and care to please God.* He had dealt with *Israel* l so *as with no other Nation,* they of all o-

l *Psal.*147.19, 20.

thers

thers ſhould therefore be excited to *prayſe him* and liue to his glory, more mercifully with vs, ſaid MOSES *then with our* m *Fathers, in making this Couenant with vs*; ſo much more ſhould we thinke our ſelues obliged to obedience. See alſo, *Mat.* 13.

m *Deut.* 5. 3.

The more odious is the turning of Gods grace into wantonneſſe, the abuſe of his patience to ſecuritie, his mercie to preſumption; his loue to licentiouſneſſe; yea, the fauour of fauours, Chriſts death is made occaſion of the vileſt abominations. So did not *Dauid*, nor ſo *Paul*, they haue leaſt ſhare in Gods fauours, that thus abuſe them to licentiouſneſſe.

Our dutie it ſhall bee, for our better excitement to cheerefulneſſe in Gods Seruice, to take notice of the ſpecialtie of his fauour and louing kindneſſe towards vs. There is not, nor can be to Gods Children a greater prouocation to faithfulneſſe in his Seruice: nor is any thing in experience a greater clogge to our hearts in holy duties, then that vnwiſe and enuious caſting our eyes on others preferments in Gods mercy, with neglect of our owne, while euery man thinkes God hath done more for others, then for him. It is good in this caſe to looke downewards; and ſee how many are behinde vs in the fauours of God. And here haue we a large field of compariſon to walke in, there ſcarce being any but may ſay, in *ſome thing* or other *God hath giuen him preeminence* aboue many others. Compare thy ſelfe as a man with other creatures: as a Chriſtian with other men; as a ſincere Chriſtian with Hypocrites: as ſuch a Chriſtian, ſuppoſe a Magiſtrate or Miniſter, with other Chriſtians. It was in Gods power to haue made thee a beaſt, hee hath honoured thee ſo farre, as to make thee a man, to ſtampe thee with his owne Image; hee might haue left thee as thouſand others without God, without Chriſt, without hope in this World: he hath made thee a member of his Church: perhaps a liuely member of his Sonnes Bodie, quick-

quickened with his Spirit; a fauour denyed to many in the Church. Perhaps a Miniſter, his inſtrument and co-worker to the ſauing of his people. Thus if wee could carefully obſerue the ſpecialtie wee haue in Gods fauour, how ſhould our hearts be enlarged to thankefulneſſe and fidelitie in his Seruice?

Laſtly, let vs on this occaſion enquire, how the meditation of Gods fauours workes on vs. And ſo much the rather: Becauſe

Firſt, Herein depends no ſmall difference twixt Gods Childe, and an Hypocrite; and

Secondly, the motiues to obedience are the things that ſpecially forme, and determine our obedience to acceptation, or otherwiſe. The workes of obedience in any calling, may bee performed by an Hypocrite. From the workes therefore no man can firmely conclude the ſinceritie of his heart; from the motiues hee may; and from none other more firmely, then this; that the experience and meditation of Gods loue excites vs. Thou mayſt name the Hypocrite, whoſe workes, for their out-ſide, haue beene as glorious, as thoſe of Gods Saints; An Hypocrite, that from this ground hath done a good dutie, thou ſhalt not find amongſt the tenne thouſands of Diſſemblers.

n 2.*King*.10. 16,30,31.

It is ſaid of *Iehu*, [n] he did what God *commanded in deſtroying* BAAL *his Prieſts*, ACHABS *poſteritie*; his motiues were, partly *vaine-glory*; partly, deſire to *ſettle* the Kingdome vpon his *owne Poſteritie*. Wherefore, though hee had ſeene Gods hand on *Ieroboam* for his Idolatry, yet vpon the ſame politike ground, hee continues the ſinne. The fauour it ſelfe followeth: *Hee was approoued of God*, ſo farre as to be *entruſted* with the Goſpell, obſerue it as a *compendium of the honour and office of a Miniſter: God truſts him with the Goſpell*, the greateſt treaſure of the Church. An honour often celebrated by the Apoſtle, *Gal*.1.17. *Tit*.1.3. 1.*Tim*.6.20. 2.*Tim*.1.14. 1.*Cor*.9.

The

The parts of this truſt are, Firſt, ſafe cuſtodie, care to preſerue it from adulterating by Heretikes, &c. 1.*Tim.* 6.20. 2.*Tim.*1.14. *Gal.*2.

Secondly, faithfull diſpenſation, *Tit.*1.3. 1.*Cor.*9.

It is a prettie inference *Sasbont* hath hence, interpreting that *ſerua depoſitum* enioyned to *Timothie*, 1.*Tim.*6. 20. *Diſcimus ex hoc loco, &c.* wee learne from this place, that in *Pauls* time the myſteries of Religion were not depoſed with the *vulgus*, but with the Biſhops of the Church, *plebi id tantum ſciendum eſt, quod ad mores formandos, & ad vitam pertinet*: yet the Apoſtle *Iudes* charge to the whole Church, is, *to* o *ſtriue earneſtly for maintenance of the Faith.* And *Peter* will haue euery man able, to p *make Apologie for his hope.*

o *Iude* 3.

p 1.*Pet.*3.15.

But I anſwere: In reſpect of *publike diſpenſation*, and ſpecially of care to keepe it pure from deprauation, it is Miniſters priuilege to be entruſted with the Goſpell, in reſpect of *knowing, beleeuing, maintayning*, euen with deareſt bloud: It is cõmitted to all, and euery of the Church of God: the diſpenſation is ours, that is our honour, the beliefe and defence of the Goſpell belongs to all, euen the meaneſt amongſt the *vulgus*.

Firſt, thus better may Miniſters vſe the meditation, as a helpe to digeſt the indignities they ſuffer from carnall men, and that baſe eſteeme their perſons and calling are ſubiect vnto. Euen our lot it is that was the Apoſtles, to be counted the q *skumme and off-skowring of the world*: the very calling we haue oft caſt as diſgrace, into our faces; and reproch they think they haue done vs ſufficient, when they vpbraid vs with the Prieſthood, though from or by that Prieſthood, they haue their *Chriſtendome*, *honour of their birth*, yea ſaluation of their ſoules, and were without it but as *Pagans*, *Baſtards*, no better then *veſſels of wrath*; by it they are initiated into Chriſt, by it is their marriage conſecrated, and that bed made vndefiled: by it, if they haue any grace that accompanies ſaluation, by

q 1.*Cor.*4.13.

it they receiue it; without it, ordinarily no ſpirituall gift that ſeales them to the day of Redemption. Our wiſedome it ſhall be to thinke as baſely of men, thus abaſing vs, and to know our ſelues; eſteeming our ſelues, not according to the opinion of men, but according to that eſtimate the Lord holds of vs: two of the preciouſeſt Iewels in the eyes of the Lord, hee hath truſted vs withall: Firſt, the Goſpell of his Sonne: Secondly, the ſoules of his people; what infamie ſhould not that thought digeſt?

2. Secondly, our care muſt be to diſcharge the truſt God hath repoſed in vs: Firſt, manfully oppoſing whoſoeuer ſhall attempt to adulterate this Goſpell. Secondly, as carefully diſpenſing this treaſure, theſe myſteries committed to vs, as *to the Lords* [r] *Stewards.*

r 1. *Cor.* 4. 1.

His ſecond motiue followes; the conſideration of that propertie of *Iehouah*, to trie the hearts. The ſenſe is diuerſly conceiued, *metonymically* ſome thinke the meane put for the end; tryall of hearts, for knowledge of them reſulting from tryall. That ſenſe ſtanding affoords vs this point of notice: *the meditation of Gods omniſcience, his power to diſcerne the heart, is no ſmall helpe, and inducement to ſinceritie.* Therefore when the Lord preſcribes to *Abraham* to be *vpright*, hee addes direction to this meane, [f] *Walke before me*: and *Dauid* in that laſt charge to *Salomon*, to *ſerue God with a perfect heart*; preſcribeth this meane or motiue: [t] *The Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of the thoughts.* See alſo *Pſal.* 139. *ad ver.* 18. As the chiefe Fountayne of hypocriſie is either ignorance, or not conſideration of this diuine propertie; ſo a principall motiue to ſinceritie is the perſwaſion and ſerious thought of it.

f *Gen.* 17. 1.

t 1. *Chron.* 28. 9

As many of vs as call vpon the Name of the LORD, and deſire to depart from this iniquitie of hypocriſie, this let vs meditate; To *the eyes* of that God *with whom wee haue to deale, all things are naked, and vncouered,* the

the ſecreteſt thoughts, and intentions of the heart not excepted.

Reaſon accorded by experience, will eaſily conuince vs of it; his word, in mouthes of men of our owne mould, how diues it into the boſomes of the hearers! [u] diſplaying *the ſecreteſt thoughts and inclinations of the heart*, in ſuch ſort, that, as the King of Syria, ſo the people thinke, we haue our carry-tales, and almoſt Familiars to acquaint vs with their priuate factions and ſpeeches: which, though in their actions they might haue ſome occaſion to thinke; yet how of their thoughts? whereof God onely and their hearts are witneſſe: ſay thus rather, God *is in vs of a truth*, or the Inſpirer of this word is truely κριτικὸς, when the word, that comes from him, hath ſuch power to ſearch out and manifeſt ſecrets.

u 1. *Cor.* 14. 24, 25.

Secondly, a creature of God wee haue all in our boſomes, the facultie of conſcience *witneſſing* our *ſecreteſt thoughts*, intendments, purpoſes; if his [x] *creature haue* this power, much more the Maker of it. Compare *Pſal.* 94. 8, 9, 10, 11.

x 1. *Job.* 3. 10.

What remaynes for vs, but to meditate ſeriouſly, and often, this propertie of our GOD? This, if any thing, baniſheth hypocriſie. This thinke, GOD before whom I ſtand, ſees as well my motiues, as my deeds; mine intentions, as mine actions; as well what I thinke, as what I doe; can pierce through the vizzar of formalitie, ſeeing hee *vnderſtandeth the thoughts of men*, and their vanitie.

There is a ſecond expoſition thus: *God tryeth hearts*, that is, *in his iudgement, examines, not ſo much the actions, as the affections; not onely what is done, but with what minds good dueties are performed*: ſo that it ſufficeth not at that day, that our actions haue beene regular, except our hearts alſo haue beene vpright in performance. It is naturall to euery man, as *Salomon* intimates, to be well conceited of their courſes, eſpecially when they know their acti-

y *Pro.16.2.* ons ſuch as are enioyned, but the y *Lord pondereth the hearts*, weighes with what minds and affections euen beſt actions are performed.

The beſt actions done without accord of the heart, are lothſome vnto God. Euer obſerue it to come in as a diminuent terme to good performances, that the heart

z *2.Chro.25.2.* was not vpright. z AMAZIAH *did that which was right in the ſight of the Lord*, but *not with a perfect heart.* ISRAEL *turned vnto God*, their actions were amended, but *faynedly*; their hearts hung ſtill after their abominations: on the other ſide imperfections many are winked at, where the heart is vpright with God. a *1.King.15.14* a ASA *left the high places ſtanding*, neuertheleſſe his *heart was vpright before God*, therefore is hee enrolled amongſt the righteous.

To ſay in a word, for want of vprightneſſe wee ſhall obſerue, the Lord reprouing what hee had commanded; threatning, what hee had enioyned; yea puniſhing, what hee had rewarded.

b *2.King.10.30.* IEHV b *had his command to deſtroy* ACHABS poſteritie; the Mandate hee obſerueth to the vtmoſt tittle; that obedience GOD *rewards with the Kingdomes continuance in his poſteritie* vnto foure Generations; yet threa-

c *Hoſh.1.4.* tens the Lord c *to viſit that bloud of* ACHAB *vpon the houſe of* IEHV: for what cauſe? his heart was not vpright in performance, ayming not ſo much at doing the Will of God, as to ſettle the Kingdome, in more peace, to his owne poſteritie.

Our care let it be vpon this ground, as to prouide our actions hold currant with the rule of the Word of God, ſo that our hearts be vpright in performance, for GOD ſhall one day bring not our actions onely, but our hearts to tryall.

Bleſſed ſhall hee bee at that day, that can ſay as HEZEKIAH, *Thou knoweſt, Lord, that I haue done what*

d *Iſai.38.3.* *was good in thy ſight*: and d *walked before thee in Truth,*

and

and with an vpright heart. I dare ſay of that mans actions, how full ſoeuer of other imperfections, for ſinceritie ſake they ſhall be accepted and rewarded. And wo to that Hypocrite, whoſe works haue beene outwardly glorious, and his inwards full of hypocriſie, and diſſimulation. Haſt thou preached Chriſt? the worke is glorious: yet if as thoſe *Paul* mentions, [e] *not ſincerely*, thy ſelfe mayeſt *be* [f] *a Caſtaway.* Haſt thou giuen Almes, built Churches, Hoſpitals, done the greateſt amongſt good works? and hath it beene Phariſaically onely, to be prayſed of men? *thou haſt thy reward.* But more eſteemed ſhall be the *poore Widdowes mite*, giuen out of a compaſſionate affection to the poore members of Chriſt, then thouſands of gold and ſiluer vaine-gloriouſly beſtowed. The old rule is, *non quantum*, but *ex quanto*: not what or how much, but with what heart, with how much good affection thou giueſt is reſpected. I could wiſh that in theſe dayes of complement and formalitie, this one little piece of Gods Truth, might be as *frontlets betweene our eyes.*

e *Philip.* 1. 16.

f 1. *Cor.* 9. 27.

I know not how it comes to paſſe, formalitie is now ſo growne into faſhion, that a Miniſter requiring any more then it in dueties of pietie, incurres cenſure of ſtrictneſſe more then is meete. And our people, as Iewes, conceit the worke done of dueties enioyned, [g] *binds the Lord to recompence, and higheſt reward.* Fooles and blind! as if the Lord were as man iudging onely after outward appearance. The Lord pondereth the Spirits, tryeth the hearts, [h] *deteſts all ſacrifices of wicked men, much more when they are brought with a wicked mind.*

g *Iſai.* 58. 3.

h *Pro.* 21. 27.

VERS. 5. 6.

For neither at any time vſed we flattering words, as yee know, nor a cloke of couetouſneſſe: God is witneſſe.

Nor of men ſought we glorie, neither of you nor yet of others, when we might haue beene burdenſome as the Apoſtles of Chriſt.

THe Apoſtle proceedes in auouchment of his ſinceritie, remouing from himſelfe three other properties of falſe-hearted Miniſters. Firſt, Flatterie. Secondly, Couetouſneſſe. Thirdly, Vaine-glorioufneſſe, as ſome interpret.

The two firſt, he, Firſt, auoucheth to be farre from his courſes. Secondly, and for flatterie, appeales to the people as witneſſes, of his abhorrence from it; from colour of couetouſneſſe, God, hee affirmes, as a true witneſſe can free him: ſo that in the words are two things: Firſt, his *Proteſtation.* Secondly, the *Confirmation.*

Flattering ſpeech vnderſtood, ſuch as is fitted to pleaſe the carnall and corrupt humours of men; or as a learned Interpreter deſcribes: Speech fitted to the will and humours of others, for our owne aduantage; as when with ſuch intention we, firſt, either *aſcribe to them good things*, which they *haue not*; or, ſecondly, *applaud* their *euils as goodneſſe*; or, thirdly, *amplifie* their good *parts aboue* their *merit*; or, fourthly, *extenuate* their euill more then is meete: the prodigall, it calls liberall: the couetous, good husbands: tattling is, in the ſtile of flatterie, affabilitie, obſtinacie, conſtancie, very ſloth ſtayedneſſe, and maturitie of iudgement. Enormities, are infirmities; neuer ſo little moralitie, puritie not leſſe then Angelicall.

How farre it ſhould be from a Miniſter; the [i] *woe in* ESAY denounced againſt flatterie, abundantly prooues: how croſſeth it the end of the Miniſtry? [k] *hardning* the wickedſt in their lewdneſſe, that *they cannot returne from their euill* wayes?

i *Iſai.* 5. 10.

k *Ezech.* 13. 22.

wayes? and ſo expoſing them to the wrath of God. It is well obſerued by *Plutarch*, to haue beene the ruine of moſt States: for *Iſrael* and *Iudah*, I know well the flatterie of falſe prophets is as oft as any thing accuſed, as cauſe of their captiuitie.

And if any thing proue the ouerthrow of this Kingdome, it is iuſtly feared, it will be this of flatterie in Miniſters. It is not ſo much the committing of ſinnes, that prouokes Gods wrath, as obſtinate continuance therein, oftenest occaſioned by flatterie: men haue taught their tongues to ſpeake *placentia*, and not to Court only, but euen to Countrie; AMOS *his words ſeeme* [l] *ouer-heauie*, their ſinnes are generally growne *Polypuſſes*, and mens eares are taynted with that Grangrene, their tongues crying out to euery one, pointing finger towards them, *Noli me tangere*. It is *magna ira Dei* (ſaid AVGVSTINE) *vt deſit correctio, & adſit adulatio*: ſuch tongues bind men to their ſinnes: *Delectat enim facere, in quibus non ſolùm non metuitur reprehenſor, ſed laudatur operator*: this wrath of God is iuſtly come vpon vs. The [m] *tongues* of Prophets *cleaue to their roofes*, and *they are not* to the people as *men that reproue*, becauſe *they are rebellious*, and the Lord purpoſeth to deſtroy them. The complaint of *Hierome* I cannot omit. *In multis iſto maximè tempore regnat hoc vitium: quodq; eſt graniſſimum, humilitatis ac benevolentiæ loco ducitur; Eo fit, vt qui adulari neſcit, aut inuidus, aut ſuperbus putetur.*

The properties of flatterers ſee, and flie from them. Firſt, they will be ſure, obſeruing humours, to fit their ſpeech to pleaſe, fearing to offend there where is hope of aduantage: they ſeeke *placentia*, not *ſalubria*, was *Ieremies* obſeruation.

Secondly, their diſpoſition baſely ſeruile, as humours varie in the flattered, ſo ſpeeches in theſe Paraſites. Right Cameleons, ſaith *Plutarch* of them; or as *Proteus*, turning themſelues into all ſhapes and colours.

[l] *Amos* 7.10.

[m] *Ezech.* 3.26.

Hieron. ad Celant. de inſtitut. Matriſamil.

Thirdly, hope of aduantage ceasing, none are found more bitterly inuectiue: *He that puts not into their mouthes,*
n *Mic.* 3. 5. *they* n *prepare warre against him.*

A second vice disclaymed by the Apostle, is Couetousnesse: the nature and kinds of it, see largely in *Annot. ad Rom.* 1. how ill it beseemes a Minister, *Paul* taught his
o 1. *Tim.* 6. 11. *Timothie*, prescribing meanes to auoid it, o *by making righteousnesse* our treasure.

The cloke or pretence of couetousnesse, what is it? The colours of holinesse, pietie, or other vertue vsually pretended by men of couetous disposition to make way
Ambros. ad loc. to their gayne; *vt sit genitiuus efficientis*; AMBROSE, *Ex corde faciebat non in hypocrisi, quasi contemnens pauca, vt forte plura offerentur.*

Foulest sinnes haue ofttimes fayrest pretences: oppression of widdowes, Pharises conueyed vnder
p *Matt.* 23. 10. p *colour of long prayers.*

q *Matt.* 2. 8. *Herods* cruell intention, cloked with pretence q *of doing homage to Christ.*

r 1. *King.* 21. 12, 13. The murther of *Naboth*, maskt vnder shew of r *iustice, against blasphemie.*

Goliah his sword lyes hid in an Ephod; no sword to *Goliahs*, no crueltie to an Hypocrite, yet lurkes that sword in a holy garment; this crueltie cloked with pretence of greatest deuotion.

The fearefull sinne of these times, as that *Bernard* plaints of, not so much *colere virtutes*, but to colour vices, *quodam quasi nimio virtutum.* Complexion-makers wee haue, not onely for withered faces of ouer-worne strumpets; but for vglyest and most deformed sinnes, to giue them countenance of vertues.

Sinners, I confesse, wee haue of all rankes, desperate
s *Isai.* 3. 9. and forelorne natures that s *declare their sinnes, as Sodom*, and *hide them not*, in whom light of nature, and all, euen naturall conscience seemes vtterly extinct. Others, of as vile affections and practice, but men of more cleanely

con-

conueyance, that haue learnd this art of colouring, and making clokes for ſinne. Murther amongſt Duelliſts, is ſtiled manhood; the Adulterer thinkes his Luſt, Loue; the Drunkard, his Ryot, good Fellowſhip; Proud Minions terme their Pride Handſomeneſſe, or Cleanlineſſe, or Faſhion, or Adorning of their Calling.

Learne wee of *Paul*, t *to caſt away theſe clokes of ſhame, and in ſinceritie, as in the ſight of God, ſo to demeane our ſelues*: weighing, t 2.Cor.4.2.

Firſt, How iuſtly the ſinne is ſo much more odious in Gods ſight, by how much more holy colour it is diſguiſed withall: *vnder colour of long Prayer, they deuoure Widowes houſes,* u *therefore ſhall receiue the greater damnation.* u Mat. 23.10.

Secondly, Though colouring may ſerue vs for aduantage amongſt men: *yet to his eyes, with whom wee haue to deale, all things are naked and vncouered*; It is not pretences will ſtead vs at that day, when God ſhall x *enlighten things hidden in darkneſſe.* x 1.Cor.4.5.

Thirdly, nor can they ſtop the mouth of Conſcience, when God ſhall pleaſe by Iudgement to wake it. And what auayles it, my Brethren, if we haue men to applaude vs, when our owne *hearts condemne vs*?

Fourthly, The iſſues of ſuch colouring haue oft beene, impudency and remorceleſſeneſſe in ſinning. By degrees ſuch Hypocrites loſe all Conſcience, and ſenſe of ſinne; till at length they grow outragious in abominable iniquities.

The confirmation followes. Of freedome from flatterie, he makes the people witneſſes: from couetous intentions, God is appealed vnto for record.

The lawfulneſſe of Oaths, as well voluntary as impoſed, might here be obſerued againſt Anabaptiſts; but that it hath already beene treated on like occaſion; and our people haue generally ſwarued to the other extreme.

The ancient companions of Oaths, as they are called, we muſt remember to take with vs. Firſt, Truth. Goe to Hea-

Heauen for a witneſſe of vntruth, thou ſhalt be ſure to find there a heauie Auenger of periury, and falſe ſwearing.

y *Iohn* 8.44. y *Lying is of the Deuill*, forſwearing of the Prince of Deuils.

Secondly, That is neceſſary, but not ſufficient. Phariſes gloſſe indeed was ſuch, it was *enough not to forſweare*. Our Sauiour the Law-giuer, and beſt interpreter of the Law, addes more; z *Sweare not vainly*; or vnneceſſarily: but *with* a *iudgement*.

z *Mat.*5.33,34
a *Ier.*4.2.

Firſt, As ſome interpret, vſing thy beſt diſcretion to diſcerne circumſtances, whether they be ſuch as may warrant an Oath vnto thee; as firſt, whether what thou auoweſt, bee of ſuch weight, as deſerues ſo great confirmation. It is not ſafe to play with Saints: much leſſe with the Name of the fearefull God.

Secondly, Whether, the truth, being weightie and of importance, may not by ſome other meane be diſcouered. Truths auouchable by Oath, are truths queſtionable, *and* b *in controuerſie*. Theſe in Oaths aſſertory: beſides theſe, in thoſe they call promiſſory; Iuſtice is required: for *Oaths may not bee bonds of iniquitie*. The third vice *Paul* remooues from him is, as moſt conceiue it, *vaine glorieuſneſſe*: we will giue way a little to common errour; and on this occaſion inquire, whether *to ſeeke prayſe from men, be ſimply ſinfull?* The Heathen were ſo farre from condemning it, that they deſired by all meanes to cheriſh the loue of glory,* inſomuch that it is amongſt *Tullies* Rules for inſtitution of Princes, *to nouriſh, and, as it were feed them with Prayſe*. *Simonides* in *Xenophon*, makes it one ſpeciall difference betwixt men and bruits; that men are touched and affected with prayſe. Yea, the Apoſtle ſeemes to whet vs on to vertuous and holy practice, by the argument *of prayſe*.

b *Heb.*6.16.

* *Aug. de Ciuit. Dei, lib.*5.c.13.

Say Schoole-Moraliſts in reſolution of this *Quare*; not to ſeeke prayſe from men, but to ſeeke vaine prayſe is vnlawfull. That vanitie they thus limit out:

Firſt,

Firſt, When the thing for which we ſeeke prayſe, is not in vs, or not prayſe-worthy.

Secondly, When the perſons whoſe commendation wee deſire to heare, are of partiall or vncertaine iudgement.

Thirdly, When the fame or good opinion wee deſire to winne from men, is not referred to the glory of GOD.

Truth is, this is warrantable, to *doe things prayſe-worthy*; and not to deſpiſe the good opnion of Gods Children. Howbeit, to make that the mayne ayme of our intention in well-doing, ſauours ſtrongly of vanitie and fooliſh ambition: And ſhould bee farre from a Miniſters, yea, from euery Chriſtians courſes.

Firſt, It ſauours ſtrongly of *Hypocriſie.*

Secondly, Depriues of Gods *Reward.*

Thirdly, It is repugnant *to Humilitie*, the comfortableſt vertue that can be in a Chriſtian. Of Pride and Loue of mans owne excellencie, * there are two kinds.

* *Bern. Epiſt. 42.*

Firſt, *Cæca ſuperbia*, blind Pride. Suppoſe when a man thinkes that good, and commendable, that is not; or arrogates that good hee hath not; or aſcribes the good hee hath, to himſelfe, not to God.

Secondly, the other is vaine Pride: a vice, ſaith *Bernard*, when a man, whether for that hee hath, or that hee hath not, delights rather in prayſe of himſelfe, then in the prayſe of God.

Our dutie is to flye from it; ſo much the more carefully, becauſe it is a ſinne ſo naturall vnto vs. *Vſe.*

Xenophon ſaid truly, *Nulla ſuauior eſt auditio, quàm laudis*: there is nothing we are more delighted to heare, then our owne prayſe. Falſe teachers are generally noted of it: fitting doctrine and manner of deliuery to the humours of the people, for this end, to be prayſed of them. They ſaw the poore people delighted with eloquence, and oſtentation of various Learning; accordingly they fitted themſelues

ſelues to their vanitie, ſpeaking in the Cloudes, that the people might rather admire them, then be edified by them in their holy faith, *atque vtinam ne.*

Remedies of it.

First, Learne to bee lowly in thine owne eyes, to contemne thine owne excellencie. Dwell often vpon Meditation of thine owne naturall vileneſſe: take frequent notice of thy infirmities and imperfections: and thou ſhalt bee forced to ſay, *They that prayſe thee, flatter thee.*

c 1. *Cor.* 4. 7. Secondly, Forget not *whence thou haſt* c *receiued*, whatſoeuer prayſe-worthy gift is in thee; Good reaſon thou wilt thinke the beſtower ſhould bee prayſed in his gifts, rather then the receiuer.

Thirdly, Conſider how ſoone the giuer can recall them; turne wiſdome into folly; eloquence into ſilent dumbeneſſe or ruſticitie. There are d *gifts* that *are irreuocable.* The vſuall matter of Pride, are endowments of another nature.

d *Rom.* 11. 29.

Fourthly, The inconſtancie of the giddie people ſeriouſly conſidred, abates vain-glorioufnes. No reed in the Wilderneſſe more wauering then they. Chriſt one while lift vp to Heauen, with an e *Hoſanna*; ſtraightway to the Croſſe, with a f *Crucifige*. *Paul* firſt *a God*; by and by a *Murtherer, whom vengeance would not ſuffer to liue.* I wonder not at his ſo g *vile eſteeme of mens cenſures*; knowing how vncertaine, inconſtant, void of all ſolid comfort they are.

e *Mat.* 21. 9.
f *Mat.* 27. 22.
g 1. *Cor.* 4. 3.

But what if by glory, we vnderſtand the iuſt teſtimony of his honour and dignitie, and acknowledgement of his ſuperioritie ouer the people, to bee teſtified by their payment of his deſerued ſtipend? neither is the Metonymie ſtrange in Scripture; and thereto ſuites the amplification ſubioyned: but I dare not ſwarue from the ſtreame of Interpreters.

The amplification followes; by mention of that which might haue beene ſome helpe that way; *his power Apoſtolicall*:

ſtolicall: Though we might haue beene burthenſome, as the Apoſtles of Chriſt.

Burthenſome: whether by way of charge, or by vſe of Apoſtolicall authoritie? this latter ſome reſolue on. But, as *Beza* well obſerued, if that Apoſtolicall authoritie be interpreted grauitie, and moderate vſe of his power, wee may not thinke the Apoſtle forgateſt: If immoderate rigour, and Phariſaicall auſteritie; the Apoſtles had no ſuch cuſtome, and were of another ſpirit.

Burthenſome, therefore vnderſtand, *chargeable by exacting mayntenance*, as *Verſ.7. As Apoſtles*: that (*As*) take here, not *exemplariter*, but *cauſaliter*. *Paul* purpoſely ſhewing his right and title to maintenance, which in fauour of the people he forbare to vſe.

His practice muſt be on like grounds, and in like occaſions, our patterne, that *our temporall profits may giue place to edification of Gods people*; and our right in things temporall be parted withall, that the ſpirituall benefit of Gods people may be promoted. This Apoſtles practice we haue elſewhere in like kind; his title to maintenance, he auowes by Law of God, of Nature, and Nations, yet forbeares vſe of it, [h] *leſt the Goſpell ſhould be hindred*: like ſee in our [i] *Sauiour*, in *Abraham*, that none ſay it is a duetie peculiar to Miniſters. *Obſer.*

h 1.*Cor.*9.15.
i *Matt.*17.27.

This prudence and equitie let vs carefully practiſe, vnderualewing the things of this life to the ſpirituall good of our brethren. They are not righteous, that alwayes vrge extremitie of right, and hold it for a principle, to part with no right of their owne, for any good of another: What, not to winne a ſoule? what Religion teacheth ſo to magnifie the traſh of this earth, as to preferre, I ſay not trifles, but the whole world before the ſoules of Gods people? What if by parting with ſome right, thou mayſt prepare an Alien? What if by rigorous exacting, thou ſhalt further eſtrange him? What gayne is it to win a world, and to loſe thine owne ſoule? yea to hazzard loſſe *Vſe.*

losse of thy brothers soule. Consider, with how deare a price they were bought, not [k] *with siluer and gold*, but with the *precious bloud of the Sonne of God. Destroy* not *thy brother for meat*, no nor for money, for whom Christ dyed.

k 1. Pet. 1. 18, 19.

VERS. 7. 8.

But wee were gentle among you, euen as a Nurse cherisheth her children.

So being affectionately desirous of you, we were willing to haue imparted vnto you, not the Gospell of God onely, but also our owne soules, because yee were deare vnto vs.

IN this Text is set downe the second helping cause to the preuayling of *Pauls* Ministerie; his meeke and amiable demeanour towards them, set out: First, by similitude: secondly, amplified also by the fruit or effect of it in the Apostle, *Vers.* 8.

Gentle as a Nurse: that like as a nursing Mother, in the tenderneſse of her affection, deales with the Infant of her wombe, bearing the waywardneſse of the child, and labouring by all meanes to giue it contentment; such was the Apostles carriage towards this people, so meeke, so pleasing.

The vertue here commended vnto vs, implyes the exercise of two Christian graces, whereof it seemes after a sort, to haue its composition: First, *Meekneſse*: secondly, *Placiditie*, as for want of a playner terme, I am forced to call it.

Meekneſse: vnderstand that gift of the Spirit, moderating the affection of anger, so farre, that it is not easily prouoked, or set on fire with any froward or vntoward behauiour of others; a vertue oft commended to our exercise in the worke of the Ministerie. To *Timothie*, *Paul* enioynes vse of it towards opposites, that are such *of ignorance*,

rance, not of hopeleſſe obſtinacie, though perhaps he had ſeemingly loſt many a wholeſome inſtruction, and admonition: his Reaſons; Firſt, *God* may in [l] *his time* giue them repentance, *if at any time*, we ſhould not thinke our patience fruitleſſe. Secondly, their *bondage* hard *vnder Satan*, that eaſily leaues not his hold. Thirdly, their *miſerie* by meanes of that bondage, ſhould make vs meekely compaſſionate.

l 2. *Tim.* 3. 25, 26.

To *Titus* like duetie is enioyned vpon other reaſons: Firſt, [m] *remembrance* of our *owne forlorne* eſtate. Secondly, of the *power and grace* of God in our reſcue. Such meekneſſe beſeemes vs all towards the people of God, that no waywardneſſe, except hopeleſly obſtinate, ſhould preuaile, to make vs ſurceaſe paines, in vſing meanes to gaine vnto Chriſt.

m *Tit.* 3. 2, 3, 4

That haſtie hotſpurre-humour of many Miniſters and people, ſo ſoone wearie of weldoing, becauſe they ſee not preſent ſucceſſe of their endeuours, ſorts not with Chriſtian meekneſſe or compaſſion. It hath, I confeſſe, great examples, but none without checke.

Thus let vs thinke: Firſt, many a wholeſome admonition, holy Sermon, ſweet motion of Gods Spirit, neglected wee in dayes of our vanitie: had the Lord beene as careleſſe of vs, as we are of our Brethren, we had ſtill continued in that damnable eſtate of diſobedience. Secondly, the purchaſe is excellent, if at any time God giue oportunitie to gaine it; ſuch as we ſhould thinke cheape rated at any paynes, we can take to procure it: [n] *Thou ſhalt ſaue a ſoule, and couer a multitude of ſinnes.*

n *Iam.* 5. 20.

Thirdly, perhaps the cauſe of ſo little good doing by the meanes, ſticks in our ſelues; through, Firſt, lacke of prudence, to obſerue circumſtances; or, ſecondly, neglect of prayer to God, for his bleſſing vpon our endeuours.

The ſecond branch of gentleneſſe is Placiditie, a pleaſing kind of carriage, fitted to yeeld all good contentment

ment to our Brethren, ſo far as may ſtand with good conſcience. So *Paul* profeſſeth to haue become a o *Iew to Iewes, weake to the weake, all things to all men in things indifferent*, that *by all meanes he might winne ſome*; ſo runnes his iniunction to all Gods people, *not to* p *pleaſe themſelues*, but *euery man another in things that are* good to edifying.

o 1. *Cor.* 9. 20, 22.

p *Rom.* 15. 2.

The ancient Caueat muſt here be remembred; that this rule leads *ad Aras* onely; permits not to gratifie another, with violation of our owne conſcience. In things *lawfull* become all to all, to winne ſome; but take heede how thou inferre the good fellowes Concluſion: therefore to become mate for euery pot-companion: to runne with the intemperate, to the ſame exceſſe of ryot, ſo doe good to others, that thou deſtroy not thy owne ſoule, by clogging it with the guilt of ſinne: q *haue no fellowſhip with the vnfruitfull works of darkneſſe*, ſaith this Apoſtle, that in things lawfull, commends to vs by Precept and practice, care to gratifie and yeeld contentment to our brethren.

q *Epheſ.* 5. 11.

Vſe 1. They are therefore too quarrelſome cenſures of rigorous people, that taxe as breach of duetie in a Miniſter, all *ſociable ioyning* with their people in matter of honeſt and lawfull recreation, and would exact all, after the rule of ſome, more auſtere in that behalfe. It is not vainly noted by our Sauiour, r IOHN BAPTIST *came neither eating nor drinking*; *the Sonne of man came eating and drinking*: the one by auſteritie, the other by more familiaritie laboured to gayne to Gods Kingdome: he is ouer-rigorous, that interdicts to any ſociable conuerſing either with Nouices, or Aliens, as in things indifferent, or tempering his demeanour in things of that nature, ſo as vpon reaſonable obſeruance, he ſhall finde to bee fitteſt for their gayning vnto Chriſt.

r *Matt.* 11. 18, 19.

2. Secondly, no leſſe blame-worthy, is that neglect of brethren in vſe of Chriſtian libertie, in things indifferent; thinking the benefit loſt, if either loyaltie, or charitie muſt limit the vſe of it. Thus did not *Paul*.

As

As a Nurſe, vnderſtand, not a Nurſe mercenarie, but a nurſing mother, whoſe affections are moſt tender, therefore it is added, *her owne Children.*

With what tenderneſſe of affection a Miniſter ſhould bee deuoted to his people, is the note. If any more tender then another, that affection ſhould a Miniſter expreſſe. In ſimilitudes, thus haue we our Predeceſſors profeſſing their loue. [s] *As Fathers*, [t] *As Mothers*: here as *nurſing Mothers. Timothie* his great commendation was, that hee would euen [u] *naturally care for the welfare of Gods people.* *Obſer.*

[s] 1.Cor.4.15.
[t] Gal.4.19.
[u] Philip.2.20.

To naturalize this tenderneſſe of louing affection, theſe meditations are forcible. Firſt, of their miſerable ſtate in nature. Secondly, dangerous ſtation in grace: When our *Sauiour ſaw the people, as ſheepe without a ſhepheard,* [x] *he had compaſſion:* the word ſignifies, the *yearning of the bowels*, ſuch as is in the moſt tender pitie and compaſſion. Thirdly, of the deare price they were purchaſed withall, [y] *the blood of God.* Fourthly, the comfort accrewing to vs by their happineſſe, though the people by vs haue their ſaluation, yet we by them *our Crowne,* [z] *encreaſe of our glorie.* But that which wil moſt affect, is experience of ſorrowes, remembrance of our owne miſerie, in nature. Compaſſion is beſt learnt by experience; wherefore our high Prieſt, [a] that hee *might be mercifull, taſtes of our infirmities*, and temptations. And the Lord ſeemes to haue ſaid enough, to procure from Iſraelites pitie of ſtrangers, for that *themſelues had beene Pilgrimes,* [b] *and knew the heart of ſtrangers.*

[x] Matt.9.36.
[y] Act.20.28.
[z] Dan.12.3.
[a] Heb.4.15.
[b] Exod.23.9.

So being affectionately deſirous of you, &c. for farther amplification of his loue towards them, he mentions the effects and fruits of his loue, which he felt in himſelfe, eſpecially his liberall diſpoſition, and kind-heartedneſſe, as we may call it, ſo great, that hee profeſſeth hee could haue found in his heart, to impart vnto them with greateſt contentment, the deareſt things, *not the Goſpell onely, but his owne Life.*

So liberall is loue, if not prodigall of the deareſt things, to *Obſer.*

thoſe that are deare vnto it. [c] *Loue is bounti-full*: this franke diſpoſition ſee in Loue. Firſt, of God to Man. Secondly, of Man to God. Thirdly, of Man to Man. In loue [d] *God ſpares not his owne Sonne*, but *giues him to die for our ſinnes*: that Sonne of GOD in like loue communicates himſelfe, his Life, his Soule, his Spirit, his Prerogatiues, his Kingdome.

In ſome anſwerableneſſe of affection, the Saints [e] *ſuffer ſpoyle of their goods, with ioy*, [f] loue *not their liues vnto death*, no [g] *not their ſaluation*, in cõpariſon of Gods glorie.

For their Brethrens ſake, [h] ſell *their poſſeſſions*, and expoſe them to *common vſe*; yea lay downe their liues *for the Brethren.*

If this be the propertie of loue, where is that vertue to be found amongſt men? with the Lord himſelfe we are deſirous to indent, mincing the matter with niggardly limits, when he calls any thing from vs for ſupport of his glorie: ſo farre as may ſtand with reputation, ſaith the ambitious; ſo farre as with peace and good will of Neighbours, our popular men-pleaſers are for the cauſe of their God. Had the Lord Chriſt been ſo ſtraitned in his bowels to vs-ward, what had become of our poore ſoules? hee had glorie and honour the ſame with his Father; yet for our ſakes emptied himſelfe, and became of no reputation; *humbled himſelfe to death, euen the death of the Croſſe*; and ſtand we with him on termes of reputation?

I cannot wonder at our *Nabal*-like *churliſhneſſe*, thoſe *thoughts* and deeds of *Belial* towards our Brethren, when with our God and Sauiour, that [i] *giues vs all things ſo liberally to enioy*, we deale thus niggardly: he hath nothing of the ſoundneſſe of loue towards God or Men, that is thus illiberall and pinching in his affection.

Not the Goſpell onely but our ſoules: by an vſuall *Metonymie*, our liues; whether by paynes in preaching, or by perſecution? the latter is reſolued on by Interpreters.

May we not inferre it from *Pauls* practice, as *a ductie*

in

c 1.*Cor.*13.4.

d *Rom.*8.32.

e *Heb.*10.34.
f *Reuel.*12. 11.
g *Exod.*32.12, 32.
h *Act.*4.32,34, 35.

i 1.*Tim.*6.17.

in a Miniſter to lay downe his life for the peoples ſake, the cauſe of truth requiring it? I dare ſay, *Paul* had no thought of his ſupererogating in this meaſure of Charitie: but vnderſtand, this, for the actuall performance, is amongſt the dueties, that are dueties in *caſu*, not neceſſarily to be acted, till the Lord call for life in way of Martyrdome; yet euer muſt it be reſolued on, *præparatione animi*. And in caſe the cauſe of Truth, and good of the Church call for it, wee [k] *ought to lay downe our liues for the Brethren*: ſo much, Firſt, Chriſts loue in dying for vs, requires at our hands. Secondly, together with the good of the Church; by, firſt, *confirming* weaklings: ſecondly, incouraging the timorous: thirdly, occaſioning Aliens to enquire into the Doctrine, whoſe ſweetneſſe is ſuch; whoſe diuine Authour ſo certainly knowne by the Teachers, that life is not deare, to procure it ſupport and propagation.

[k] 1. *Ioh.* 3. 16.

Vſe 1.

Firſt, this meaſure of liberall reſolution in loue towards God and his people, let vs labour for. Firſt, by this, if by any meanes, [l] *death becomes aduantage*: Euery child of God is a gayner by death; moſt they that make a vertue of neceſſitie, whom God honours with the Crowne of Martyrdome. Secondly, and if from any meaſure of loue, to the Brethren, we may conclude our [m] *tranſlating from death to life*; moſt from this, when life is not holden deare, to purchaſe glorie to God, & good to his Church.

[l] *Philip.* 1. 21.

[m] 1. *Ioh.* 3. 14.

2.

Secondly, withall we muſt take notice, of Gods tender reſpect to our weakneſſe, in theſe dayes of Peace, and Libertie, vouchſafed vs; diſpenſing with vs for this hardſhip in Chriſtianitie, contented to trie vs with reproches only, or ſuch like flea-bitings of perſecution; wherein yet, it were well, if we bewrayed not too much delicacie.

Me thinks, comparing our ſelues in theſe times, with the Saints of God, that haue gone before vs; I cannot, but as admire Gods power, ſo maruellous in their weakneſſe, ſo wonder at our tenderneſſe; readie to ſhrinke from holy practice and profeſſion, for reproches, and a little loſſe of

commoditie and eaſe. Had wee liued in dayes of our Fathers, when fire and fagot ſeemed an eaſie *compendium* of tortures, what had become of vs?

Thus thinke, *God is merciſull to* vs in thus *tempering afflictions to our ſtrength.* Withall, by theſe light troubles, takes tryall of our reſolution, and would perhaps prepare vs to greater tribulation.

The manner of *Pauls* inclination to theſe offices of loue remaynes εὐδοκοῦμεν: he would in that terme expreſſe that pleaſance, and contentment he found, in the harſheſt duties of loue towards this people.

And it muſt be obſerued, as *a circumſtance adding much grace to euery good performance, when it is done with pleaſance, contentment, and heartie good liking.* To preach the Goſpell as of neceſſitie, is ſcarce thanke-worthy, to [n] *doe it willingly, hath* approbation, & *reward with God.* The Apoſtles ſpeech ſeemes ſtrange; *ye haue begunne not only to doe,* [o] *but to will.* Is it more to will, then to doe? Not ſo: but it is more to doe willingly, then of neceſſitie, becauſe ſomething we thinke muſt be done.

Hence find wee the will, ſometimes accepted without the worke, neuer the worke, where this will is wanting: in works of Mercie, if there *be* [p] *a readie mind, a man is accepted,* though his gift be ſmall; yea in caſe of inabilitie, though none at all. In new obedience, if the will be preſent, defects flowing from infirmitie, are winked at. *Martyrdome* it ſelfe is not *Martyrdome*, except it iſſue from loue, and be commended by this *complacentia.*

Euidences of it take theſe: Firſt, gladſomneſſe, and ioyfull entertayning occaſions of weldoing. Secondly, ſuch men *are* [q] *prouident*, & forecaſting to do good works. Thirdly, their griefe is not, to doe, but to faile in doing duetie, *the* [r] *Commandement is not grieuous, or burthenſome*, but defects in obedience.

Meanes to procure and increaſe it: firſt, conſideration of the glorious reward: ſecondly, the preſent peace and comfort conſcience feeles in weldoing. VERS.

n 1. *Cor.* 9. 17.

o 2. *Cor.* 8. 10.

p 2. *Cor.* 8. 12.

q *Tit.* 3. 8.

r 1. *Ioh.* 5. 3.

VERS. 9.

For ye remember, Brethren, our labour and trauaile, for labouring night and day, becauſe we would not be chargeable vnto any of you, we preached vnto you the Goſpell of God.

THE Apoſtle in theſe words makes probable his proteſtation, of ſo heartie welwiſhing to this people. Reaſon enough they had to thinke him thus kindly affected towards them; for that on ſuch termes of hard trauell and handy labour, hee forbare exacting maintenance due for preaching, in fauour of them.

The words abound with occaſions of queſtion, wherewith men of corrupt mindes, lacking better imployment, haue peſtered them. That is, firſt, whether *Paul* in this practice did ſupererogate? So Papiſts affirme, for herein he did more then was commanded.

Supererogatory workes, in their Language, are good workes, done ouer and aboue enioyned dutie. From other good workes they thus differ:

Firſt, Where there is a Commandement, there lyes a bond vpon the Conſcience to doe ſo, and no otherwiſe. In theſe of Supererogation, the Conſcience is not bound; they are left to our diſcretion to doe, or omit.

Secondly, Matters of Precept, if they bee done, haue reward: if omitted, puniſhment. In workes of counſell, the omiſſion hath no puniſhment; the performance hath greater reward.

Such they conceit, was this fact of *Paul*: had hee preached for his hyre, hee had done nothing againſt dutie; therefore preaching on free coſt, he did ſupererogate. *Obiect.*

There are duties ordinary; that bind ſimply to all times and occaſions. There are duties extraordinary, or in *caſu*, vpon ſpeciall occaſion. *Example*, to preach the Goſpell, *Anſw.*

is a dutie ordinarie, euer binding a Miniſter: *Woe to him if he preach not*; to preach freely, is not alwayes a dutie; yet in caſe, eyther *neceſſitie* of the Church enforce it, or
s 1.Cor.9.16,18 s *appearance of ſcandall require it*, in that caſe it becomes a dutie.

Or thus, Precepts ſome are *of ſtrict Iuſtice*; ſome *of Equity and Charitie*. To abſtaine from recompence, is no Precept in ſtrict Iuſtice: but yet is a Precept of Equitie and Charitie. As to abſtaine from this or that meate, is no dutie in ſtrict Iuſtice. But in *caſe* t *our Brother bee offended*, *Equitie and Charitie commands abſtinence*; *we elſe ſinne* u *againſt Chriſt, againſt the Brethren*. Such thinke this fact of *Paul*, a dutie in Equitie and Charitie, to which hee was bound: in reſpect, firſt, of the Churches pouertie, ſecondly, of appearing ſcandall.

t Rom.14.15.
u 1.Cor.8.12.

A ſecond queſtion fals in occaſionally; whether it be a dutie of a Miniſter, binding him at all times, in all places, in euery eſtate of the Church, to preach the Goſpell freely? ſo ſome haue concluded abſurdly from this practice of the Apoſtle. But

Firſt, Why then prouides the Lord ſo liberally, for Leuites maintenance?

Secondly, and x *why inferres* PAVL thence, our title to a ſalarie?

x 1.Cor.9.5, 13,14.

Thirdly, With what Conſcience takes CEPHAS *and the Lords Brethren* recompence from the Churches?

Fourthly, How durſt *Paul* preſſe it as matter of dutie vpon the Conſcience of the inſtructed, to y *make the inſtructer partaker of all his goods*?

y Gal.6.6.

Fiftly, And how profeſſeth hee remiſſion of his right, if he had no title to exact it?

Sixtly, Yea, he declares it to be *Chriſts Ordinance, that they that preach the Goſpell, ſhould liue of the Goſpell.*

Obiect. Yet Chriſt commanded to *giue* z *freely*, becauſe they had freely receiued.

z Mat.10.8.

Anſw. Limit it, ſay ſome, Firſt, to miraculous Cures.

Se-

Secondly, Others, to that time.

Thirdly, Distinguish some will haue vs betwixt Doctrine and labour therein. The Doctrine wee giue freely; for labour, require recompence.

Fourthly, Our Sauiour orders the affection only, prohibiting a mercenary affection and greedy appetite of gaine. In the meane-time permitting to eate and drinke, and take supply of necessities, in places where they should preach: vpon that ground, *The* [a] *labourer is worthy of his hyre.*

a *Mat.10.10.*

As to *Pauls* example, and reason built theron, thus we answere: In practices of Saints, binding to imitation, we must haue eye not only to their fact, but to the circumstances of doing. Circumstances often vary the case so farre, that what is necessary for one, in some case, at some time, on some occasion; is not necessary, nor perhaps lawfull to another, circumstances being altred. PAVL [b] *circumcised* TIMOTHY, to auoyde scandall of Iewes; yet could at no hand bee brought to *circumcise* TITVS; so farre had circumstances varied the case; there now appearing perill of [c] *betraying Euangelicall libertie.* In this point of maintenance; other Churches hee professed [d] *to haue spoyled*; of Corinthians refuseth stipend. The summe is, in case, first, Of scandall. Secondly, Of Churches pouertie, *Paul* forbeares his right; out of those cases vseth it. In like case wee thinke our selues bound by *Pauls* example: else free, to take benefit of the Lords Ordinance.

b *Act.16.3.*

c *Gal.2.3,4.*

d *2.Cor.11.8,9*

Quest.

The third inquirie; may it bee lawfull for Ministers to vse Manuell labour? to vse Handi-crafts? In no case said *Messalian* Heretikes; Religious men may not labour with their hands. For it is written, [e] *Be not carefull for the bodie.*

e *Mat.6.25.*

Answ.

First, That Precept concernes people, as well as Ministers.

Secondly, Prohibits only distrustfull carking for things of this life, without dependance on Gods prouidence or

confidence in his promiſe. Conferre 1. *Timothy* 5.8.

f *Iohn* 6.27. *Labour* f *not for the meat that periſheth.*

Obiect. That Precept alſo belongs equally to Seculars.

Anſw. Secondly, Muſt be vnderſtood comparatiuely, *rather for the food that laſts to euerlaſting life.*

The ſumme is, *Pauls* practice warrants it, in like caſe: though out of theſe caſes, Firſt, Diſtractions: Secondly, And ſuch *indecorum* muſt bee carefully auoyded.

Queſt. Laſtly, it is queſtioned whether it bee a dutie of a Miniſter to labour with his hands? Yes, ſay ſome. *Pauls* Example ſeemes binding: his Precept ſpecially, g *Hee that will not labour, may not eate.*

g 2. *Theſſ.* 13.10

Anſw. *In caſu*, it becomes a dutie; *ſimply*, or at all times no dutie, rather ſinfull.

h 1. *Tim.* 4.13, 15. & i 5.17. First, The charge is *to* h *attend to reading, and to bee in ſuch things*; i *to labour in Word and Doctrine.*

k 2. *Tim.* 2.4. Secondly, To free our ſelues *from* k *diſtractions* by ſecular imployments; ſith Apoſtles rid themſelues of an Office more coniunct with the Miniſtery, that they might

l *Act* 6.2,4. l *giue themſelues only to the Word and Prayer.*

Thirdly, And the Lords prouiſion for Leuites was ſo made, that they might attend the Altar, and wait continually on the Sanctuary.

In *Pauls* Example a wide diſparitie appeares, as, Firſt, Hauing an extraordinarie Spirit to aſſiſt him for his Function. Secondly, Yeelding of right vpon ſpeciall occaſions: as Firſt, To auoyde ſhew of Couetouſneſſe.

m 2. *Theſſ.* 3. 8,9. Secondly, m To *eaſe the Church diſtreſſed.* Thirdly, *By example, to winne authoritie* to his Canon concerning labour.

Obiect. To the reaſon from the Law of labour.

Anſw. It is confeſſed, the Miniſtery is not exempted from labour. But they are deceiued, that thinke there is no labour but Manuall. The minde hath his labour euen to defatigation, not without commerce of the body. And of this kind of labour would our Sauiour be vnderſtood in that

that principle; *The Labourer is worthy of his hyre*; *And labour*, ſaid the Apoſtle, *in word and doctrine.*

To ſhut vp theſe queſtions: miſerable is the ſtate of that Church, wherein Miniſters are forced to handy-labour; one of the two mee thinkes it argues: either the extreme pouertie; or the prophane vnthankefulneſſe of the people.

VERS. 10. 11. 12.

Yee are witneſſes, and GOD *alſo, how holily, and iuſtly, and vnblameably we behaued our ſelues, among you that beleeue.*

As yee know how wee exhorted, and comforted and charged euery of you (as a Father doth his Children)

That yee would walke worthy of God, who hath called you vnto his Kingdome and glory.

PRæciſio eſt, as Rhetoricians call it, *q.d.* to ſay in a word, yee know how vnblameably we behaued our ſelues amongſt you. Withall conceiue, the Apoſtle intimates another furtherance of the preuayling of his Miniſterie; his *vnblameable life*; ſet out firſt, by the parts, ſecondly, ſignes thereof; approoued by appeale to the LORDS, and the peoples teſtimonie.

His practice ſhould be our patterne, whomſoeuer God hath honoured ſo farre as to aſſume him to miniſter before him; yea, of all thoſe, ouer whom Gods Name is called, *the dutie is to depart from iniquitie.* Teſtimonies are infinite; view theſe few cited in the Margine. Reaſons whereby it is preſſed manifold. *Obſer.*

Mat. 5. 14, 15, 16. 2. *Pet.* 1. 10. *Philip.* 3. 15. 1. *Pet.* 2. & 3. *tot.*

First, it brings glory to God.

Secondly, Comfort to our Soules.

Thirdly,

Thirdly, Benefit euen to Aliens. As the neglect drawes,

Firſt, *Blaſphemie* on the Name of God.

Secondly, Fearefull expectation of vengeance on our ſelues.

Thirdly, Farther eſtranging of Aliens from the life of God.

Vſe. Our care let bee, on this occaſion, doubted to adorne the Goſpell which we preach or profeſſe, that howſoeuer humane frailtie permits vs not to liue without ſinne; yet by our gracious endeuours, wee may liue without crime.

Two ſpeciall Branches of this blameleſſe life, the Apoſtle points vs vnto.

Firſt, *Holineſſe*;

Secondly, *Iuſtice.*

Holineſſe conceiue to contayne whatſoeuer dutie concernes our perſonall carriage, without relation or direct reſpect vnto men: deduced by the Apoſtle to *Titus*, into Firſt, [n] *Pietie*, Secondly, *and Sobrietie.* Iuſtice, an euen carriage in all commerce, or dealings wee haue with men.

n *Tit.*2.12.

And here two ſorts of men fall vnder iuſt reproofe.

Firſt, They, whoſe priuate conuerſation, in reſpect of Pietie and Temperance, is free from ſtaine, and blemiſh of enormious tranſgreſſion; who yet, in occaſionall dealing with men, forget all rules, I ſay not, of Charitie and Compaſſion, but of common Equitie: yea, almoſt of rigorous Iuſtice: Proſecuting the ſmalleſt wrongs, with extremitie of reuenge; exacting ſmalleſt rights, after rigour of Law; not abſtayning from Fraude, Rapine, Violence, or if there bee any other harſh dealing, that wee may cenſure iniuſtice: of whom we may wayling ſay, as PETER, [o] *Spots they are, and blots in our Aſſemblies: by whoſe occaſion the way of God is blaſphemed.*

o 2.*Pet.*2.13.

A ſecond ſort there are, whoſe glory is that their liues are harmeleſſe; Iuſtice they obſerue exactly, & plaine dealing

ling in their passages of traffique one with another; perhaps also neighbourly offices of kindnesse, and mercy sometimes passe from them; whose personall carriage yet viewed, no *Leopard* is found *fuller of spots*, then their liues of foule blemishes. Cursed swearers, scoffers at Religion, insatiable drunkards, &c. And in this kind what not? worst friends they say to themselues. But the Prouerbe is, *Qui sibi nequam, cui bonus?* neither hurt they themselues only; how many bane they by their pernicious example? What *God would* haue ioyned together, *let no man put asunder.* Iustice and Sanctitie are sister-Graces. There is neither in soundnesse, where either is wanting.

For testimonie of truth in this protestation he appeales to God, and the people, *Yee are witnesses, and God also. Yee,* say some, of our iustice, *God, of our holinesse.* *Obser.*

This twofold testimonie of our blamelesse life, wee should all labour to promerit. Whence was the Apostles endeuour, p *to haue cleare conscience before God, and before all men.* And his charge, to q *procure things honest not only in the sight of God, but also in the sight of men.* The one for our comfort, the other for our brethrens commoditie. That is knowne of *Bernard*: there are two things necessarie, *Conscientia propter te, fama propter proximum.* What comfort hath our conscience, when men applaud vs, and God condemnes vs? and what profit comes to men by our priuate holinesse; when our outward life wants, if blemish, yet not suspicion of iniquitie? p *Act.*24.16. q *Rom.*12.17.

There is to this day a brood of Pharises, paynted Sepulchres, amongst Christians, their outside glorious, and full of beautie, their inwards fraught with rottennesse, and deadly corruption. Their whole care is to appeare, and be applauded holy amongst men, yet *is it* r *shame to name the things that are done of them in secret.* Alas, what auayles it to be applauded of men the mirrour of honestie; when God, and thy conscience accuse thee of hypocrisie? *Use.* r *Ephes.*5.12.

A ſecond ſort there are almoſt μισάνθρωποι: Their profeſſion is, while God and their conſcience acquit them, not to care what men ſay of them; and in that reſolution, ruſh, if not into euils, yet into fouleſt ſhewes and appearances of euill. *Paul* belike ſaid in vaine, [s] *Follow things of good report*, and labour to haue [t] *good teſtimonie from them without*, and *giue none* [u] *occaſion to the Aduerſarie of ſpeaking euill.*

[s] *Philip* 4.8.
[t] 1.*Tim.*3.7.
[u] 1.*Tim.*5.14.

Saith *Bernard*, paraphraſing that of SALOMON, *a Lilly amongſt Thornes*: The manners of men, as Lillies, haue their colours and odours; that which comes from a pure heart and good conſcience, hath the colour of a Lilly, if good name follow, it is more truly a Lilly, when neither candor nor odor of the Lilly is wanting.

VERS. 11.

As yee know how wee exhorted and teſtified, &c.

WHat he proteſted of his holy and blameleſſe life, hee here makes euident by a ſigne: it was the carefull performance of euery branch of his office, *exhorting*, *comforting*, *teſtifying*, which acts of his office, hee ſets out: Firſt, by the manner, in ſimilitude: Secondly, by the matter, that *they would walke worthy of God.*

The inference of holineſſe out of care to diſcharge his calling, occaſions vs this obſeruation:

Obſer. *Holineſſe beſt ſhewes it ſelfe in carefull diſcharge of our perſonall functions.* Hee is holy indeed, that is ſuch in his place. Thus thinke, there is by Gods ordinance a double calling of euery Chriſtian: Firſt, generall, as he is a Chriſtian. Secondly, particular, as ſuch a Chriſtian: ſuppoſe a Magiſtrate, Miniſter, Maſter of a Familie, &c. he is not holy, that liues vnblameably, in the common dueties of Chri-

Chriſtianitie, neglecting faithfulneſſe in his ſpeciall ſtation. It goes currant with Politiques; hee may be *bonus Ciuis*, that is not *bonus vir*; that *Maxime* is no principle. In Chriſtianitie, I dare ſay, he is no good man, that is not ſuch in his place. *Eli* is thought to haue beene a good man for his owne priuate behauiour; his goodneſſe was fouly blemiſhed, by being [t] *ſo ill a Magiſtrate*, and though from particular omiſſions we may not inferre a nullitie of his honeſtie, yet may wee without feare ſay, hee was a defectiue good man, ſo farre no good man, as hee fayled in the dueties of his office.

t 1. Sam. 2. 22, 29.

Vſe.

A point deſeruing ſerious notice in theſe times, wherein, I know not by what ignorance, or error, men are generally miſſe-carryed with opinion of holineſſe, as much as is meet; for their crimeleſſe carriage in common dueties of Chriſtianitie, though faulting too fouly in dueties of perſonall Calling: the Miniſter, whoſe life is ſpotleſſe, thinks highly of himſelfe, and is readie to ſay, euen to another *Paul* amongſt the Apoſtles for paynes, as they in the Prophet, [u] *Stand aloofe, I am more holy then thou*; becauſe no Drunkard, nor Adulterer, &c. in life a type to his flocke; though neuer ſo ignorant, or negligent in the Word and Doctrine. This is, I confeſſe, ſomething a rare vertue among that Crue: *to be types to their flocke in conuerſation.* But they ſhould remember, this duetie concernes them as *Chriſtians*: Chriſtianitie binds them to ſuch holineſſe in life. *The Miniſtrie* requires [x] *inſtant preaching*, and ſo requires it; that it cries, [y] *Wo to vs if we preach not the Goſpell*, though otherwiſe our liues were no leſſe then Angelicall: like thinke of other particulars; the Graces of Gods Spirit muſt all be exerciſed in the particular Vocation.

u *Iſai.* 65. 5.

x 2. *Tim.* 4. 2.

y 1. *Cor.* 9. 16.

Follow the ſpecialties of *Pauls* office ſo carefully performed by him. *Exhorting, Comforting, Teſtifying:* where againe occurres the obſeruation made *ad verſ.* 3. though in more particulars. *Inſtruction, is not the whole of preaching:*

ing: Thereto muſt bee added Exhortation, Comfort; if need bee, Obteſtation. See what is there largely ſaid.

Here only reuiew *the neceſſitie of all theſe in the courſe of our Miniſtery.*

Firſt, Of Exhortation. That mayme we receiued in the fall, and haue increaſed by long cuſtome of euill, remaines in the beſt and moſt regenerate; as in nature, we are ſtrongly inclined to euill ſtrangely auerſe from euery good dutie; So in ſtate of Grace, there are remnants of that propenſion to euill, no ſmall relikes of drowſineſſe and dulneſſe to good duties. In Prayer, Hearing, euery religious Office, who, that obſerues himſelfe, finds it not? thoſe [z] *words of the wiſe*, the Lord hath giuen vs, *as goades* to quicken our dulneſſe, when wee are exhorted by *the Maſters of the Aſſemblies.*

z *Eccle.* 12. 11.

Secondly, Of Comfort: There is no calling, no dutie but hath his croſſes attending: Without vs, the World; whiles ſcoffing at Pietie, and laughing it out of countenance; whiles threatning; whiles vexing; alwayes labouring to diſcourage; few to accompany, many to oppoſe vs. Within vs, Conſcience of infirmitie and imperfection; ſo preualent with many, that they become weary of wel-doing, becauſe they are weake in doing. How needfull for the people were a *Barnabas*, [a] *a ſonne of conſolation*, to ſupport the weake, and comfort the feeble-minded?

a *Acts* 4. 36.

Thirdly, Of Conteſtation. The word ſignifies, after phraſe of Scripture, a ſerious and graue admonition ioyned with authoritie and commination. [b] *Conteſt the people*, ſaith the Lord to *Moſes*, that is, charge them with commination. Compare *Nehem.* 13. *Gen.* 43. 3. *Pauls* teſtifying then was, his graue and ſerious admonition ioyned with threatning.

b *Exod.* 19. 21.

How neceſſary this courſe of proceeding in our Miniſterie is; iudge by that ſecuritie, and remiſſe careleſneſſe, where-

wherewith euen gracious diſpoſitions are eftſoones ouer-taken; deſiring to enlarge Conſcience, and to ſlake thoſe ſtrait bonds, wherein it ſtands bound by the Word of God, in ſo much that they begin to bee of the Politikes opinion; there may bee a *nimium of Iuſtice*; an ouer-plus of holineſſe and care to depart from euill. All which conſidred, ſhew neceſſary vſe of all theſe is in our Miniſterie; and ſhould ſway the people to admit them.

As a Father doth his Children. The manner of *Pauls* performing theſe Offices wee haue here expreſſed; it was with fatherly authoritie. Before, hee puts on him the indulgence of a Mother; here, he aſſumes the affection of a Father: expreſſeth he the ſame or ſome other thing? There bee that conceiue him to intimate ſome difference of his carriage towards them, according as hee obſerued their growth in Grace, and longer ſtanding in Chriſtianitie. Whiles they were Nouices, and Babes in Chriſt, he vſed them with all mother-like indulgence; when growne to more ſtrength, he interpoſeth ſomething of fatherly authoritie, perhaps he would ſignifie, that in midſt of his mother-like meekneſſe, he forgat not occaſionally to vſe the grauitie and authoritie of a father.

The firſt coniecture ſtanding, occaſions vs this note, *In our Miniſtery one courſe is to be holden with Nouices, and Babes in Chriſt:* another, *with men of more ſtanding, and ſtrength in Chriſtianitie*: towards Nouices, motherlike indulgence: to others, fatherly grauitie and ſeueritie. *Obſer.*

First, Impoſitions on Nouices may not bee ouer-ſtrict, or auſtere; ſo much teacheth that Allegory [c] *of Wine and Veſſels*, vſed by our Sauiour, in way of Apologie for his more mildneſſe in Iniunctions, then *Iohn* vſed to his Diſciples. 1.

[c] *Mat.9.17.*

Secondly, Inſtructions, for matter and manner, tempered to capacitie: *ſtrong meate is for ſtrong men*: [d] *Milke for Babes*; ſo our Sauiour inſtructeth his Diſciples, [e] *as they were able to beare.* 2.

[d] *Heb.5.12, 14.*
[e] *Mark.4.33.*

Thirdly,

3. Thirdly, Admonitions and reproofes ouer-rigorous, daunt and diſmay Nouices; no man with that ſharpeneſſe corrects an infant, as a man of more yeeres.

4. Fourthly, Conuerſation in things indifferent, during weakneſſe, muſt be other; then is neceſſarie, when once they vnderſtand doctrine of Chriſtian libertie.

Vſe. So that they are ill preſcribers to vs Miniſters, that allow vs no proceedings with any, but what taſte of auſteritie and rigour; though our Sauiour would *not quench the ſmoking flax* and our power to vſe ſharpneſſe, is *limited* [f] *to edification.* As ill they that in matter of Iniunction and manner of Admonition, limit vs to mildneſſe, and tender reſpect to pretended weakneſſe: though in inſtruction nothing pleaſeth the palate, but ſtrongeſt meate; why ſo much ſtrictneſſe required of them? their ſins reproued with ſuch ſharpneſſe? others with ſo much mildneſſe? you ſhould aske alſo, why you are inſtructed otherwiſe, then Infants and Babes in Chriſt? And the Apoſtle will anſwere you: It is your ſhame *to ſticke ſtill in* [g] *principles*: and ſhould be thought as ſhamefull, not to out-ſtrip Nouices in meaſure of Sanctitie.

f 2. Cor. 13. 10.

g Heb. 5. 12.

Obſer. Following the other ſenſe, wee haue this direction; *to temper our indulgence with grauitie and authoritie*; that we impart not the Maieſtie of our Miniſtery. *Teach & exhort,* μετὰ πάσης ἐπιταγῆς: [h] *withall peremptorineſſe of commanding.* [i] *Let no man deſpiſe thy youth*; ſome thus interpret: Though yong, yet ſo carry thy ſelfe in thy Miniſtery, that they may reuerence and feare thee, for thy Grauitie and Maieſtie therein.

h Tit. 2. 15.

i 1. Tim. 4. 12.

Vſe They are idle preſcripts of the people to Miniſters, preſcribing vs popularitie, permitting mee ſeueritie towards their moſt ſcandalous courſes; as *Corah* to *Moſes*, ſo our people to vs in grauer proceedings; [k] *Wee take too much vpon vs*, and forget our ſelues; It is our pride, with ſuch authoritie to warne the vnruly.

k Numb. 16. 3.

VERS.

VERS. 12.

That yee would walke worthy of God, who hath called you vnto his Kingdome and glorie.

THe matter thus preſſed by the Apoſtle remaynes, *that they would walke worthy of God*: where we haue, firſt, the Duetie: ſecondly, the Reaſon, whereby it is enforced.

The duetie, *to walke worthy of God.* The ſenſe thus conceiue; that at no hand thou imagine it poſſible for vs to demeane our ſelues, ſo as to demerit God, and to be worthy, by way of deſert, of thoſe endleſſe fauours beſtowed on vs in Chriſt: It ſhall euer be true, that *Iacob* ſaid, [l] *Wee are leſſe then the leaſt of Gods mercies, and his goodneſſe hee hath ſhewne vs.* PAVL ſpeaking of our ſufferings for CHRIST, ſaith, *They are not* [m] *worthy of the glorie that ſhall be reueiled:* No, ſaith BERNARD, * *Though all the paſſions of all Saints ſhould fall vpon one man.*

But *to walke worthy of God*, is to walke *fittingly to his nature*, and ſo as may *beſeeme* a people *whoſe God the Lord is.* The Apoſtle *Peter*, me thinks, well expreſſeth it, when he exhorts, [n] *to ſhew forth the vertues of him that called vs out of darkneſſe.* So that to walke worthy of God, is ſo to demeane our ſelues, that the Image of God may, as much as is poſſible, ſhew forth it ſelfe in vs, and that wee may expreſſe the nature of God, whoſe people wee profeſſe our ſelues.

Such *ſhould bee the meaſure of a Chriſtian mans life, to come as neere, as may bee, to the nature of God*; ſo runnes the exhortation; to *be* [o] *holy, as he is holy*: [p] *mercifull, as our heauenly Father is mercifull*: for, Firſt, wee profeſſe our ſelues *his children.* Secondly, herein

l *Gen.*32.10.

m *Rom.*8.18.
* *Bernard. de Annunciatione, ſerm.*1.

n 1.*Pet.*2.9.

Obſer.

o 1.*Pet.*1.15,16
p *Luk.*6.36.

ſtands no ſmall part of our happineſſe, to *reſemble his Maieſtie.*

That nature of GOD hee hath acquainted vs withall. Firſt, by thoſe attributes hee aſſumes to acquaint vs therewith. Secondly, by their liuely reſemblance in the perſon of our SAVIOVR, called therefore, as ſome thinke, the *expreſſe* q *Image and Character of his Fathers perſon.*

q *Heb.* 1. 3.

Vſe. How ill they ſute with this line of life, that profeſſe themſelues Gods people, and yet liue in vncleane luſt; let them iudge, that know how pure a Spirit the Lord is. Thoſe alſo, that exerciſe crueltie, iniuſtice, liue in maliciouſneſſe and enuie, turbulent, vnquiet, and reſtleſſe ſpirits.

How anſwere they to the nature of God, that ſtiles himſelfe r *the Father of mercies*, and GOD of pittie? that is iuſtice, and loue it ſelfe, and delights in no ſtile oftner, then to be called *the God of Peace.*

r 2. *Cor.* 1. 3.

The reaſon annexed, becauſe, hee *hath called vs to his Kingdome and Glorie*, wherein, were it not I haue ſtinted my ſelfe to that was publike deliuered, theſe particulars might, not without profit, be inſiſted on: Firſt, the Agent: Secondly, Action: Thirdly, Terme.

Now it ſufficeth to obſerue, *the high dignitie of euery one effectually called, hee is by calling intitled to the Kingdome and Glorie of God.* Therefore *Paul* calls this calling, s *the high or ſupernall calling*, not becauſe the Caller is heauenly, but becauſe the honour, to which wee are thereby aduanced, is indeed ſublime. Hence alſo it is termed, t *the heauenly Vocation*, not ſo much for that the Authour, meanes, and manner are heauenly; but becauſe the *ſtate*, whereto wee are brought, is heauenly and glorious.

s *Philip.* 3. 14.

t *Heb.* 3. 1.

This is that the Apoſtle, in ſuch an heape of wordes amplifies, when hee ſaith: *Wee are come to the Mount* u *Sion, the Citie of the liuing God, the celeſtiall Ieruſalem,*

u *Heb* 12. 22, 23.

ſalem, the company of innumerable Angels, and to the Congregation of the firſt-borne, and to God the Iudge of all, and to the ſpirits of iuſt men. Not that wee haue now full fruition of the glorious Deitie: but, Firſt, the vſe of Scripture is, ſayth *Auſtine*, to enunciate things that ſhall bee, in the preſent or preter time, to ſignifie certaintie of accompliſhment in time prefixed. Secondly, withall wee haue preſent title thereto: x *As the Heire in his nonage is Lord of all in title, though vſe is not permitted till time appointed by his Father.* Thirdly, And we are now vnited with God in CHRIST, and made one body with the whole Church Triumphant and Militant.

x Gal.4.1,2.

Firſt, This glorious aduancement of the Children of God, ſhould, me thinkes, ſolace all outward abaſures, they ſuffer from the malignant World. What though wee be counted the skumme and off-ſcouring of the World amongſt men, that know not the worth of our high Calling in Chriſt Ieſus? Could wee, as *Paul*, turne our eyes from things Temporall, to things Eternall, wee ſhould ſee glory, ſuch as no Kingdome of the Earth is able to afford vs; and ſay, SALOMON *in all his Royaltie*, was not dignified as the meaneſt amongſt Saints.

Vſe 1.

Secondly, Our wiſedome it ſhall be to examine our title to this glorious Kingdome. Gods Kingdome is vſually diſtinguiſhed into the Kingdome of Grace, and the Kingdome of Glory: they differ not ſo much in realties, as in the manner of adminiſtration. The Kingdome of Glory is ſwayed immediately by God himſelfe; that of Grace, by meanes, *the Scepter of his Word*: yet ſo, as that whoſo is here admitted into the Kingdome of Grace, hath title to the Kingdome of Glory.

2.

Our being in Kingdome of Grace, wee beſt diſcerne: Firſt, By the Guide that rules vs. Secondly, The Law or Rule we walke by; The Guide, *is Gods Spirit.* The Rule, *the Word of God.* Theſe two are ſo inſeparably linked together, that neyther without other, comforts any thing.

y *Rom.* 8. 14. *As* y *many as are Gods ſonnes, are led by his Spirit*; and as many as are guided by GODS Spirit, are ruled by his Word. Whereto adde, Thirdly, The contempt of earthly things, in compariſon of the gracious eſtate of Gods people, howſoeuer afflicted: as thou ſeeſt inſtance in

z *Heb.* 11. 25. z *Moſes.*

VERS. 13.

For this cauſe alſo thanke wee God, without ceaſing, becauſe when yee receiued the Word of God, which yee heard of vs, yee receiued it not as the Word of man, but as it is in truth, the Word of God, which effectually worketh alſo in you that beleeue.

HItherto of the helping of cauſes in the Apoſtles ſelfe, to the preuayling of his Miniſterie; followes another in the people; *their reuerent and reſpectfull behauiour in hearing*; explayned in this Verſe; wherein are conſiderable, Firſt, Their demeanour towards the Word. Secondly, *Pauls* manner of mentioning it, *with thankeſgiuing*. Thirdly, The fruit of their ſo holy receiuing the Word: *it wrought effectually, &c.*

For this cauſe we thanke God.

Obſer. *A great bleſſing of God it is to a Miniſter, when hee fals on a people reuerently affected to the Word in his Miniſterie.*

A comfort worth all other comforts that can betyde a Miniſter from his people; and therefore mentioned by the Apoſtle, not without thankeſgiuing: a fauour, that the Lord hath denyed to many his choice ſeruants. *Ieremie* heauily complaines him of this, that *when* a *hee ſpake to the people in the Name of the Lord, Gods Word was turned to him to matter of reproch.* And how vnwelcome, thinke yee, was that tydings to EZECHIEL, *that* b *hee ſhould*

a *Ier.* 20. 8.

b *Ezech.* 2. 3.

goe

goe to a rebellious house; a people that should resist against the Word and Spirit of God. Hence it is, that the Lord, when he would comfort his Seruants, and animate them in their Ministerie, nourisheth them with hope of such a blessing: As to *Isay*, for his comfort against the multitude of dull eares, and grosse hearts, it is promised; *There should* [c] *be a tenth that should return.* And howsoeuer it be true, we haue our reward, *secundum laborem*, not *secundum prouentum:* as *Bernard* comfortably obserues: yet what matter of dismaying is it to a Minister? to labour without apparent hope of [d] *this seale to his sending*; *the conuersion of the people to the obedience of faith.*

[c] *Isai.6.13.*

[d] *1.Cor.9.2.*

Vse.

Me thinks then, where the operation is giuen vs, it is that should most be laboured for, and enquired after; so that neyther large reuenue, nor pleasant situation, nor any thing should so much bee reioyced in, as this qualitie of the people; Enquiries are vsuall and carefully made, what is the value? how situate for Ayre, and other conueniences? They are blessings of God not to bee despised; enquiries not to bee condemned; but this more to be attended; what is the condition of the people? what attention and regard shew they in hearing, to that message we bring them from the Lord of Hosts? The lot befals that Minister in a faire place, he hath a goodly Heritage; *to whom God giues a people reuerently demeaned toward, and the Word in his Ministerie.*

Their commended behauiour followes; *they receiued the Word as the Word of God*; that is, First, with perswasion that the Word was GODS. Secondly, accordingly fitting their behauiour, so as was seemely for the Word of God.

Obser.

A man desiring to profit by the Ministerie, must settle himselfe in this perswasion, that the Doctrines deliuered from the Scriptures, haue God for their Authour. With such minde came *Cornelius* and his Company to heare, *what* [e] *the Lord should command them by* PETER; accordingly they de-

[e] *Act.10.33,44*

meane themſelues *in all reuerence and feare*; and reape the fruit of ſuch reuerent attention. *While* PETER *yet ſpake, the Holy Ghoſt fell on all thoſe that heard him.* This [f] *know firſt*, ſaid *Peter*, and hold for a ground, in your attention to the Writings of Prophets, whether priuately meditated, or publikely interpreted: *That no Prophecie came of any priuate motion, but holy men of God ſpake as they were inſpired by the Holy Ghoſt.* This to ſay truth, is the key to all profitable hearing. Firſt, binding the eare to attention. Secondly, the minde to faith. Thirdly, the heart to reuerence. Fourthly, the will and conſcience to obedience.

f 2. Pet. 1. 20, 21.

When the Lyon roares, all the Beaſts of the Forreſts tremble; when GOD is knowne to ſpeake, what Atheiſt dares but yeeld attention? Who ſtops not curious *Quares* of his incredulous minde, that knowes, It is the God of Truth, whoſe Word hee heares? what heart ſo obſtinate, that trembleth not in ſuch perſwaſion? Euen diſſembling Iſraelites on that ground reſolue; [g] *All that the Lord commands vs, we will doe.*

g *Deut.* 5. 27. *Exod.* 19. 8.

Vſe. In this perſwaſion let vs build our ſelues, as many as deſire to profit by hearing: and to feele the ſauing efficacie of the Word in our Soules.

To this end conſider wee, Firſt, The maieſtie of the Scripture; that hauing ſo little helpe from humane eloquence; carryed, for the moſt part, in plaineſt and loweſt ſtile: yet preuayles to draw the minde, [h] to *ſubiect the very thoughts and Conſcience to obedience* and reuerence.

h 2. *Cor.* 10. 5.

Secondly, The ſearching power of this Word of God; *diuing* [i] *into the bowels of the Soule and Conſcience.*

i *Heb.* 4. 12.

Thirdly, The great malice of Satan againſt it: ſhewed in all times, by ſtirring vp Heretikes to adulterate; Tyrants (had it beene poſſible) to deſtroy it.

Fourthly, The wonderfull efficacy, ſhewed in altering the diſpoſition of mans heart: ſo farre, that howſoeuer, it is as contrary to the corrupt nature of man, as light is to darkneſſe; yet, where it preuayles, things deareſt to nature,

ture, are not eſteemed halfe ſo precious, as the Word of GOD.

To this perſwaſion of the diuine Authour is their behauiour in receiuing fitted, ſet out in *Antitheſis*; they receiued it, *not as the word of man, but as the Word of God.* A precedent worthie *our imitation, inſtructing vs to a meete manner of receiuing the Word of God.* As *Peter* preſcribes to Miniſters, [k] *to ſpeake as the words of God*; ſo ſuppoſe the Preſcript for hearing, from this patterne, to *heare it as the Word of God ought to* be heard; euer putting difference twixt it, and the word of man; the ſpecialties thus conceiue: Firſt, *with the beſt and chieftie of our reuerence and attention.* The Prophet *Iſay* preſcribing it, expreſſeth ſuch a degree of reuerence, as can ſcarcely without Idolatrie be allowed to the word of a man; he would haue vs euen [l] *tremble at the words of God*; the very ſound of it ſhould be as the noyſe of Thunder, at which we naturally tremble and quake.

Obſer.

k 1. *Pet.* 4. 11.

l *Iſai.* 66. 2.

Reaſons we haue many, preſſing ſuch a meaſure of reuerent attention. Firſt, the Wiſedome, Power, and Maieſtie of the Authour, ſhewing it ſelfe ſo wonderfull in euery line almoſt of the Scripture, that it breedes admiration in the attentiue and conſiderate Reader; ſo hath euery word his weight, euery ſentence repleniſhed with diuine Wiſedome, that it is all [m] *profitable to inſtruct, comfort, exhort, correct.* Secondly, to which adde, meditation of the Maieſtie and Power of the Authour, how *able* he *is to auenge himſelfe on the leaſt vnreuerence.* Thirdly, of the high myſteries it contaynes, ſo plainly deliuered, with ſuch varietie, as may ſway the eare of the moſt curious *Sciolus*, to reuerent attention. Fourthly, weigh alſo, how neerely the knowledge and obedience of it, and euery parcell in it concernes vs, inſomuch that thereon depends the ſaluation of our ſoules; ſo many cauſes, commanding the beſt of our attention, and reuerence, we muſt acknowledge.

m 2. *Tim.* 3. 16.

Vſe.

Three dangerous diſeaſes of the eare are here diſcouered. Firſt, Deafneſſe complayned of by the Prophet anciently, [n] *as the deafe Adder, ſo ſtop they their eares, refuſing to heare the voyce of the Charmer, charme hee neuer ſo wiſely*: noted alſo by *Salomon*, in his time, and threatned with a iudgement to be trembled at; which is growne to ſuch height, that it becomes matter of reproch, to be a common frequenter of Sermons.

n *Pſal.*58.4,5.

To open this deafe eare: Firſt, let that of *Salomon* bee remembred: [o] *Whoſo turneth his eare from hearing the Law, euen his prayer ſhall be abominable*: that whereas in their prayers, they ſeeme to place their ſole contentment, and confidence; in caſe of contempt towards hearing, their other deuotions become abominable. Secondly, if this moue not, let that terrour of the Lord preuaile, a day will come, when anguiſh of ſoule ſhall force theſe miſcreants, to importune the Lord with their importunate outcryes, for audience and mercie; Lord heare, Lord, Lord, open vnto vs. But heare what GODS wiſedome proteſteth, [p] *When they crie, he will not heare, but will laugh at their deſtruction, and mocke when their feare commeth.*

o *Pro.*28.9.

p *Pro.*1.24,26, 28.

Secondly, drowzineſſe and dulneſſe of hearing, complayned of by the Apoſtle; when they heare, and heare not; hearing without attention and regard, tendring their preſence in the Congregation to fill vp the number, but with ſuch *Oſcitaurie*, and gaping drowzineſſe, that they regard not what is ſpoken vnto them. That, if a man ſhould aske them account of their hearing, as *Dauid* did *Ahimaaz* of his meſſage; no better anſwere ſhould hee receiue: [q] *I ſaw a tumult*, ſaid AHIMAAZ, but *I know not what.* Theſe heard a noyſe; good words they ſay, *All of God*; but what of God, or his Will, they know not.

q 2.*Sam.*18.29

For remedie, conſider, firſt, *this Word of God*, that you ſo ſleightly regard, is that, that one day [r] *ſhall iudge you.* Secondly, and it is not amongſt the leaſt of Gods ſpirituall plagues, to be *giuen vp* [ſ] *to drowzie and dull eares.*

r *Joh.*12.48.

ſ *Iſai.*6.10.

Thirdly,

Thirdly, the laſt is the [t] *itch of the heare, liſtning rather to fables then to the wholeſome words, which are according* to godlineſſe, inſomuch that whoſo will be ſo friuolous, as to peſter his Sermons with idle and impertinent ſtories, neuer ſo fabulous, finds attention in our people, much more ſerious, then hee that with greateſt *euidence of the Spirit and power* deliuers the deepe myſteries of ſaluation.

t 2.*Tim.*4.3,4.

Secondly, as with our beſt reuerence, the Word of God muſt be receiued; ſo with *abſolute faith and credence*, that herein wee may put difference twixt the Word of God, and the word of man: ſuppoſe thus; whereas the words of the wiſeſt, and moſt iudicious amongſt the ſons of men, iuſtly admit not only diſquiſition, but contradiction, *becauſe* [u] *all men are lyers*; this honour wee owe to the Word of God, with abſolute credence, without any ſuſpence of iudgement, or contradiction to entertayne it; very [x] *thoughts muſt be ſubiected to Faith*, when once wee know the mouth of the Lord hath ſpoken it; for *the witneſſe of God is greater then mans*. I, what the Lord auoucheth, who dare denie him credit? And howſoeuer ſomething brought to vs for the Word of God, may iuſtly be examined, becauſe there be that ſay, *Thus ſaith the Lord, when the Lord hath not ſpoken by them*; yet when once it ſhall appeare to be the Word of the Lord, to queſtion the Truth thereof, beſeemes rather Atheiſts, then profeſſed Chriſtians.

2.

u *Rom.*3.4.

x 2.*Cor.*10 5.

Where comes to be reproued, not onely that generall infidelitie of profeſſed Atheiſts, queſtioning the Truth of Scripture; but all the particular vnbeliefe of our people, that hearing any thing, euen with playneſt demonſtrance, taught, aboue power of nature, or their ſhallow conceit; not only enquire, as NICHODEMVS, *How can theſe things be?* but reſolue of the negatiue, Theſe things cannot be: [y] *Why ſhould it ſeeme a thing incredible, that the Lord ſhould rayſe the dead?* reedifie the body out of the ruines made by death, that could at firſt build it out of nothing?

y *Act.*26.8.

To

To this day ſeemes it more then a probleme, a meere paradoxe amongſt our people.

The very Commandements, where they are croſsing to corrupt humours, are cancelled, at leaſt ſleighted, and ſhifts ſtudied by defiled conſciences, to diuert that ſtroke, that pierceth from the conſideration of their diuine Authour.

3. Thirdly, the laſt thing in this manner of receiuing the Word of God, is *the abſolute ſubiection of the conſcience to obedience*: that whereas all the commands of men are limitted to their rule; and abſolute obedience is due to no meere creature, how authorized ſoeuer: This Word of God muſt ſo be receiued, that [z] *whatſoeuer the Lord ſhall command, we muſt reſolue to doe.*

z *Exod.19.8.*

Where the taxe lyes heauie vpon our licentious Hearers, comming to heare, with reſeruation of purpoſe to continue their ſinnes, and deſire to haue conſcience at libertie, to obey, or diſobey, as themſelues ſee fitting. They muſt giue Preachers leaue to talke, they will giue them the hearing. Obedience ſhal ſtill be at their libertie, and choice, wherein and how far to yeeld it; let theſe conſider, who ſaid, *God is a Law-giuer*, [a] *able to ſaue and to deſtroy*; that ſuffers [b] *no tranſgreſſion*, or diſobedience, to *paſſe without iuſt recompence of reward.*

a *Iam.4.12.*
b *Heb.2.2.*

Which alſo works, &c. The fruit of ſuch receiuing the Word followes. It works mightily in them that beleeue. *So liuely and mightie in operation is the Word of God in due manner receiued, transforming the Hearers into the Image of it ſelfe*; in ſuch ſort that what it preſcribes, it workes: preſcribing Faith, it works Faith; vrging Obedience, it works Obedience; commanding Knowledge, it enlightens to know: ſtrange and wonderfull is the vertue of it, receiued as it ought. It makes the Churle liberall; the Profane, holy; the Drunkard, ſober; the Adulterer, chaſte, &c. There is no dutie ſo harſh to fleſh and bloud, ſo croſsing to profit, pleaſure, any thing; but it preuailes with

with conſcience of ſuch Receiuers, to practiſe.

I ſpare touch of *Enthuſiaſts* blaſphemie, in whoſe language it heares nothing but a dead Letter; aduiſing our Hearers, to notice the true cauſe of ſo little efficacie, of this mightie Word in their hearts; commonly it is imputed to the Miniſter, either his gifts are weake, or his affections cold, or his heart not vpright. The fault muſt needs be the Miniſters, if the Word be not effectuall in the Hearers. Truth is, theſe all or ſome may be impediments; yet who hath not ſeene mightie effects of weake gifts in the Miniſter? &c. *Vſe.*

Rather ſticks the cauſe in the people, not hearing with what reuerence, faith, conſcience, that this Word of God ſhould be receiued withall.

They come to heare, as Athenians, for noueltie; or as the Iewes, in *Ezechiel*, for paſtime and recreation; or as Criticks, to cenſure the gifts of the Miniſter: who maruels if they depart without profit, or experience of the power of this mightie Word of God, whoſe actuall efficacie requires due diſpoſition of the Receiuer?

VERS. 14.

For yee, Brethren, became followers of the Churches of God which in Iudea are in Chriſt Ieſus: for yee alſo haue ſuffered like things of your owne Countrimen, euen as they haue of the Iewes.

THe Apoſtle proues by a ſigne, the effectuall working of the Goſpel in this people, that ſigne is, their willing and conſtant enduring afflictions for the Goſpels ſake, ſet out in a compariſon of Likes or Equals.

As the Churches of Iudea, ſo theſe ſuffered: Firſt, the ſame things. Secondly, from like men.

The *ſupernaturall vertue of Gods Word is here remarkeable,* *Obſer.*

able, as in many other things, ſo in this, that *it ſo rauiſheth the affections with loue of it, that it makes vs willing to ſuffer any affliction for it.*

That this is ſupernaturall, the enmitie betwixt it and the nature of man ſufficiently ſhewes. There is nothing which a man more naturally hates, then the Word of God; inſomuch that, what it commands, nature rebels againſt; therefore, *becauſe the Law commands it*: what it forbids, nature deſires, *becauſe the Law forbids it.*

And this as true of the Goſpell, as of the Law. How ſtormes mans nature againſt that doctrine of the Goſpel? teaching the whole of our ſaluation to be the worke of Chriſt, and the grace of his Spirit; vs to be nothing in merit, or abilitie, to further, in any ſort, our righteouſneſſe or ſaluation? what power but ſupernaturall, can worke this change in the nature of man, to make him preferre in his loue, that which he ſo naturally hates, before wealth, pleaſure, honour, life it ſelfe?

Auguſtine, to ſome requiring miracles to proue the doctrine of the Churches, to haue proceeded from God, thus anſwers; *Hee that ſees the world beleeue, and himſelfe beleeues not, is himſelfe a ſtrange wonderment:* ſo, hee that ſees Gods Church ſuffer ſuch tortures, for the Word of God, and yet queſtions the diuine Authour thereof, is a maruellous, or rather a monſtrous Atheiſt.

It is a queſtion ordinarie amongſt Schoolemen, whether the iuſtification or conuerſion of a ſinner be a worke miraculous; they ſay no: though they acknowledge therein ſomething aboue nature, yea againſt particular nature. *Quid maius poteſt eſſe prodigium, quàm ſub momento breuiſſimo ex rapaciſſimis Publicanis Apoſtolos fieri? ex perſecutoribus truculentis prædicatores Euangelij patientiſſimos reddi, ita vt eam quam perſequebantur fidem, etiam effuſione ſui ſanguinis propagarent*, ſaith *Caſſian.*

Vſe And if there were nothing elſe, this mee thinks ſhould ſettle the verieſt Atheiſt in perſwaſion, that the doctrine of

of Scriptures came out from God. To Gods children let it be a ſettling of their Faith, that it neuer wauer about this principle.

Left any ſay, The Argument is not demonſtratiue; in as much as Priſcillianiſts, Donatiſts, other Heretiques haue reſiſted vnto ſheading of Bloud, to maintaine their Hereſie and Superſtition. *Obiect.*

We confeſſe there are amongſt Heretiques, *men ſtrongly deluded*, and euen ambitious of ſuffering. Yet betwixt the Deuils and Gods Martyrs theſe differences are obſeruable: Firſt, *in the manners and conuerſation* of one and other, to the eye of Naturaliſts euident. Priſcillianiſts were knowne to be men of vicious life, and in matters of Oath and Religious Hypocriſie, profeſſedly impious: To Chriſts Martyrs, their perſecutors haue beene forced to giue teſtimonie of their honeſtie. *Pilate* could ſay of our Sauior, c *I find no euill in this man*; *Lyſias* in *Paul* findes d *nothing worthie of Death or Bonds*; *Pliny* to *Traian* giues teſtimonie of Chriſtians inoffenſiue life; except in matter of their Superſtition (as he calls it) they were vnrebukeable. *Anſw.*

c *Luk.* 23. 4.
d *Act.* 25. 25.

A ſecond difference ariſeth from meaſure *of their paſſions and patience*; where, Storie and Experience giues eminence to Chriſtians. Sawes, and Spits, and Gridyrons, were tryals peculiar to Chriſtians; neuer was Chriſtian ſeueritie ſo ſauage againſt Heretiques, as was Heathenish or Hereticall Crueltie againſt Gods Children; vnder which, notwithſtanding their patience was perfect, to the aſtoniſhment of Beholders, who can ſample, amongſt Heretiques, that of *Lawrence* on the Gridyron? daring as it were the Tyrants malice, *Aſſum eſt, inquit, verſa & manduca. Ita animi virtute vincebat ignis naturam*, ſaith S. *Ambroſe*.

Ambroſ. Offic. lib. 1. cap. 41.

The power of the Word of God we haue thus ſeene in generall; as it is obſerued by the Apoſtle, and inferred to be ſo mightie in this people, ſo let vs view it. It wrought

wrought effectually in this people; *for they imitated the Churches in suffering.*

Obser. *That man may say indeed, the word is mightie and effectuall in him, with whom it preuailes so farre, as to make him a willing sufferer for the Truths sake.* Something it is, when it works Faith and Obedience in dayes of ease; yet in some reuolts it hath thus farre preuayled. *To whom it is giuen not only to beleeue,* e *but contentedly to suffer for the Name of Christ, theirs is the priuiledge.*

e *Philp.1.29.*

The hardest point of obedience, is to obey in suffering.

f *Mat.20.22.* f *Can you drinke of my Cup*, said our Sauiour to his ambitious Disciples? that is the tryall.

Reasons. First, Naturally wee loue ease: and there is nothing more hard to flesh and bloud, then passions and patience. Wherefore herein haue beene noted the foulest fals of greatest Saints.

2. Secondly, Besides, in that case, a man must sometimes transcend sense; and whatsoeuer this World affords to sustayne him: beleeuing one contrary in another; as that hee raignes as a King, whiles hee suffers as an abiect Miscreant.

Vse. This make we our Touch-stone, to try truth of Conuersion by power of the Word of God. Many are the effects it hath in the hearts of Cast-awayes; it humbles, comforts, reformes them in a measure. Thus farre it preuayles with few, or none of them, to make resolute, to suffer for the Truth. Faith and Repentance are the rifest things in Profession: then patience in affliction, or resolution to suffer, no vertue more rare. Vsually wee desire to indent with the Lord, and so far as may stand with commodity, reputation, loue of Neighbours; so farre only are we for the Gospell. Remember who said, g *He that takes not vp his crosse to follow Christ, is not worthy of him*: whoso doth it not *daily*, in the preparation of his minde, *is no meet Disciple for him.*

g *Luke 9.23.*

The amplification of their sufferings is by comparison of

of likes; they ſuffered as others: the points wherin they reſembled are, Firſt, the paſſions, ſame things. Secondly, qualitie of perſecutors, *from like men; their owne Countrimen.* This latter brought to amplifie their patience, there being no vnkindneſſe that goeth ſo neere, as what proceeds from men linked to vs in bonds of Nature, Amitie, or otherwiſe.

Conſidering the perſons, Authours of their vexation, me thinkes I ſee, *the vnlimited violence of a Perſecutors malice againſt Gods Children for truths ſake; It knowes no bonds of Nature, or Amitie; breakes furiouſly thorow all, to wreake it ſelfe vpon the Truth.* Neyther Country, nor Friendſhip, nor Kinred, nor any thing that a Perſecutour reſpects in his malice. Here a *mans chiefe enemies are they of his owne houſe,* [h] *Father againſt Sonne, Sonne againſt Father; Parents and Brethren betray, and perſecute to death.* *Obſer.*

h *Luke* 21.16.

How neere was the Tye betwixt *Saul* and *Dauid*, by Kindneſſe, and Affinitie? that is no reſtraint to *Sauls* malice; neerer that betwixt *Cain* and *Abel*; yet inhibits not from cruell Murther. In all experience, no Hatred ſo deadly, as what ariſeth for cauſe of Religion: whether the cauſe be this, that the Lord thus puniſheth the contempt of Religion in Perſecutors, giuing them vp to bee voyd of naturall affections; or what elſe I know not; once this I know, the greateſt amongſt ſpirituall Plagues are reſerued for Perſecutors; and it is [i] *no ſmall wrath to haue Nature ſo farre depraued.*

i *Rom.* 1.31.

First, Let it ſerue for caution to all guiltie of Perſecution; to all to take heed how they harbour malicious minds againſt the Goſpell; leſt they prooue Monſters in Nature. Were it not a wonder and aſtoniſhment, to ſee a Mother become the Murtherer of her own ſon, &c? Certainly, that malice, that growes vpon point of Religion, is vnlimited; and knowes no ſtay, till it make men Monſters in Nature. *Vſe* 1.

Secondly, Let no man thinke ſtrange concerning this 2.

try-

try all, as if ſome new thing were come vpon him. It is bitter, I confeſſe, to ſee naturall Loue turned into vnnaturall Enmitie. But remember who ſaid: *When* k *Father and Mother forſake me, the Lord takes me vp. And he that in ſuch caſe, hates not Father for Chriſts ſake, is not worthy of him.*

k *Pſal.* 27. 10.

VERS. 15. 16.

Who both killed the Lord Ieſus, and their own Prophets, and haue perſecuted vs: and they pleaſe not God, and are contrarie to all men,

Forbidding vs to ſpeake to the Gentiles that they might bee ſaued: to fill vp their ſinnes alwayes; for the wrath is come vpon them to the vtmoſt.

THE Apoſtle occaſionally mentioning the Perſecutions rayſed by Iewes, againſt the Church, digreſſeth a little to a deſcription of their manners; yet ſo, as he hath ſtill reſpect to his principall purpoſe. His ayme ſeemes this: to preuent the ſcandall might aryſe to Gods people, in reſpect of Perſecutions rayſed by Iewes. It might ſeeme ſtrange, the Lords only people in time paſt, hauing ſuch knowledge in the Law, and Prophets, ſhould perſecute the Goſpell; ſome weakling might perhaps thinke, there was ſomething amiſſe in the Doctrine; when Iewes did ſo eagerly oppoſe it. That ſcandall the Apoſtle would here preuent: ſhewing it to be no new thing in that Nation; Such crueltie was become hereditarie to them; and perſecution, after a ſort, their Nationall ſinne. To this end, hee remembers them how they dealt with our Sauiour, and their owne Prophets.

That the Concluſion in this digreſſion, may bee this;

Crueltie

Crueltie in Iewes may to no man ſeeme ſtrange.

Reaſons.

First, from their former facts. Secondly, their malignant nature. Thirdly, Gods wrath vpon them.

Who killed the Lord Ieſus and their owne Prophets.

Queſt.

Meanes he the ſame perſons?

Anſw.

Not the ſame particulars, but men of the ſame Nation.

Queſt.

How are they ſaid to haue killed the Lord Ieſus? when it is certaine by the Story, he was put to death by Authoritie of the Roman Empire: and the Executioners ſeeme to haue beene Romane Souldiers:

Anſw.

Though their hands ſlew him not; yet their malicious accuſations, and ſlanders procured his death; wherefore they are ſaid to haue killed him. The note thence is:

Obſer.

Sinnes committed by others through our inſtigation, become ours by iuſt imputation and participation. What ſinne thou exciteſt another to commit, that thou committeſt; the guilt of it redounds to thee, in as high a nature, as to him that is the immediate Executioner. In *Naboths* death the Iudges and falſe witneſſes were the next Agents. [l] IEZABEL *the plotter only*, and inſtigator; ſhe is puniſhed for ſheading *Naboths* bloud, though her hand was not vpon him. Euen in mens courſes it ſeemes iuſt; that not only the Executioner; but the Plotter, Abetter, Inſtigator, Concealer of Treaſon be puniſhed with death.

l 1.King.21.7, 13,23.

Yea ſee, how a farre leſſe degree of participation, brings guilt vpon our ſoules. The *Rulers* among the Iewes, that but tolerated the breach of Sabbath, are charged *to* [m] *haue broken the Sabbath.* Yea, leaſt *countenance giuing to Idolatry,* [n] *makes culpable of Idolatry.*

m *Neh.*13.17.
n 1.*Cor.*10. 18,21.

Vſe.

I ſay then, as PAVL, *Communicate not with other mens ſinnes*; beware how thou prouoke another to euill; leſt the guilt of his ſinne, yea, of his ſoule redound to thy Conſcience.

There is a rule that moſt men walke by. [o] *Euery man ſhall beare his owne burthen*; ſmart for his owne ſinne. A true rule, but miſinterpreted. Thine owne ſinnes are they,

o *Gal.*6.5.

not only which thy ſelfe acteſt; but what thou prouokeſt others to commit. AHAB *wrought euill in the ſight of the Lord, &c.* [o] *whom* IEZABEL *his Wife prouoked.* AHABS ſinnes are *Iezabels* ſinnes; becauſe ſhee prouoked to commit them.

o 1. *King.* 21. 25

Thy childes impietie and vncleanneſſe are thy ſinnes, if thou giue him countenance to commit them. Thy Neighbours Perſecution, is thy Perſecution, if thou encourage him to perſecution.

To which end conſider, Gods Commandements bind, not only to our own perſonall performance of duties: but to further their performance in others. *Turne, and* [p] *cauſe others to turne.* They enioyne, not only to flye ſinne in our owne perſons, but to hinder it in others within our compaſſe: *Thou ſhalt* [q] *not ſuffer thy Brother to ſinne.*

p *Ezech.* 18. 32

q *Leu.* 19. 17.

Obſer. Againe, ſee here; *how ſinnes once ſet on foot by Parents practice, are oft-times continued in the Poſteritie to many Generations.*

Crueltie beganne amongſt Iewes, in the dayes of Prophets: continues in that Nation, till deſtruction of their Citie; *Iſay* cals them [r] *a ſeed of the wicked*; as if their Fathers had propagated their Cruelty with their Nature. IOHN BAPTIST, [ſ] *a generation of Vipers*; as if it had beene as naturall to Iewes to receiue crueltie from their Parents, as for Vipers to receiue Poyſon from their Dam. So *Ahabs* Poſteritie reſemble his manners; and all that come neere him, *or his Race, taſte of his malice*; Hence ſee we, in all Ages, ſinnes ſpreading ouer Nations; therefore called of ſome, Nationall ſinnes; ſo paſſe they along in euery Generation, as [t] GEHEZI *his Leproſie*, to his Poſterity.

r *Iſai.* 1. 4.

ſ *Mat.* 3. 7.

t 2. *King.* 5. 27.

The queſtion is oft mooued; whether, as *Adams* firſt ſinne paſſeth to his Poſterity; ſo other actuall ſinnes of immediate Parents? The reſolution is generall, they doe not; becauſe, ſay ſome, their actuall ſinnes are perſonall and ſingular; whereas *Adam* ſtood as a publike perſon,

in

in whom the whole Poſteritie was to ſtand or fall; As others conceiue in termes; In the precept giuen *Adam*, was the whole Poſteritie bound; mans whole nature was in *Adam* obliged, to preſerue that rectitude wherein they were created: whereas in immediate Parents Children are not bound. Though this be truth, yet may we not denie, but the ſinnes of other Parents, though not the indiuiduall acts, yet the ſame in kinde, paſſe after a ſort, from the Parent to the Poſteritie. Thus conceiue. There are ſome fleſhly, and, as they are termed, *ſenſuall ſinnes*; as Drunkenneſſe, Adultery, &c. there are other more *ſpirituall*. Thoſe ſenſuall haue a kind of propagation from Parents to Children; a ſtronger inclination and proneneſſe to them, they deriue from Parents through temper, and conſtitution of the body, by cuſtomary practice of ſuch ſinnes, wrought in the Progenitors. For others more ſpirituall, as Pride, Idolatrie, Swearing, &c. wee ſee them oft continuing in the Poſteritie, but by other meanes; as, Firſt, curſed example of Parents, which it is naturall for Children to imitate. Secondly, Education, when they are nuzzeled and trayned vp therein. Thirdly, Chiefly, by Gods iuſt Iudgement vpon the Parents, thus viſiting their ſinnes; by giuing ouer the Poſteritie to walke in the ſteps of their curſed conuerſation. How it comes to paſſe we cannot ſo diſtinctly explaine, but find in experience, ſuch a lineall deſcent of ſinnes, from Predeceſſors to Poſteritie.

Vſe. It ſerues to admoniſh vs all, whom God hath made Parents of Children, or but Preceſſours to the Generation that ſhall come after vs, to beware how wee become Ring-leaders, or On-ſetters to any prophaneneſſe; that we draw not on our ſelues, the bloud of their ſoules that ſhall come after vs. It is eaſie to ſet a houſe on fire; not ſo eaſie to quench the flame. The beginnings of the inflammation we ſee; the ſtop who knowes? ſo are the iſſues of vngracious examples dangerous, and to vs vncertaine.

IEROBOAM *made Israel to sinne.* A long many Generations, his Successours continue his sinne; it is still the cloze of their story, [u] *They departed not from the sinnes of* IEROBOAM *that made Israel to sinne.*

u 2. King 13 11 & 15, 28. &c.

It is fore-told of these last times, *Iniquitie shall abound.* How should they choose? when they receiue, as a sinke all the infections of foregoing Generations: yet woe to vs, if we helpe forward the infection.

Consider, First, All sins of all men occasioned by our example, we shall smart for; as well as for those, in our owne persons committed. Our personall sinnes are burthen enough to presse vs to Hell: how much heauier load carry they with them to iudgement, vnto whom the sinnes of Children, euen to a thousand Generations, are imputed? if they continue so long in the Posterity.

Secondly, Mee thinkes, wee should thinke it enough, that wee haue beene meanes to conuay to our Children *Adams* sinne, and his curse. Let vs beware, how wee strengthen their vicious inclinations, by our owne lewd example; to make them two-fold more *the children of the Deuill.*

Thirdly, Thinke in your selues how bitterly in the anguish of their soules, at the last Day, Children of your owne bowels, baned by your example, shall curse you; and say; *Cursed be the wombe that bare me, and the vngracious father that begat me,* especially, for baning my youth with his prophane example: teaching me, by his practice, to blaspheme Gods Name, to hate his Children, &c.

I beseech you, let vs lay these things to heart; and beware how wee become On-setters to prophaneness. In good courses, the happyest man is the beginner. All the good, that is by his occasion done, shall bee to him rewarded. In euill, the heauiest wo is to the Ring-leader: All the sinnes; that by his on-setting and occasion haue beene committed, shall be to him imputed to his heauier condemnation.

God

God they pleaſe not, and are contrary to all men.

How is it vnderſtood *de euentu*, or *de conatu*? of the iſſue or of the indeuour? ſome thinke of the iſſue; ſuppoſing it ſubioyned by way of preuention, to ſignifie; that howſoeuer they thought themſelues the only Church and people of God; yet they, of all others, were leaſt in his fauour.

If of the indeuour, thus conceiue, *q. d.* they care not to pleaſe God, and are men of moſt barbarous and hatefull diſpoſition; right *μισάνθρωποι*: oppoſing themſelues to all; not Iſraelites, but Iſhmaelites, men of ſauage and wilde nature; their [x] *hands againſt euery man; euery mans hand againſt them.* As if the Apoſtle would expreſſe a moſt Inhumane, Barbarous, and Gyant-like behauiour in this people; ſuch as our Sauiour expreſſeth of the vnrighteous Iudge, [y] *that neyther feared God, nor reuerenced man.*

x *Gen.*16.12.

y *Luke* 18.2.

Obſer.

Such Monſters men grow that are taynted with Perſecution; inſenſible, loſing all ſenſe of Deitie, and common humanitie. Thoſe Gyants, not only in ſtature, but in manners, were the *ſeed of Cain, in whoſe way they walked*: ſee to what height of Barbariſme they grow. [z] NIMROD *a mighty Hunter before the Lord*, and the reſt of his faſhion, *build a Towre to Heauen*, if not to pull God out of his Throne, [a] yet *to fence themſelues againſt his Maieſtie.* PHARAO, becomming an Oppreſſor of Gods people, fals to like Impiety and Inhumanity. [b] *Who is the Lord that he ſhould obey him?* and Iſrael muſt bee *beaten, for not doing impoſſibilities.* And what a Monſter grew *Iulian* after his reuolt? in Death blaſpheming Chriſt, vnder the name of Galilæan.

z *Gen.*10.9.&

a 11.4.

b *Exod.*5.2, 14,18.

Flye Cruelty and Perſecution of GODS Saints: it drawes with it, in Gods heauy wrath, a tayle of fouleſt Barbariſme, and Immanity.

Forbidding vs to ſpeake, that is, to preach to the Gentiles: ſo prouing themſelues *Hoſtes humani generis*: *contrariant*, Enemies to all men. *So are they all to bee re-*

reputed, that hinder preaching of the Gospell, as capitall enemies of Mankind. Needes any proofe? They depriue vs of the greatest good: are enemies in the things that neerelieſt concerne vs. The [c] *Gospell is Gods power to Saluation.* And *fides ex auditu*: [d] *how shall they beleeue without preaching?* and how bee saued, without beleeuing?

c *Rom.* 1. 16. &c.
d 10. 14, 17.

Of other Persecutors said our Sauiour, they can [e] *but kill the body*: these are meanes to cast body and soule into Hel, by keeping from them the means of Saluation. I enter not the question, whether Preaching bee the meane, *sine qua non*, we come to Saluation; I take it for granted by the Apostles sentence; *they forbid to preach that they may be saued*; what saith hee else? but that by forbidding to preach, they hinder their Saluation. Let no man say, they are willing they should haue the Word read to the people, and that is meane sufficient to Saluation. I am perswaded, whoso is enemy to preaching vnto the people, would as willingly with-hold the reading also.

e *Luke* 12. 4.

Vse.

If our Age and Nation haue and suffer any of this kind of Enemies and Opposites to the eternall good of men, of whom we may say, as Christ of Pharises, *They* [f] *haue taken away the key of Knowledge; neither entring themselues, nor suffering those that would*, let them see here with whom Saint *Paul* doth yoke them: Euen with the obstinate shedders of our Sauiours bloud, who neither please God, nor loue any man. What vengeance God hath in store for such, I would rather themselues should seriously consider, then giue vs occasion to mention. But if the Lord would admit no recompence for the bloud of the bodie, *but* [g] *the bloud of the slayer*; how much sorer vengeance hath hee in store for those, that taint themselues with the bloud of soules? That *cryeth* lowder *then the bloud of* ABEL.

f *Luke* 11. 52.

g *Num.* 35. 31.

To fill vp their sinnes alwayes. Declares he their issue, or their intention? The intention, say some, in respect of Gods counsell; the issue only in regard of themselues.

This

This was not that they aymed at, but that followed as the iſſue, and conſequent of their courſes, *they filled vp their ſinnes.*

So true it is, that *when a man once wilfully runnes into a courſe of ſinning, he knowes no ſtay, till hee come to extremitie of prophaneneſſe.* There is in ſuch courſes a *precipitium*. When a man is on the top of a Hill, it is at his choyſe, whether he will thence throw himſelfe downe, or not, but once let him head-long himſelfe, there is no ſtay, till hee come to the bottome: ſo in caſe of tranſgreſſion, it is eaſier to keepe our ſelues from entring deſperate courſes, then once giuing our ſelues the reines, to make ſtop before we come to extremities. Gentiles fell firſt to *Adultery*; [h] from Adultery to *Sodomy*; from Sodomy, to a *Reprobate minde*, drawing with it a Legion of other enormities. *He that is filthy ſhall* [i] *be filthy ſtill*; It is ſpoken, *Prophetando, non optando*, CÆLIVS. *Obſer.*

h *Rom.* 1. 24, 26, 28.

i *Apoc.* 22. 11.

Reaſons are thus giuen: there is, they ſay, a linking together of ſinnes, as it were in a Chaine: one drawes in another. One degree of ſinne, another in the ſame kinde; one ſinne, another of another kinde: Anger cheriſhed, growes to malice inueterate: Hatred, to Murther; Murther, to Parricide: ſo Drunkenneſſe, Adulterie; they both bring beggerie: occaſioning Theft, Rapine, Murther; What not? There are, they ſay, certaine capitall ſinnes; that haue others attending, as Tributaries to nouriſh them. Whoredome, Gluttony, Ambition and other Pride, are perhaps the maſter-ſinnes; Couetouſneſſe their attendant to nouriſh them.

Secondly, Wilfulneſſe in ſinning ſilenceth Conſcience, and by degrees extinguiſheth it.

Thirdly, Gods Iudgement on ſuch mens ſoules, *giuing vp to the ſwindge of their affections.*

So that they vtterly delude their ſoules, that running head-long to a courſe of ſinning, conceiue opinion to leaue ſinnes at pleaſure. What need to Saint it in youth?

time enough to repent in age. In the meane time, like men *paſt feeling*, they giue themſelues to *worke wickedneſſe with greedineſſe*. Oh fooles and blind! that thinke it ſo eaſie for *a man accuſtomed to euill, to learne to doe well.*

k *Ier.13.23.* k Can a *blacke-Moore change his skinne, or a Leopard his ſpots?* then it is poſſible to alter cuſtome of doing euill. How much adoe haue Gods children to mortifie corruption, to ſtay that naturall Fountayne of euill, that it ſtreame not out continuall enormities into their liues? and after vtmoſt ſtriuing againſt ſinne, by Prayer, Faſting, Meditation, &c. yet ſtill l *feele the Law in their members, rebelling againſt the Law of their mind?* If ſo much adoe be to repreſſe corruption meerly natural, how much more difficultie, to alter nature ſtrengthened by long cuſtome?

l *Rom.7.23.*

Be admoniſhed to ſtay from entring vngracious courſes; or rather pray God, as DAVID, m *to keepe from preſumptuous ſinnes*: wickednеſſe is much eaſier to keepe, then to caſt out: God in his wrath giues vp forlorne men to reprobate minds. Wouldeſt thou keepe thy ſelfe from murther? repreſſe raſh anger: from Sodomie? flie Adulterie: once giue thy ſelfe to a courſe of ſinning, there is no retyring without a ſpirituall miracle.

m *Pſal.19. 13.*

To fill vp ſinnes. The Apoſtle conceiues *there is a certayne full meaſure of ſinning, whereto impenitents come, before the laſt wrath cut them off*: that meaſure, meaſure not by naturall inclination, or that fulneſſe whereto vicious nature would carrie them: that meaſure is without meaſure: the *Horſe-leach and the graue* are not more vnſaciable, then an impenitents deſire to ſinne. *They would liue euer*, ſaid GREGORIE, *that they might ſinne euer.* And this is one reaſon, why their torments in hell are endleſſe, becauſe their deſires to ſinne were endleſſe.

But this full meaſure vnderſtand, that whereto God in his ſecret, though iuſt iudgement, determines to permit them, before in his laſt wrath hee take them away.

There

There *is then a meaſure of ſinning, to which God in his wrath permits euery impenitent, beyond which hee cannot paſſe, to which he ſhall come before the laſt vengeance ſeize vpon him.* [n] *Fill vp the meaſure of your Fathers*, that *on you may come all the bloud of Prophets.* The Amorites muſt not yet be cut off, *becauſe their iniquitie* [o] *was not yet full.*

Obſer.

n *Mat.*23.32.

o *Gen.*15.16.

Where the reaſon is euident, of the Lords bearing with ſo much patience, the veſſels of wrath prepared to deſtruction; not becauſe he is regardleſſe of things done on earth, or allowes their accurſed courſes; but becauſe they haue not yet filled vp the meaſure of their iniquitie.

Vſe.

And it ſhould patient vs awhile, though wee ſee the enemies of Gods Church tolerated with impunitie; when once they are at their top in doing euill, they fall headlong into deſolation.

For the wrath of God is come vpon them to the vtmoſt; εἰς τέλος, *vntill the end*, ſome interpret: intimating the limit of time, ſet to the wrath of God; which once expired, wrath ſhould be remoued; *All*, to extremitie, and in full meaſure, anſwerable to the meaſure of their ſinnes. *All*, There be that thinke him to expreſſe the perpetuitie of Gods wrath, as you would ſay, wrath is come vpon them finally, ſo as it ſhall neuer be remoued.

Howeuer, applyed to the Apoſtles purpoſe, it occaſions to obſerue it, *as an euidence of Gods extreme wrath vpon any people or perſon, to be giuen vp to outrage, and obſtinacie in ſinning:* ſo *Paul* proues Gods wrath manifeſt from heauen againſt Gentiles, becauſe *they* [p] *were giuen ouer to the ſwindge of their brutiſh affections.* And *Dauid* in a Spirit of propheſie praying Gods vtmoſt vengeance vpon his enemies, thus expreſſeth it: [q] *Adde iniquitie to their iniquitie.* The Lord thus threatens to plague contempt of his Word and Iudgement on Iewes; that *they ſhould* [r] *neuer be purged from their ſinne, till they dyed.*

Obſer.

p *Rom.*1.24,26.

q *Pſal.*69.27.

r *Ezech.*24.13.

And

And conſider, Firſt, the perſons, whoſe iudgement this is. Secondly, the conſequents of the iudgement. Thirdly, and manner of inflicting it eaſily appeares.

1. Firſt, the perſons whoſe puniſhment this is, are Caſtawayes. Gods children indeed he permits to fall into particular acts of diſobedience. Firſt, to chaſten Securitie: Secondly, increaſe Humilitie: Thirdly, and teach Compaſſion, but rayſeth them againe by Repentance; this is the proper plague of a Reprobate, to be giuen ouer to ſuch a meaſure of ſinning, as admits no recalling.

2. Secondly, the conſequents of this vengeance, are in this life, either hardneſſe of heart, or remedileſſe horrour of conſcience; in that to come, a meaſure more then ordinarie of helliſh torments.

3. Thirdly, the manner of inflicting: Firſt, by *Deſertion*, God forſakes them: Secondly, *Tradition*, giuing vp to the power of Satan.

Vſe. How coldly therefore proceeds the inference of Gods fauour from outward bleſſings, amongſt men giuen ouer to their owne corrupt affections? *holden captiue* of the *Deuill* { *to doe his will*, in Drunkenneſſe, Whoredome, Idolatrie, Superſtition. { 2. Tim. 2. 26.

What greater euidence of Gods wrath can be vpon their ſoules, then this diuine Deſertion, and deliuerie ouer to the power of Satan, to worke wickedneſſe with greedineſſe?

2. And how ſhould Gods people, deliuered from the power of darkneſſe, ſolace themſelues in all outward afflictions? What though our portion be euery dayes affliction, whiles we feele ſinne mortified? wee, through our delicacie, thinke our ſtate miſerable, becauſe of outward preſſures. Now if the option were giuen vs, to liue vaſſals of Satan in the top of proſperitie; or in extremitie of afflictions, but deliuered from Satans bondage: whether would wee chooſe? to be ſanctified, is a pledge of Gods loue to the ſtarued *Lazar*: to liue in Epicuriſme, an euidence of Gods hate to the wealthieſt Glutton.

On

On them to the vtmoſt. Theſe once the people higheſt in Gods fauour; no Nation graced with ſuch pledges of his loue: now the chiefe ſpectacle of Gods *vtmoſt wrath*, and extremeſt diſpleaſure.

The higher any people or perſon is aduanced in Gods fauour, the heauier vengeance lights on them in caſe of their vnthankfulneſſe and diſobedience. Capernaum *lift vp to heauen* [t], is brought downe *to the loweſt Hell*: iuſtly for their rebellion, and abuſe of Gods high fauour: this makes the ſtate of an *Apoſtata* more fearefull, then of a ſimple Alien, becauſe his taſte was more of Gods grace and fauour. *Obſer.*

t *Matt.*11.23.

How great are the prerogatiues of GODS fauours, vouchſafed to this Kingdome, libertie of the Goſpell, peace in the profeſſion and practice of Pietie! ſuch as Aduerſaries haue long enuyed vs: other Churches of God neuer yet ſo fully enioyed: Let vs *not be high-minded, but feare.* Euery diſobedience is in vs more haynous; Gods vengeance will bee more extreme, if perhaps wee proue vnthankfull and rebellious.

Let euery man obſerue his ſpecialties in Gods fauours; vſe their meditation, to excite to more obedience. Is thy knowledge more? ſee thy obedience be more alſo, elſe ſhall [u] *thy ſtripes be* more. Is thy wealth greater? ſee thy [x] *works of mercy* be more abundant. Haue we more power and plentie of preaching? ſee that wee more abound in knowledge, practice, euery grace of God; more tolerable elſe ſhall be the ſtate of Sodom and Gomorrhe, at the day of Iudgement, then ours. *Vſe.*

u *Luk.*12.47.

x 1.*Tim.*6.18.

VERS.

VERS. 17. 18.

But wee, Brethren, being taken from you for a ſhort time in preſence, not in heart, endeuoured the more abundantly to ſee your face with great deſire.

Wherefore we would haue come vnto you, euen I PAVL, *once and againe, but Satan hindred vs.*

THe coherence ſeemes this; the Apoſtle had occaſionally mentioned their afflictions, and profeſſed his loue, becauſe he ſaw they might haply queſtion his loue, as pretended only, ſith he ſo ſoone left them, & was ſo long wanting to their comfort: hee makes Apologie; profeſſing, Firſt, his departure was enforced, his abſence grieuous; no other then when a Father is bereft of his children. Secondly, in body, not in Spirit. Thirdly, ſtriuen againſt. Fourthly, but hindred by Satan; ἀπορφανισθέντες. The word intimates a ſeparation, ſuch as Death makes twixt Father and Child: that looke what griefe a Father ſuſtaynes when hee is bereft of his children, or poore fatherleſſe Orphanes depriued of Parents; ſuch and no leſſe grieuous was that, occaſioned by his ſeparation and abſence.

Obſer. *So grieuous to a Paſtor ſincerely affected to Gods people, is euen enforced abſence from the Flocke*: the kindeſt Father takes not more tenderly, the want of his deareſt children. Reading the ſtorie of *Pauls* departure from[y] *Epheſus*, me thinks I ſee the behauiour of a dying Father in his laſt farewell to his children; ſo pithy and paſſionate are the Exhortations and Counſels; euery word enough to make the hardeſt heart to melt, in the hearing, and ſuch *relenting* wrought they in the people.

[y] *Act.* 20. 18, *ad* 36.

Verſ. 37.

No maruell: Firſt, the *dangers* wherein they are: Secondly, and [z] *price* of their ſoules conſidered.

[z] *Act.* 20. 28, 29, 30.

Vſe. Firſt, they are of mercenarie diſpoſition, that are not thus

thus affected. Secondly, and they haue cauſe to feare the vengeance, threatned to men mercileſſe to fatherleſſe, that enforce ſuch ſeparation.

Πρὸς καιρὸν ὥρας. The Apoſtle is by ſome conceiued, to intimate the ſeparation and abſence to be but for a ſhort time, ſuppoſing him ſo to ſpeake according to his hope and opinion; by others, to ſignifie the ſuddenneſſe of his enforced ſeparation; whereto agrees the ſtorie, *Act.* 17. *ad verſ.* 11.

That ſenſe ſtanding, occaſions vs to note, how *Satan ſpecially* inſidiatur initijs naſcentis Eccleſiæ, *and is moſt turbulent in the firſt planting of Churches.* At Epheſus, when [a] *the doore is opening*, *Aduerſaries are multiplied.* Hence in Primitiue Church grew thoſe bloudie perſecutions, that plentie of Hereſies, wherewith the world was peſtered. At firſt riſing of *Luther*, what vprores was the whole Chriſtian world filled withall? and ſtill as the Goſpell ſpred it ſelfe newly from Kingdome to Kingdome, ſo grew tumults more frequent and outragious. *Obſer.*

a 1. *Cor.* 16. 9.

Particulars of Gods children may obſerue, temptations moſt frequent, and vehement in their firſt retyring from the world, and turning to their God; then conſcience becomes a Lyon: perſecutions ariſe, all the power and policie of Hell combine, to detayne, or worke a reſcue.

The reaſon is euident: It is the Deuils obſeruation from much experience; it is eaſier to hinder a Church from planting, to hinder the riſing, then to deſtroy it, once ſettled vpon the foundation. *Paul* for this is fearefull to admit [b] *Nouices* to the place of Paſtors; knowing, that as their fals are moſt dangerous, becauſe they are Miniſters; ſo moſt eaſie, becauſe Nouilions.

b 1. *Tim.* 3. 6.

To me it is ſtrange, how to men conuerſant in Scriptures, and Church Storie, it ſhould ſeeme ſtrange, to ſee preuayling Miniſteries accompanyed with popular tumults. There is no building, without noyſe of hammers; *Vſe* 1.

nor

nor child-bearing, without grones and outcryes. Our Sauiour, then whom the Sunne neuer ſaw man more peaceable, harmeleſſe and inoffenſiue, ſcaped not the clamours and oppoſitions of graceleſſe men in his Miniſterie. *Paul*, whoſe courſes tended all to peace, ſo as no mans more, parting with many rights for peace ſake, tempering himſelfe in things indifferent to euery mans infirmitie, yet meets with tumultuous contradictions.

2. Secondly, I ſay, as SYRACH, *My ſonne,* [c] *when thou entreſt Gods ſeruice, ſtand faſt in righteouſneſſe and feare, and prepare thy ſoule for temptation.* The beginnings are moſt violently aſſaulted. Arme therefore againſt Satans incurſions.

c *Eccluſ.2.1,2.*

Firſt, eſpecially againſt that of Pride, the vſuall ouerthrow of Nouices; which made *Bernard* aduiſe, in our beginnings ſpecially to labour for Humilitie, though graces be then ſmall, yet as ſmall is experience of infirmitie in temptation.

Secondly, Remiſſeneſſe and temper: though vſually beginnings are moſt feruent, yet as no violent thing is of long continuance; ſo ſodainly is that feruour and heate of deuotion ſlaked. And then, as BERNARD, *Contrahitur animus, ſubtrahitur gratia, protrahitur longitudo vitæ, deferueſcit nouitius feruor, ingraueſcit tepor faſtidioſus, blanditur voluptas, fallit ſecuritas, reuocat conſuetudo.*

Bernard.

Thirdly, diuerting the ſtreame of affection from ſubſtance to circumſtance; from the mayne foundations of Faith, to the nice impertinences of humane ceremonies; by which wile of Satan, how many haue beene tranſported into faction, carryed to an vnbrotherly ſeparation from the Church of God!

In perſon, not in heart. In *Chriſtian amitie, our perſons may be ſundred, affections can neuer be diuided.* Brotherly fellowſhip may increaſe loue, ſeparation quencheth it not. What maruell: Firſt, preſence is not neceſſarie to procure it, nor therefore to perſerue it. It comes to paſſe, ſaid

ſaid *Auſtine*, by this meanes, that *wee loue thoſe whom wee neuer ſaw*: that whereas all other loue growes ſpecially from ſocietie and familiaritie; Loue Chriſtian is procured by bare conſideration, and report of Graces, wee heare of others neuer ſo farre diſtant from vs.

Beſides, in this friendſhip aboue all other, is eminent ſimilitude of manners and affections, without ſight. As we are all quickened by one Spirit, ſo wee are ſure, what gracious affections are in our ſelues; the ſame are in all others, partakers of the ſame Spirit; what care we haue of others, the ſame we know all Saints to haue of vs, &c.

This is the preeminence of Chriſtian Amity, aboue all other Friendſhip whatſoeuer. Saint *Auguſtine* notes of Friendſhip foure kinds. Firſt, Naturall, where the bond is Nature. Secondly, Carnall, where the glue is fleſh. Thirdly, Mundiall, where the tye is profit. Fourthly, Spirituall, where the linke is Grace and the Spirit of God. To this laſt belongs eminence in the point of indiſſoluble continuance. Naturall affections, ſome Monſters haue put off: want of preſence diminiſheth. Carnal affection, euery little vnkindneſſe, diſcontinuance in euill abateth. Mundiall Friendſhip, where gaine and profit makes the vnion, want of fruition vnlooſeth. Spirituall Amity nothing diſſolueth: no not that which diſſolues all others, lacke of ſocietie: *Auguſtin.*

So that the out-cry of carnall men againſt the Goſpell in this behalfe, is groundleſſe loue, they ſay, and good Neigh-bourhood is by it baniſhed out of the Country. *Religion changeth our loue, deſtroyeth it not*, knits affection ſo neere, as no other bond can poſſibly conioyne them. And what, I wonder, is the loue men lacke? except, what *Peter* cals, neighbourly *running to the* [d] *ſame exceſſe of Ryot?* what brotherhood? but as *Moſes* reports of *Simeon* and *Leui*, [e] *brotherhood in euill*. No other Amity, I dare ſay, is hindered by the Goſpell, then Saint *Iames* ſaith, *is enmitie againſt God*. *Vſe.*

d 1. Pet. 4. 4.

e Gen. 49. 5.

En.

Obſer.

Endeuoured more abundantly, &c. and with great deſire.

Gracious affections the more they are oppoſed, the more feruent they grow, by oppoſition their feruour is increaſed: the *Spirit* ſuppreſſed in *Elihu*, is [f] *as Wine that hath no vent. The Word* in IEREMIE, *as* [g] *fire in his bones.*

[f] *Iob.* 32. 18.
[g] *Ier.* 20. 9.

As Lime is inflamed by Water: as a ſtreame growes more furious by obſtacles ſet againſt it: as cold in winter, increaſeth heat in the ſtomake: ſo doe oppoſitions gracious affectiõs. As corruption in carnall men becomes more ſinfull by the Commandement; ſo Grace in Gods Children by that that would ſuppreſſe it.

Firſt, In temptation Faith vſually claſpes cloſer to Chriſt; Prayer is moſt feruent; vigilancy greater againſt the Aduerſary; meanes, with more diligencie attended.

Secondly, Afflictions increaſe Patience; excite *to ſeeke the Lord more diligently.*

Thirdly, Euen ſinne it ſelfe occaſionall encreaſeth Grace. Gods Children riſing againe, become *ſollicitores, timoratiores, circumſpectiores, feruentiores*; as it were to make amends for former remiſſeneſſe.

Whether the Lord would ſhew his Grace to bee no whit inferiour to corruption; that, as corruption in Nature ſtormes moſt when it is oppoſed by the Commandement; ſo Grace growes more feruent by Satans oppoſitions. Or whether Gods Children begin to thinke, there is ſome extraordinary excellencie in that, whereof Satan labours to depriue them; and therefore ſtriue the more to maintaine it. How it comes to paſſe, I determine not: but vſually wee ſee it true; gracious affections are increaſe by oppoſitions.

This diſcernes Counterfeits from current graces, theſe are inflamed; thoſe quenched by oppoſitions. There is ſomething like faith, that is but ſhaddow of it; wouldeſt thou know it from that faith that ſaues? when [h] *perſecution ariſeth for the Goſpell, ſuch beleeuers goe away.* There is ſomething like loue, that is not loue to Gods Miniſters,

[h] *Mat.* 13. 21.

and

and Children: wouldeſt thou know it from that Cogniſance of CHRISTS Diſciples? Any thing croſſing to corrupt affections, turnes that loue into enmitie. Plaine rebuke, changeth it into hatred. There is ſomething like obedience, that is not conſcionable obedience; thus thou ſhalt diſcerne it: when any thing is to be loſt by obedience, rebellion is rather embraced.

How many Counterfeits, masking vnder colour of Chriſtianitie, are here diſcouerd? Generally men loue to ſayle, *ſecundo flumine*; the ſtreame muſt be with them; if the current runne to prophaneneſſe, that way they follow. *It is not Grace that is thus delicate*; to bee quelled with euery ſtorme of oppoſition. *Grace* is rather inflamed by what oppoſeth it.

But Satan hindered. How? Is a queſtion frequent, but not determinable, whether by ſickneſſe, or by impriſonment, or tempeſts at Sea, who can reſolue.

But here may be noted, *Satans enmitie to Communion of Saints; that part of it* eſpecially, *that ſtands in amiable conuerſing, and holy ſocietie one with another.* On this occaſion was rayſed the perſecution againſt *Stephen*; thereby [i] *to diſperſe the Church of God*: ſo great encreaſe and propagation he perceiued it to haue, by brotherly fellowſhip, and ſociall conuerſation.

[i] *Acts* 11 19.

The excellent fruit and comfort of brotherly fellowſhip thereby appeares vnto vs. The rule is good; what Satan ſpecially oppoſeth, therein is ſome ſpeciall excellency for our comfort.

Well weighed this ſhall be found, next to publike ordinances, the moſt profitable. Firſt, for Comfort. Secondly, Prouocation. Thirdly, Encreaſe. Fourthly, Confirmation.

Loue brotherly fellowſhip: forſake not gatherings together of Saints: thinke not vncharitably, the times are ſo euill, as to inhibit vs meeting for religious conference: *Walke wiſely*, and *cut off occaſions of ſpeaking euill from the Aduerſary.*

VERS. 19. 20.

For what is our hope, or ioy, or Crowne of reioycing? Are not euen yee in the presence of our Lord Iesus Christ at his Comming?
For yee are our glory and ioy.

THE Apostle makes probable his desire of their presence, by that esteeme hee held of them, and that benefit hee expected from them. They *were his hope, &c.* No maruell if their companie was so longed for.

Quest. How his Hope, Ioy, Glorie?

Answ. The Greekes Scholiast, and *Theodoret* suppose the Apostle to put on him the affection of an indulgent Father; and in such like passion of loue thus to stile them. Secondly, There are that thinke he so stiles them, *materialiter*; the matter of his hope; the proofe of whom hee conceiued hope. Thirdly, What if hee entend to teach, that from their conuersion he conceiued hope, of that glory which the Lord hath promised to thee, *that turne others to righteousnesse?* that the sense may be; the meanes of his hope and glory.

Obser. Certainly, *the gayning of soules to Gods Kingdome, is no small piller to support our hope of saluation*; *and a pledge to vs of our glory*; so runnes the promise: *They that* k *turne others to righteousnesse, shall shine as starres.*

k *Dan.* 12. 3.

How should this animate vs to be instant in season, out of season? to bend our forces to rescue our people out of the snare of the Deuill? First, their conuersion no small l *seale of our sending.* Secondly, a secondary euidence of our owne Renouation.

l 1. *Cor.* 9. 2.

Thirdly, a pledge of our sharing *in the highest degree of heauenly glory.* Therefore said *Salomon,* m *He that winneth soules, is wise*; he, if any, layes vp for himselfe a good foūdation against the World to come. No man with more com-

m *Prou.* 11. 30.

fort

fort preſents himſelfe to the face of the Iudge, then the Miniſter, that can ſay: *To me and* n *the children which thou haſt giuen me*; the ſonnes and daughters, whom, by thy bleſſing, I haue begotten through the Goſpell.

Before Chriſt at his Comming. That is comfortable indeed that ſteeds vs in the Day of Iudgement. Therefore SALOMON *preferres* o *righteouſneſſe to riches, becauſe it more auailes in the Day of Gods Wrath.* PETER p *ſaith, before Gold; becauſe Gold periſheth, faith is found to our prayſe at the appearing of Chriſt.* SALOMON q *Gods feare, before pleaſures, treaſures, honours, all things*; becauſe it more comforts Conſcience at the Great Day of Accounts.

Should we not learne hence to preferre in eſteeme, the riches of Gods Spirit, before the glory of all earthly Kingdomes? to r *faſten our affections rather vpon the things aboue?*

Filij ADAM, *genus auarum & ambitioſum*, ſaid *Bernard*: Why dote yee ſo much vpon the riches, honours, pleaſures of the earth? that are neyther *veræ*, nor *veſtræ*: all things leaue vs at that Day. Onely a good Conſcience, our good workes, and gracious gifts accompanie vs to that dreadfull Tribunall. Then ſhall wee find a little obedience, and feare of God more comfortable, then all the pompe the World can afford vs.

Seriouſly thinke on theſe things; and make this the meaſure of excellencie in all things: *to be auaileable for comfort, at the appearing of Chriſt.*

The end of the ſecond Chapter.

n *Iſai.8.18.*

Obſer.

o *Prou.11.4.*

p *1.Pet.1.7.*

q *Eccluſ.12. 13,14.*

Vſe.

r *Col.3.2.*

Bernard.

THE THIRD CHAPTER OF THE FIRST EPISTLE TO THE THESSALONIANS.

VERS. 1. 2.

Wherefore when wee could no longer forbeare, wee thought it good to be left at Athens alone,

And sent TIMOTHEVS *our Brother, and Minister of God, and our Fellow-labourer in the Gospell of Christ, to establish you, and to comfort you, concerning your Faith.*

THE Apostle proceedes to satisfie the people, in the doubt they might make of his loue, and care for them, in respect of his absence: his desire and purpose vvas to haue come in person; that being hindred by Satan, he sent *Timotheus* to supply his absence. In which sending, the particulars, are, First, the cause inwardly mouing him, his ardent

loue. Secondly, the perſon ſelected to that buſineſſe, *Timotheus.* Thirdly, the end, to *ſtabliſh and comfort them.*

His ardent affection hee ſets out in two properties: Firſt, that it was after a ſort impatient of further delayes. Secondly, that with contentment it vnderwent his owne inconuenience.

Thoſe *two properties of loue vnfayned*, deſerue our notice. Firſt, *though it be patient of all other things, yet is it holily impatient of detaynment from doing good to thoſe it imbraceth*: outward grieuances it beares; Its owne deſires are burthenſome, till they be accompliſhed. *Dauid* expreſſing his louing deſires to enioy the Lord in his Ordinances, reſembles them to the [b] *thirſt of the heart in Autumne*; what time, by *Ariſtotle* his obſeruation, they are moſt impatient of Chriſt: all time he thinks long, till he may appeare before God; and growes enuiouſly emulous [c] *of the Sparrowes* happineſſe, in *approching the Lords Altar.*

Paul reſembles his deſire after *Galatians* reſtoring, to that *of a* [d] *woman in trauell* to be deliuered; the paynes of trauell breede not greater deſire to ſee the man-child borne into the world, then *Pauls* loue in him, till *Chriſt were new formed in them.*

It ſeemes the eminence and height of loue, rarely exemplified, earneſtly to be endeuoured.

The ſecond propertie; it *preferres, in ſome caſes, anothers good before its owne*: conuenient for *Pauls* comfort had beene *Timothees* continued preſence, yet for this peoples comfort contentedly hee parts with him. See 1.*Cor.*13.5.

Particulars conceiue thus. It preferres, Firſt, anothers [e] temporall good, before it owne. Secondly, anothers ſpirituall good before [f] all it owne temporall. Thirdly, anothers neceſſity, before it owne conueniencie in things ſpirituall.

Vſe it to cure, if it be poſſible, the diſeaſe of the later times,

1.*Cor.*13.7.

b *Pſal.*42.1.

c *Pſal* 84.3.

d *Gal.*4.19.

e *Gen.*13.9.

f 1.*Cor.*8.13.

times, ſo generally ſpreading ouer all ſorts and degrees of men. *In the laſt dayes ſhall come perilous times*, abounding with many dangerous and infectious ſinnes. See if he place g not *ſelfe-loue* in the forefront, as a radicall ſinne, and mother to many that follow. Theſe perilous times are falne vpon vs, wherein the ſaying is much pleaſing: *Quiſq; ſibi proximus*, euery man is next Neighbour to himſelfe. And *ordinata charitas incipit à ſe*; but they ſhould remember, it is inordinate, *ſi deſinat in ſe*.

g 2.*Tim*.3.1,2.

In matter of Almes euen out of ſuperfluities, how oft heare our Neighbours, *Nabals* anſwere? They h haue *Families* of their owne: ſhould they take and giue to ſtrangers? In office of lending, that *thought* i *of Belial* often riſeth: *the Iubile*, or ſomething proportionall will come. Shall they hazzard the principall, to doe good to the needie? In caſe of contention and Law ſuites, *Paul* is thought no man for the world: k *part with right for peace ſake*: ſo may a man part with all that he hath.

h 1.*Sam*.25. 10,11.

i *Deut*.15.9.

k 1.*Cor*.6.7.

Yet it may be, when their ſpirituall good comes in ballance with our earthly profit, we are readie to preferre it. Now, would God, not only earthly profits, but euen ſenſuall pleaſures were not more deare to many, then ſaluation of our Brethrens ſoules. I beſeech you, Brethren, what ſo great good ſee we in meates and drinks, apparell and ſports? that by intemperate and vnſeaſonable vſe of libertie therein, wee ſhould wound our weake Brothers conſcience: l *if thy brother be offended, thou walkeſt not after charitie*. Dearer then the Earth, or all the Kingdomes thereof, ſhould be the ſoules of our Brethren; and our ſelues ſhould rather vndergoe any euill of payne, then occaſion our Brethren to one euill of ſinne.

l *Rom*.14.15.

Remember who ſaid: *Looke not euery one on his owne things onely*, but to the things of another: *Pleaſe not our ſelues onely, but others in things good to edifying*.

Reaſons, Firſt, we haue herein the imitable example of our bleſſed Sauiour, m *emptying himſelfe* of his glorie, not

m *Phil*.2.5,6,7.

not for his owne, but for our benefit; *like mind* ſhould be in vs.

Secondly, not loue of our ſelues, but loue of Brethren, hath thoſe excellent cõmendations and incouragements: whether the Lord thought the Commandement vnneceſſarie to inioyne vs a thing ſo naturall, as is ſelfe-loue; or whether it ſeemed to want reſtraint, rather then incouragement: Selfe-loue ſcarcely euer heares well in Scripture.

VERS. 2.

And ſent TIMOTHEVS, *&c.*

FOlloweth the perſon ſelected to ſupply *Pauls* abſence, and his commendation. Particulars commendable are fiue. Firſt, a *Brother*. Secondly, a *Miniſter* of God. Thirdly, a *Labourer*. Fourthly, a *Fellow*-labourer. Fifthly, and that in *the Goſpell of* CHRIST.

A Brother he is called, in reſpect of that common Spirit of adoption which all Gods children partake, and whereby they call God, Father: The vſuall Epithite of Chriſtians.

There are Miniſters, that are not Brethrẽ: Miniſters, that are not Labourers: Labourers, that are not Fellow-labourers: Fellow-labourers, but not in the Goſpell of Chriſt: all theſe was *Timothie*, and that was his great commendation.

1. First, are there in place of Miniſters, men that neuer knew in experience the life and power of Pietie or Chriſtianitie: wee may well thinke, ſuch vnable to teach Chriſt, whom themſelues yet neuer learnd. The Apoſtle feares to *haue* [n] *a Nouice* admitted to the Office; it were ſome part of our happineſſe, if we ſaw not men of very offenſiue liues intruding into the function.

n 1. *Tim.* 3. 7.

Se-

Secondly, Miniſters, not Labourers; ſuch the Lord plaints the ſhepherds of Iſrael, o *to be giuen to ſleeping*; *to* p *feed themſelues and not the Flocke.* 2.

o *Iſai.56.10.*
p *Ezech.34.2.*

Thirdly, Labourers, but not Fellow-labourers; whoſe glorie is to be ſingular, their life is in vaine iangling; men q *that dote about queſtions, breeding ſtrife* rather *then godly edifying.* 3.

q 1.*Tim.6.5.*

Fourthly, there are that ioyne labours, but not in the Goſpell. Papiſts boaſt much of their vnitie and conſent in Doctrine; be it as great as may be, while it is againſt the Goſpell, it is no note of the Church; euen in hell is vnitie. r *Satan is* not *diuided againſt himſelfe.* All theſe holy properties concurred in TIMOTHY. *Miniſters thus qualified, are Gods great bleſſing vnto any people:* Conſider them ſeuerally. 4.

r *Matt.12.25.*

Firſt, neceſſarie qualitie in a complete Miniſter, is pietie and experience in Chriſtianitie. Reaſons prooue it. Firſt, hereon depends in great part his fitneſſe to teach Gods wayes vnto his people. A man that will ſoundly teach conuerſion to another, ſ it behoooueth him, firſt, haue experience of it in himſelfe: Hee that will ſoundly comfort, t muſt himſelfe haue taſted Gods conſolations. In other matters of ſpeculation and moralitie, vnexperienced men may ſpeake plauſibly; theſe they vtter as ſome ſtrange language, that ſpeake not from experience. Secondly, a Miniſters duetie is not only to teach, but to be *an* u *example to the Flocke.* There are two ſenſes giuen vs as helpes of learning, Sight, and Hearing: the one makes benefit by Doctrine, the other by Example. Thirdly, and hereon depends much what, x *our authoritie* with the people.

ſ *Pſal.51.13.*
t 2.*Cor.1.4.*
u 1.*Pet.5.3.*
x *Mar.6.20.*

Secondly, Paynfulneſſe: ſo runnes the Precept, Be y *inſtant in ſeaſon, out of ſeaſon*: ſo was practice of Saints. ISAI z *wearied himſelfe and ſpent his ſtrength.* And the ſaying is, wee ſhould be as Candles, ſpending our ſelues to giue light to others.

y 2.*Tim.4.2.*
z *Iſai.49.4.*

Thirdly,

Thirdly, Loue of vnitie and ſtudie of it. Singularitie and turbulencie muſt bee as farre as any thing, from the courſes of a Miniſter. It it noted of Heretikes, they were ἀνθαδεις, *loued* [a] *to ſing their owne Song*, to goe in a ſtrayne of their owne beyond the ordinary. And *Paul* plaints of doting *Queſtioniſts*, that delighted in ſtudying caſes, and peſtering mens minds with *Quiddities* of no moment for edification: [b] *marke ſuch and anoyd them, they ſerue not the Lord Ieſus, but their owne bellies.*

Fourthly, Conſent in the truth; that it may be true of them, as of PAVL, [c] *They can doe nothing againſt the truth, but for it.*

Such Miniſters, *Such Labourers*, [d] *pray* GOD *to thruſt forth into his Harueſt.* Theſe are *the* [e] *Paſtors after Gods owne heart, that ſhall feed you with knowledge and vnderſtanding, &c.*

Lacke they honeſtie? be they neuer ſo learned or laborious, Firſt, beſides that with Aliens they doe more hurt by euill example, then good by their Doctrine; Secondly, perhaps with the wiſeſt they impayre the authoritie and power of their teaching: Thirdly, at leaſt you want one helpe in the way to Heauen, when they finger out the way, but foot it not as Guides by their example. Haue they honeſtie, but labour not? *Mentior*, if I thinke not their ſhow of honeſtie doth more harme with the people, whiles they are idle or ignorant, then the prophanenes of others?

Doe they labour, but diſſent? what doe they but diſtract the people, and bring them into a Maze, not knowing which way to take?

Conſent they in errour? The more poyſonfull and banefull grow they to the peoples ſoules. It ſhall therefore behooue you, to pray for Miniſters that may bee *Timothees* indeed; *Brethren, Labourers, Fellow-labourers in the Goſpell of Chriſt.* Such Miniſters are worth Gold; worthy to eate Gold, ſaith BERNARD. *Da mihi alterum* TI-

a 1. *Pet.* 2. 10.

b *Ro.* 16. 17, 18

c 2. *Cor.* 13. 8.

d *Mat.* 9. 38.

e *Ier.* 3. 15.

Bernard. in Cant. Serm. 30.

MO-

MOTHEVM, *& ego cibo eum, ſi vis, etiam auro, & poto balſamo.*

To ſtabliſh and comfort you concerning your faith.

The end of ſending. Great *commendations* PAVL hath giuen to this peoples faith; effectuall; couragious, exemplary it was: yet to this people ſo eminent in faith, *Timothy* is ſent to eſtabliſh and comfort them as concerning their faith. f *Cap.* 1.3,6,7.

Thence learne we, *There is not the ſtrongeſt in faith, but needes confirmation; none ſo couragious, but needs comfort.* Therefore *Abraham* the Mirrour of Faith, priuie to his weakneſſe, *ſubmits* to the g vſe *of Circumciſion*; receiues *that ſigne as a ſeale*, that is, a meanes to confirme his perſwaſion of iuſtification. *Petrus mergitur & meretur audire, modicæ fidei, &c. Si in illo modica fides, in quo magna ſit neſcio.* See alſo, *Rom.* 1.12. *Luke* 17. g *Rom.* 4 11. *Hieron.*

Weigh but the many mighty Oppugners of this Grace of God: he that ſeemes to himſelfe ſtrongeſt, will not queſtion the neceſſitie of confirmation, if not for his preſent, yet for his poſſible wauerings. Theſe they are:

Firſt, Satans incurſions. This grace he deſires eſpecially, by h *winnowing to ſhake out of our hearts.* To tell how violently hee aſſaults Gods Children, ſeemes needleſſe: ſetting before them their paſt ſinnes, their preſent infirmities: affrighting with feare of Hell and terrors of Iudgement, &c. If thoſe things haue not befalne vs, they may befall vs. It will be too late to ſeeke armour in the Day of Conflict. h *Luke* 22.31.

Secondly, The Worlds onſets.

Firſt, By Perſecutions from Aliens, wherein how hard it is for our infirmitie to hold out, let the fearefull fals of Gods great Saints, thoſe many caueats and comforts, giuen for encouragement, and our frailtie naturall teach vs.

Secondly, Seducement by Heretikes, thoſe myſticall Heretikes, eſpecially the Miniſters of Antichriſt, armed with all the power and policie of Satan.

Third-

Thirdly, Apoſtaſie of Hypocrites: hereat how many ſtagger; when they ſee men ſo eminent in knowledge, and outward acts of Pietie, *Turne backe from the holy Commandement*! one of the two is preſently ſuggeſted; either themſelues are no better then they, or Gods promiſe of perſeuerance is vncertaine.

Fourthly, Scandalous fals of Gods Seruants; making many wauer and grow ſuſpicious, leſt they through like weakneſſe fall into like extremities.

Thirdly, Our owne corruption and fleſhly concupiſcence; alwayes [i] *fighting againſt Grace*, ſometimes [k] *leading vs captiue*, clogging vs in euery good dutie, till wee begin to thinke ſuch rebellion in our members, ſuch dulneſſe in beſt performances cannot ſtand with ſinceritie.

i *Gal.* 5. 17.
k *Rom.* 7. 23.

Fourthly, Diuine tentations. The Lord himſelfe ſometimes [l] *writes bitter things againſt vs*; withdrawes the ſenſe of his loue, [m] *the ioy of his ſaluation*; in ſuch ſort, that whoſo iudgeth of himſelfe by his ſenſe, muſt ſay as *Dauid*, the Lord hath forſaken him. All theſe ſtrong oppoſitions againſt faith, ſhew how neceſſary for the ſtrongeſt and moſt couragious, confirmation and comfort is.

l *Iob* 13. 26.
m *Pſal.* 51. 12.

Vſe. They know not therefore their owne hearts, that boaſting of I know not what ſtrength and perfection of faith, deſpiſe the Ordinances of God, ſet apart to our confirmation and growth in grace. Preaching and Sacraments, &c. are either for Aliens, or Nouices in faith. Theſe are come to ſuch perfection, that they now need no more of our Miniſterie to confirme them. To whom may I not ſay as *Iſaack* to *Iacob*, with vnexpected ſpeed bringing his Veniſon? *How haſt thou found ſo ſoone, my Sonne*? Behold, Gods Children of longer ſtanding and more experience, complaine them heauily of doubtings and infidelitie; and notwithſtanding daily vſe of Gods Ordinances, and ſtriuing againſt ſinne, finde it hard at times to maintayne ſo much as endeuour of perfection in faith, and mourning for

for infidelitie. Dare they anſwere as *Iacob?* The LORD hath brought it to their hands; I dare ſay of ſuch as boaſt of perfection, and contemne Gods Ordinances, they lye as *Iacob.* God hath not wrought it. Onely the Deuill hath deluded them. Our perfection is to acknowledge imperfection; he is *perfect* in *Pauls* minde, *that* [n] *acknowledgeth himſelfe imperfect, and ſtriues to that marke.* Secondly, But yeeld thy faith as firme as was *Abrahams*: art thou ſure it ſhall ſo continue? It is good to prouide againſt poſſible dangers, and in that reſpect to vſe meanes of confirmation.

n *Philip* 3. 14,15.

Thoſe meanes are firſt, continued vſe of Gods Ordinances, Hearing, Reading, Sacraments, Prayer, &c. Miniſters are giuen you, not only *to gather* you into the Church; but to continue you therein, *and* [o] *to build you onward to perfection.*

o *Ephes.*4.12,13

Secondly, carefull obſeruance of all Gods fauours in former times vouchſafed. Keep Record and Regiſter of all Pledges and euidences of Gods loue; how hee hath giuen iſſue out of temptations, as [p] *Paul*, [q] *Dauid, &c.*

p 2.*Cor.*1.10.
q 1.*Sam.*17.37

Thirdly, Store thy ſelfe with knowledge of the Word of God. Make thy memory as the [r] *Storehouſe of the wiſe Scribe*, filled with holy ſentences of Law and Goſpell, that againſt euery temptation thou mayſt haue *what* [ſ] *to oppoſe.*

r *Mat.*13.52.
ſ *Ephes.*6.17.

Fourthly, Tye thy ſelfe preciſely to obedience, & the ſtudie of Sanctitie. Faith relyes not on our works; yet I think with *Lombard*, Hope and Faith alſo ariſeth out of our works; and is furthered thereby. I ſay not by their worth, but by their preſence. Obedience is the beſt euidence faith can follow, in applying Gods promiſes made to vs in Chriſt. Vainly in reſpect of comfort doth any man meditate the generall promiſe, that is not able to aſſure himſelfe that they belong to him. And that aſſurance growes *from our obedience and* [t] *ſanctification.*

t 2.*Pet.*1.10.

VERS.

VERS. 3. 4.

That no man ſhould bee moued by theſe afflictions; for your ſelues know that we are appointed thereunto.

For verily when we were with you, we told you before that we ſhould ſuffer tribulation, euen as it came to paſſe, and yee know.

MOw neceſſary comfort and confirmation was for this people, *Paul* here preuentingly ſheweth; in reſpect of the afflictions had befalne him: whereout hee knew, Satan would worke his own aduantage amongſt the people. Wherewithall hee interlaceth arguments to preuent wauering in that reſpect.

Firſt, From conſideration of the ordinance and appointment of God; where the argumēt lyeth not ſo much in the ineuitable neceſſitie, as in the conformitie that ſhould be in vs, to euery will and appointment of GOD.

Secondly, from his prediction. Reaſon they had none to be moued with theſe afflictions. It was no more then they were forewarned of, and taught to expect; where the prediction is amplified by the concordant euent; *it ſo came to paſſe.*

That no man ſhould be moued, &c. The word ſignifies to be drawn away by flattery, or to yeeld to flatterie. The Apoſtle ſuppoſed and foreſaw how the Deuill would take occaſion in theſe afflictions, by flattery to inſinuate himſelfe into the minds of Gods people; by promiſe of more eaſe by a cōtrary courſe, to draw them from ſoundneſſe of Faith and Pietie.

Such a milde Artifex is Satan, leauing no courſe vnaſſayed to withdraw from the faith; In dayes of proſperitie by terrour of afflictions; In times of tribulation, by flatterie, and promiſing more eaſe.

His flattering inſinuations conceiue theſe & their likes.

Firſt,

Firſt, hee beares vs in hand, that the courſe attended with croſſes, cannot be that which moſt pleaſeth God: hee is no ſtep-father to his children; it is likely, if our wayes pleaſed him, our very enemies ſhould be at peace with vs. See *Ier.*44.

Secondly, or elſe it is ſuggeſted, there is no prouidence taking notice of things well or ill done vpon earth, at leaſt [u] *no profit gotten* by the ſeruice of God.

u *Mal.*3.14.

Thirdly, if neither of theſe ſucceed, yet eaſe is pleaſing to fleſh and bloud; hee knowes wee are Epicures by nature, of voluptuous diſpoſition, of *Iſſachars* mind, reſt is good, &c.

Vſe.

Arme wee our ſelues againſt this flatterie and inſinuation of Satan; he is more to be feared *cum mulcet quàm cum terret.* Firſt, learne in wiſedome to meaſure the goodneſſe of Faith and Pietie, rather by the comfortable end then the pleaſing beginnings. Secondly, and know, the reward of Religion ſtands not chiefly in bleſſings of this life, but, Firſt, in [x] *inward comforts.* Secondly, [y] *graces of Gods Spirit.* Thirdly, heauenly happineſſe.

x *Gal.*6.16.
y *Mar.*10.30.

Wee are thereto appointed. So *is the Ordinance of God, that* [z] *through tribulation wee muſt enter into his Kingdome.*

z *Act.*14.22.

Reaſons of the Ordinance if any demand: Firſt, the Lord by this meanes would ſettle vs in perſwaſion and hope of a better life after this; which made *Paul* ſay, that the *tribulation* of Gods Saints in this life, is an [a] *argument demonſtratiue of a Iudgement to come.*

a 2.*Theſ.*1.5.

Secondly, withall, inflame deſire and longing after that happy eſtate; ſo fares it with moſt and beſt of Gods children; the eaſe of this life abates their egre purſute of the things that concerne his Kingdome. And it is remarkable in the Lords courſes, when his children haue beene moſt fleſhed in the things of this life, and begunne to ſurfet of proſperitie, he hath mingled to them a cup of bitterneſſe, viſited with affliction. See *Gen.*14.12.

Thirdly, there is a twofold droſſe ouer-growing the Church

Church in dayes of peace: First, of Hypocrites, creeping into the body and outward face of the Church. Secondly, of Corruptions, growing into the liues of his Saints, as filth on ſtanding waters. Tribulation is Gods fanne; his Furnace: in times [b] of *perſecution Hypocrites goe away*; the [c] *feruour of all* gifts and gracious *practice* is *increaſed* in his children.

b *Matt.*13.21.
c *Hoſ.*5.15.

Vſe 1.

[d] *Thinke not ſtrange of afflictions*, as *if ſome new thing* hapned vnto vs; we are thereto appointed. This way walked all Gods Saints, the Cloud of witneſſes that haue gone before vs into heauen. The Authour and [e] *Prince of our* ſaluation, *was conſecrated by afflictions*. [f] *Ought not Chriſt to ſuffer theſe things*, and ſo to enter into his glorie? And ought not Chriſtians to ſuffer like things, and ſo to *enter* [g] *fellowſhip* of Chriſts Kingdome? There are certayne [h] *remaynes of Chriſts ſufferings* reſerued for vs, ſweetned indeed by Chriſts Paſſion, yet vnauoydable, of all thoſe *that* [i] *will liue godly in Chriſt Ieſus.*

d 1.*Pet.*4.12.
e *Heb.*2.10.
f *Luk.*24.26.
g *Rom.*8.17.
h *Col.*1.24.
i 2.*Tim.*3.12.

What euer we thinke, there is no part of a Chriſtians life more diſcomfortable, then that which is [k] *free* from afflictions: we lacke that way-marke, to aſſure vs of our walking with a right foote to the Goſpell.

k *Luk* 6.26.

2.

Secondly, *when thou* [l] *entreſt into the ſeruice of God, ſtand faſt in righteouſneſſe*, and *feare, and arme thy ſelfe for temptation*: as the wiſe Builder, ſit down and caſt thy coſt, thus reckoning, it muſt coſt him many a reproch and vexation, that reſolues to liue godly in Chriſt Ieſus: they diſaduantage their continuance, that with other expectation make entrance into Chriſtian courſes. *Dauid* ſaid truly, *There is a reward for the righteous*, yet ſtands it not in eaſe and outward bleſſings, ſeuered from the Croſſe, but, firſt, in the ſweet peace of a good conſcience. Secondly, gracious endowments of Gods Spirit. Thirdly, the happineſſe of a better *life*, [m] *promiſed* to *thoſe that endure temptation.*

l *Eccluſ.*2.1.
m *Iam.*1.12.

3.

Thirdly, becauſe the Ordinance ſeemes harſh to fleſh and

and bloud; ſee wee how to ſtabliſh our hearts, that the bitterneſſe of affliction diſmay not from holy practice. Conſider, firſt, they are all ſwayed by the will, appointment and prouidence of our gracious God. Saith *Dauid*, n *What if the Lord haue bidden him curſe?* after he reſolues, *The Lord had ſo appointed.* Surely with Chriſtians, acknowledging a particular prouidence reaching to all actions and accidents of this life, this principle cannot but be perſwaſiue for patience, and ſilence thoſe many murmurings of our hearts againſt the baſeneſſe and indignitie of the inſtruments.

n 2.Sam.16.11

Secondly, in afflictions wee are neereſt ſome bleſſing from God. It may be, ſaid DAVID, *the Lord will looke vpon my affliction,* o *and doe me ſome good for this euill.* It is paſt may be, that all afflictions of Gods children *tend to their* p *profit,* and q *worke to the good of them that loue God, and are called according to his purpoſe*: In temporall things we haue ſeene often experiences; in others, wee are ſure either to haue ſome ſinne more mortified, or ſome grace more quickned; ſome good or other, thinke the Croſſe makes way for.

o 2.Sam.16.12

p Heb.12.10.
q Rom.8.28.

Thirdly, r *The iſſue comes with the temptation*: neuer comes affliction without his grace accompanying it, that the iſſue may be comfortable, and ioyous to the children of God.

r 1.Cor.10.13.

Fourthly, God rewards *vltra condignum*; afflicts *citra condignum*: that perſwaſion whoſo carryes, & is acquainted with his foule ſinnes, willingly prayes with AUSTINE: *Hic vre, hic ſeca, vt in æternum parcas.*

Wee told you before. So ſhould Gods people be acquainted as well with the hardſhip, as with the comfort; as well with the ſowre, as with the ſweet of Chriſtian practice: as our Sauiour promiſing his Diſciples *peace in him,* s *foretells their afflictions in the world.*

Obſer.

s Ioh.16.33. Matt.10.16,17 Act.14.22.

For, firſt, vnexpectednesſe, beſides that it makes them more grieuous: Secondly, It diſaduantageth them alſo

in their armour and preparation to beare them: *præmoniti præmuniti.*

Vse. It is foolish discretion therefore that many aduise to a Minister, either, as false prophets, to crie, *Peace, peace,* all shall be well: or in wisedome, as they terme it, to conceale from Nouices the hardship they shall meet withall in Christianitie: whence it comes, that meeting with the Crosse, either they goe backe, as missing the ease they promised themselues in Christian courses, or else are found vnprouided in dayes of affliction. It is meet for vs to preferre the wisdome of Gods Spirit, before our owne carnall discretion: if our Sauiour and his Apostles thought meete to forewarne of the Crosse; who are wee that wee should thinke a contrarie course more conuenient?

I say then, as the wise man, *When thou entrest Gods seruice*, expect affliction.

Obiect. Lest any say, If the case be thus with Gods children, it is good for a man to continue as he is.

Answ. It were true perhaps, if there were no life after this, or if it were possible to reioyce with the world, and to raigne with Christ: but consider, first, that endlesse life is first to be prouided for, and the *way to that happinesse lyes by* [t] *the Crosse*. Secondly, it is not possible in this life, and that to come, to haue [u] *comfort*, as *Abraham* intimates to the damned Glutton. *Difficile, imò impossibile est, vt & præsentibus quis & futuris fruatur bonis, vt & hic ventrem, & ibi mentem impleat: vt de delitijs transeat ad delitias.* *Hieronym.*

Lest the condition seeme hard, consider the sweet fruits of bittrest afflictions. First, they are meanes to [x] *exempt from condemnation.* Secondly, to make [y] *partakers of the quiet fruit of righteousnesse.* Thirdly, are *attended* with *their* [z] *comforts.* Fourthly, [a] *worke tovs the incomparable crowne* of glorie.

t *Act.* 14. 22.
u *Luk.* 16. 25.
x 1. *Cor.* 11. 32.
y *Heb.* 12. 11.
z 2. *Cor.* 1. 5.
a 2. *Cor.* 4. 17.

VERS.

VERS. 5.

For this cauſe when I could no longer forbeare, I ſent to know your Faith, leſt by ſome meanes the Tempter haue tempted you, and our labour be in vaine.

A Second end of *Pauls* ſending *Timothy*, is here expreſſed; *to know their Faith*, that is, their continuance therein; which curious care of the Apoſtle was furthered by a double feare: Firſt, of the Tempters malice. Secondly, of their defection.

To know your Faith.

Could *Paul* be doubtfull of their Faith, hauing ſeene ſo excellent fruits thereof in their patience, zeale, conuerſion? *Queſt.*

Charitie inclined the Apoſtle to firme perſwaſion of the beſt: yet, firſt, he was not ignorant that *mans* [b] *heart is deceitfull*; and knew well what our Sauiour taught, of ſome [c] *beleeuing for a time*. Secondly, though vtter Apoſtaſie from faith fall not into Gods children, yet declinations there may be, and interruptions of Faith for a time. Thirdly, and there is a *holy* [d] *iealouſie in Chriſtian* loue, whereby fearing the worſt, they prouide to preuent it. Fourthly, hee was not ignorant of the danger the [e] *ſtrongeſt* are in from Satans malice. Fiftly, and knew it no leſſe his duetie to labour their confirmation, then to endeuour their conuerſion. *Anſw.*

b *Ier.17.9.*

c *Matt.13.21.*

d *2.Cor.11.2.*

e *Luk.22.31.*

So *ought Miniſters to be carefull of the peoples perſeuerance, no leſſe then of their firſt conuerſion.* Our firſt care is to gayne ſoules to Chriſt; it is no leſſe our duetie *parta tueri*: hence Apoſtles, where they had planted Churches, ſo carefully ſettled a ſtanding Miniſterie; and *themſelues in perſon eftſoones returned*, [f] *to confirme the Diſciples hearts*: as knowing, they were giuen not onely *to gather the* Church, but [g] *to build it euen to perfection.* *Obſer.*

f *Act.14.22,23*

g *Eph.4.12,13*

Yea, there are Reasons, why the specialtie of our care should be intended to Conuerts rather then to Aliens. First, our actuall bond is neerer with them that are, then with those that possibly may be members in Christs body. Secondly, the state of a Church in act, may, if it be neglected, proue worse then the state of a No-Church: while it continues a Church, the condition is happyer, yet may it possibly become more miserable: vpon this ground, *Apostasie is farre worse then simple Infidelitie*, because of a simple Infidell there is hope, hee may become a Beleeuer: of an Apostata, there is no hope, that *he shall* h *be renewed to repentance.*

h *Heb.6.6.*

Vse. So that it is an vnwarrantable pretence wee take for neglect of the people committed to our charge, because they are, as we thinke, brought to the faith. Pastors may in that case become Apostles, and choose to preach rather where the Name of Iesus was neuer heard of. First, are our owne so perfit that nothing need be added? or gaue the Lord Pastors to *gather only*, and not i *to build the Church to perfection?* Secondly, suppose we our people so established in the present Truth, that they need no more k *admonitions and remembrancing?* Thirdly, or can we be ignorant of Satans wiles, and not take notice how l *by our absence* he aduantageth his Kingdome? Fourthly, or suppose we our people so strong, that he dares not giue them the encounter? Heare then what *Paul* intimates in his feare for this people, so renowmed for Faith, so eminent in all Grace; yet euen of these he is fearefull, *lest the Tempter had tempted them.*

i *Ephes.4.13.*

k *2.Pet.1.12,13*

l *Exod.32.1. Gal.1.6.*

Obser. *There is not the greatest amongst the Saints, but lyes open to temptation.*

The m *spirituall* and most sanctified amongst Galatians, the Apostle aduised to consider, that *they also might bee tempted*: the n *Disciples* of our Sauiour, Satan desired *to winnow*; yea durst giue onset to o *the Sonne* of God clad with our infirmities; hath preuayled against greatest Saints

m *Gal.6.1.*

n *Luk.22.31.*

o *Matt.4.*

Saints left to themſelues; ſo that I thinke their falls are without parallell euen amongſt Nouices, as in *Dauid, Salomon, Peter, &c.*

Truth is, ſuch muſt expect the moſt exquiſite of Satans temptations, moſt ſubtilly contriued, with greateſt violence vrged, inaſmuch as hee knowes; Firſt, it is not his ordinarie skill that preuayles againſt them. Secondly, by their falls expects a double aduantage.

Firſt, their falls he thinks likely the feares of others inferiours in grace; and hopes, the great Champions once ouercome, the petty Souldiers will dread the encounter; as p *Philiſtims fled* when their *Gyant* was ouerthrowne. And certainly that hope doth not alwayes fayle him: weake ones grow ouer-timorous, almoſt hopeleſſe of victorie, ſeeing ſo foule falls of their Superiours in grace, not conſidering, Firſt, that theſe things are permitted to *make vs cautionate*, not deſperate. Secondly, that *God* many times q *perfects his power in weakneſſe*; enabling a weake Nouice to endure that brunt of temptation, that ſtronger men haue beene borne downe withall.

p 1.*Sam.*17.51

q 2.*Cor.*12.9.

A ſecond aduantage hee aymes at in their temptation and ouerthrow, thus conceiue: Eminent examples hee knowes are preualent whether in good or euill. No precedent hath proued more pernicious in euill, then that of the moſt eminent in the grace of God: ſeldome fall ſuch alone; but their falls are like the falls of mightie Cedars, bearing down before them a multitude of weaker plants.

Vſe.

I ſay then as *Paul*, Let r *him that thinks he ſtands, take heed leſt he fall*; and what euer our graces be, ſ *yet be not high-minded, but feare.*

r 1.*Cor.*10.12.
ſ *Rom.*11.20.

Three faults of men eminent in grace are ſpecially here taxed.

Firſt, Security, when men conceited of their ſtrength, grow careleſſe of the danger they are in, crying peace to themſelues: theſe forſooth are at defiance with Satan, and dare almoſt dare him to doe his worſt. Oh conſider,

we are yet *in militia*, in the Church Militant, not Triumphant. *God* t *shall shortly tread downe Satan vnder our feet.* But in the meane-time, *insidiatur Calcaneo*; if thou be careleſſe, feare leſt he ſupplant thee.

t *Rom.* 16.20.

Secondly, Preſumptuous caſting themſelues into occaſions of euill. So grounded, they ſeeme in Religion, that they dare enter a *Duellum* with the ſubtilleſt Papiſt; ſo ſtabliſhed in Sobrietie, all Sanctitie, that the prophaneſt and moſt leprous company can caſt none of their contagion vpon them. Whom I would intreate to remember, the fals of Gods greateſt Saints by ſuch preſumption. Memorable is that ſpeech of *Nehemiah* to Iſraelites admitting Marriages with the Daughters of a ſtrange god. *Fell not* u SALOMON *by theſe meanes? yet amongſt the Nations, was no King like to him, and hee was beloued of his God.* Let his fall bee our feare; and make vs cautionate how wee tempt the Lord, by head-longing our ſelues into occaſions of euill.

u *Nehem.* 13.26

Thirdly, Priding our ſelues in opinion of our ſtrength. The Victory is halfe gotten, when the heart beginnes to ſwell with Pride. Wee may allude to SALOMON: x *Pride goes before deſtruction; & a hautie looke before the fal.*

x *Prou.* 16.8.

On this ground *Paul* aduiſeth, *to* y *reſtore with meekeneſſe thoſe that are fallen through infirmitie, conſidering our ſelues may bee tempted,* and neede as much compaſſion from others, as they now expect from vs.

y *Gal.* 6.1.

The fault is common amongſt many, through too little acquaintance with humane infirmitie, and lacke of obſeruing their owne corrupt inclinations, and Satans vndaunted malice; to inſult ouer the fals of Brethren; and rather rigorouſly to reprooue, then compaſſionately to reſtore. We haue enough to talke on, when tydings is brought vs of Brethrens faultings. And as Phariſes, though guiltie of as great ſinnes, z yet *vrge the ſtoning of the Adultereſſe*; ſo we thinke extremitie all too little towards others ſinnes.

z *Joh.* 8.5.

Let

Let vs conſider; Firſt, our common infirmitie, that wee haue not yet fallen, bleſſe God that kept vs from like temptations. Secondly, Satans vnlimited & impartial malice; ſparing none, no not the greateſt, when once the Lord ſhall ſay vnto him, [a] *Goe and preuayle.*

Leſt the Tempter had tempted you. The Tempter, an Epithete of [b] *Satan*; as ſome ſay, in reſpect of that firſt tentation; as others, becauſe he hath made it his proper office, and it is his ordinary practice to tempt. Where the queſtion fals in, whether it be the propertie of Satan onely to tempt: vnderſtand it not of temptations [c] *of tryall*, but of ſeducement, which *Auguſtine* cals the noxious or hurtfull temptation.

There bee that thinke it ſo the propertie of Satan to tempt, that it agrees to no perſon or thing beſides, ſaue as it is Satans inſtrument, that though men tempt *inſtrumentaliter*, the world *materialiter*, yet efficiently the Deuill onely is ſaid to tempt: they alledge this Text for proofe.

But how ſaid IAMES? *A man is tempted of his owne* [d] *concupiſcence?* our Sauiour, *Out of the* [e] *heart aſcend ill thoughts*, though the Deuill rake not in that puddle. *Bernard*, there is *morbus mentis*, as well as *morſus Serpentis*: There is *malum innatum*, as well as *ſeminatum*. There are ill thoughts, which are *partus cordis*, beſides thoſe that are *ſeminarium hoſtis*.

Yet is the title in a ſenſe peculiar to Satan, becauſe he is the Tempter κατ' ἐξοχὴν; the chiefe or principall Tempter; or becauſe all ſinnes and temptations come at leaſt indirectly from the Deuill; in as much as by him was procured the deprauation of Nature; ſo that to him, as to the firſt cauſe may all noxious tentations be reſolued. Whether the only or the principall; a [f] Tempter wee are ſure he is. See wee, firſt, what it is to tempt. Secondly, parts of Satanicall temptations. Thirdly, kindes. Fourthly, reaſons.

a 1. *Reg.* 22. 22.

b *Mat.* 4. 3.

c *Gen.* 22. 1.

Aquin. part. 1. *quæſt.* 145. *art.* 2

d *Iam.* 1. 13.

e *Mat.* 15. 19. *Bernard. in Cantic. Serm.* 32.

f *Mat.* 4. 3.

To tempt, in this ſenſe taken, intimates an endeuour g *to draw our hearts from God, and to entice to diſobedience.* The parts of temptation are three; Firſt, *Suggeſtion: the caſting of euill thoughts into the minde*; as into h IVDAS *his heart*, the Deuill threw that thought, *to betray his Maſter.* Secondly, *perſwaſion*; the preſſing of the ſuggeſtion with ſome reaſons that may perſwade the minde to approoue, incline the will to conſent to that euill as good. The ſuggeſtion is after a ſort the concluſion; the perſwaſion the argument to enforce it. *Example:* i *Eate the forbidden fruit*; is the ſuggeſtion to *Eue*; Ye *ſhall bee as gods*, the perſwaſion. k *Caſt thy ſelfe downe headlong*; the ſuggeſtion. The *Angels haue charge to keepe thee*, the perſwaſion.

g *Iam.*1.13.

h *Ioh.*13.2.

i *Gen.*3.5.

k *Mat.*4.6.

And it is vrged, firſt, ſometimes by way of inticement; as when by promiſe of ſome good that giuing way to the ſuggeſtion drawes with it, we are allured rather then terrified: as the euill ſpirit in the mouth of *Ahabs* prophets, vndertakes *to* l *entice him*, by promiſing proſperous Voyage to Ramoth Gilead.

l 1.*King.*22.21

Secondly, Sometimes in way of terrour; as when by expounding ſome fearefull euill, he labours to draw from vs conſent to his ſuggeſtions.

Thirdly, The laſt part of Satanicall temptation, is *inſtigation.* The inſtant and importunate vrging of the ſuggeſtion; giuing no reſt till he hath procured conſent, if it be poſſible. *Satan* m *prouoked* DAVID *to number the people*; It ſeemes hee was not ſatisfied with once ſuggeſting or perſwading that thought of Pride, but with inſtance againe and againe renewed, preſſed onwards to execution. So find wee often a kinde of importunitie in vrging temptations.

m 1.*Chro.*21.1.

The kinds follow: they are diuerſly diſtinguiſhed; firſt, *ex modo.* Firſt, Some are immediate, wherein Satan vſeth no inſtrument in tempting; as in that of our Sauiour. Secondly, Some mediate, wherein men or women are vſed as

as his inſtruments; ſo tempted he *Adam* by *Eue*; *Ahab* by falſe prophets. Thirdly, Some mixt; as wherein perhaps the ſuggeſtion is from Satan immediately; the perſwaſion or inſtigation by his inſtruments.

Secondly, *Ex euentu*; by their iſſue; ſome are effectuall, ſome ineffectuall temptations; *Effectuall*, wherein he preuayles, more or leſſe. *Ineffectuall*, wherein he preuayles not: as in our Sauiour,[n] *Ioſeph, &c.*

n *Gen.*39.10.

Reaſons of tempting in reſpect of Satan.

Firſt, His enuie at mans poſſible felicitie: through enuie of the Deuill came ſinne into the World. It is *Bernards* opinon, that man was created to ſupply the defect of Angels in Heauen, and to repayre that breach that their fall had made in the heauenly Ieruſalem. Satan enuying vs that happineſſe, labours by temptation to draw vs from it.

*Bern.de aduentu Serm.*1.

Secondly, The blinde malice and ſpight wherein hee is carryed againſt God and his Chriſt. The ſenſe of torments which hee indures, makes him oppoſe, as much as may be, whatſoeuer is glorious to God; as is the obedience and ſaluation of his Children.

Reaſons of GODS permiſſion if any aske; though it ſhould ſuffice vs to know, the Lord keepes the hooke in his noſtrils, and wils nothing of his Children but what he ouer-rules to their good: yet probably theſe may bee alledged: Firſt,[o] *To humble* his Children, and *preuent Pride* and ſecuritie. Secondly, That Chriſt not only in perſon, but in his members may conquer Satan. Thirdly, That the equitie of giuing [p] vs *the crowne of life*, may appeare to all. What euer the Reaſons are, Satan wee are ſure hath his imployment in temptation.

o 2.*Cor.*12.7.

p *Iam.*1.12.

On this ground is our Sauiours inference, *To* [q] *watch & pray, leſt we enter into temptation.* The parts of the preſcript are two. Firſt, *Watchfulnes*, implying, Firſt, *expectation of tentation.* It is no ſmall aduantage giuen to Satan, to promiſe our ſelues immunitie from his aſſaults; thence is it, that

Vſe.

q *Mat.*26.41.

that in the conflict wee are found vnprouided for resistence; *Tertullian* of the Disciples. *Adeo tentati sunt Dominum deserendo, quia somno potius incluserunt, quàm orationi.* If euer we haue rest from Satans temptations, it is onely to aduantage himselfe through our securitie. Hee *left our Sauiour* [r] *for a season*: but for a season; to teach vs, after one tentation to expect another: and neuer to be secure of so dangerous and watchfull an Aduersary. Secondly, *Circumspection*; diligent heed-taking to our selues, that wee giue *no occasion of* [s] *aduantage to the Tempter.*

The second part of the prescript is *Prayer*; aduised because of our *infirmitie*: I dispute not the question, whether it be lawfull to pray freedome from all temptations. Truth is, it is vtterly vnlawfull to pray generall immunitie; exemption from particulars, may perhaps be prayed; yet with submission to the will of God. Howbeit *strength to resist* tentation, *grace to support in* temptation our dutie is to pray. [t] *Gods promise to grant*, if we pray as we ought. They ill prouide for their comfort in temptation, that vnder pretence of vnworthinesse to obtayne, or coldnesse in Prayer, neglect this Ordinance of God, that to all other the spirituall *armour* [u] *giues strength. Grauis equidem nobis est inimici tentatio, sed longè grauior illi oratio nostra.*

Thirdly, To these let be added the complete armour mentioned by the Apostle.

Fourthly, Obseruance of *Satans wiles*, and our *owne infirmities*; where his greatest likelihood is to preuayle.

Secondly, The censure is not harsh to say of any entising to euil, that they are instruments or [x] *Children of the Deuill, whose workes they do*; whose nature they resemble; One said once, *Quot peccata, tot Dæmonia*; so many euils, so many Deuils; we may truly say, so many Tempters, so many incarnate Deuils. A people rise in euery place; Pharises were not more painfull [y] *to make Proselites*, then they partners in their excesse of ryot. [z] *Their sleepe departs, except they*

r *Luke* 4.13.
s 1.*Cor.*7.5.
t 1.*Cor.* 10.13.
u *Ephes.*6.18.
Bernard.
x *Iob.*8.44.
y *Mat.*23.15.
z *Prou.*4.15.
Tertull. de orat.

they cauſe ſome to fall. Our Sauiour ſtucke not to call [a] PETER *Satan*, in that caſe.

a *Mat.* 16. 23.

Queſt. How may Satanicall temptations bee diſcerned from thoſe of our owne concupiſcence?

Anſw. I thinke with *Bernard*, it is ſcarce poſſible to put exact difference; neither is it much materiall to know. This hold for a rule: *Whatſoeuer thought exalteth it ſelfe* [b] *againſt the obedience of Chriſt*, is a temptation; whether from Satan, or from thine owne heart, is ſomewhat curious to inquire; our care ſhould be, not to conſent thereto.

Bern. in Cantic. Serm. 32.
b 2. *Cor.* 10. 5.

Obſer. *The Tempter: The Deuill then is a Tempter, but ſure wee are he is no inforcer.* Hee may ſuggeſt, perſwade, prouoke to euill; *enforce hee can no man to yeeld* to his temptations. There is a threefold libertie of the will; Firſt, from ſinne. Secondly, from miſerie. Thirdly, from neceſſitie. The two firſt we loſt in ADAM: *from neceſſitie and coaction the will is ſtill ſo free*, that if it could be conſtrayned, it were no will. Therefore the Lord in conuerſion, forceth not the will, but ſweetly inclines it. The Deuill in temptation, compels not, but perſwades it. Truly ſaid the Heathen, *Nemo nolens malus*: and *nemo peccat inuitus*. Not a Beare or Lyon, but a Serpent ſupplanted our firſt Parents: a creature not ſtronger, but more ſubtle then others. *Serpens, ô* EVA, *decepit te; decepit profectò, non impulit aut coegit.* The euill ſpirit returning, *ingreditur, non irruit, cum aliis ſeptem nequioribus, non fortioribus.*

Bern de duplici Baptiſmo.

Queſt. How then ſay we of Gods Childrens infirmities, they are inuoluntary ſinnes?

Anſw. Firſt, ſimply and in euery reſpect inuoluntary they are not, their actions are of mixt Nature: in part voluntary, partly inuoluntary, becauſe *the conſent is not full.*

Secondly, In Gods Children is *fleſh and Spirit*: the will is partly fleſhly, partly ſpirituall, as farre as it is ſpirituall, it conſents not; but *quâ carnalis*, it yeelds willingly to motions of euill.

This once we are ſure; force there can none bee offered to

to the will. The Deuill may tempt, hee cannot enforce. Therefore *Eue* deſiring in beſt manner to excuſe her ſelfe, complaynes of deceit, not of conſtraint. *The Serpent* c *beguiled me, and I did eate.*

c Gen.3.13.

Vſe. So that vainely men attempt excuſe of their wilfull ſinnes, by deriuing their blame from themſelues to the Deuill.

Obiect. The Deuill, forſooth, ought them a ſpite; therefore drew them to Theft, Murther, &c.

Anſw. Firſt, it is hard to ſay whether in thy particulars, the Deuill had any finger. *Out of the* d *heart come euill thoughts, Murthers, Blaſphemie, &c.* as waters iſſue from their Fountayne. Secondly, ſay the worſt thou canſt of the Deuill, all is but this, he tempted, *caſt the thought* into thy heart, perſwaded and prouoked to euill; he forced not to conſent: that power if he had, hee would, in the vtmoſt extent, vſe againſt Gods children. Thine owne will blame as much, or more then the Deuill: his temptations, till thou conſent, are thy croſſes, not thy ſinnes; thy will onely makes them thy ſinnes. Away therefore with ſuch Fig-leaues, and remember it, as one propertie of confeſſion, to which pardon of ſinne is promiſed, to accuſe rather then excuſe the ſinner vnto God: who euer finds a child of God in prayer for pardon, accuſing the Deuill, and not rather himſelfe? *I* e *haue ſinned and done wickedly in thy ſight*, ſaith *Dauid*: yet it is likely, that as to the numbring of the people, ſo to Adulterie and Murther, *Satan* was the prouoker.

d Mat.15.19.

e Pſal.51.4.

And our labour ſhould be in vaine.

Queſt. How vaine? whether in reſpect of God his purpoſe, or of the Apoſtles preaching, or of the people?

Anſw. Not in reſpect of God: his purpoſe hee alwayes attaynes in ſending his Word to any people: to his Name comes glorie, what euer are the iſſues of our Miniſterie. f *As the Snow and Raine returne not emptie, but accompliſh that whereto hee ſends them: ſo is his Word.* At leaſt the refractarie

f Iſai.55.10,11

fractarie ſhall *know*, there *hath beene* g *a Prophet amongſt them*.

Nor in reſpect of the Apoſtle. *We are vnto God a* h *ſweet ſauour in them that are ſaued*, and *in them that periſh*: hee that *laboured in vaine and ſpent his ſtrength*, i *yet knew his labour was with the Lord*, and *his worke with his God*.

It remaynes then that he intends it vaine, in reſpect of the people; in caſe they had giuen way to Satan, and reuolted from the Faith.

Obſer. *Apoſtaſie and defection from Faith, and Obedience, makes the Miniſterie, all things vaine vnto vs.* Therefore *Paul* feared he had k *laboured in vaine* amongſt Galatians, perceiuing their *begun defection from the Goſpell* they had receiued: and, haue l *yee ſuffered ſo many things in vaine?* hee intimates their paſsions and patience, all would bee vaine to them, in caſe of their reuolt. Compare *Ezech.* 3. 20. 2. *Ioh.* 8. For the Crowne of life is promiſed not to beginners, but to thoſe that continue.

Vſe. Let me exhort therefore in Saint *Iohns* words, *Looke to your ſelues, that you loſe not the things yee haue wrought.* There are amongſt vs many whoſe beginnings are comfortable. It ſhall be farre from me to doubt of their perſeuerance: yet let mee ſay as PAVL, m *Suffer the words of exhortation.* Caueats are not amiſſe to them whoſe zeale is moſt feruent, eſpecially in theſe times wherein wee ſee *iniquitie abounding*, and n *the loue of many waxen cold.* Brethren, how many haue we ſeene of excellent beginnings and proceedings, yet growne wearie of well-doing? And allured with eaſe, or profits of this life, or affrighted with reproches, &c. *(horreſco referens) turned backe from the holy Commandement giuen vnto them.* Let their falls be our feares, or cautions at leaſt, to make vs watchfull, how we giue way to like temptations. In all is the ſame inclination naturall to Apoſtaſie; and were it not, *wee are* o *kept by Gods power to ſaluation*, like would be our iſſue. I beſeech you therefore, *beware how yee* p *receiue the grace of*

g *Ezech.* 2. 5.

h 2. *Cor.* 2. 15.

i *Iſai.* 49. 4.

k *Gal.* 4. 11.

l *Gal.* 3. 4.

m *Heb.* 13. 22.

n *Matt.* 24. 12.

o 1. *Pet.* 1. 5.

p 2. *Cor.* 6. 1.

of God in vaine; loſe not the reward of your hearing, praying, obeying all things: feare to be noted of backeſliding, or to abate any thing of your diſcreet feruour. No ſtate is more diſcomfortable, then that of Apoſtaſie, q 2.Pet.2.21. *better neuer to haue knowne*, then q *knowing to turne backe* from the holy Commandement.

Will it be amiſſe to acquaint you with the wiles of Satan? and by what degrees, he inſenſibly drawes many into that ſtate? Firſt, from feruencie he leades to temper, r Reuel.3.15. to moderation, as plauſibly hee termes the r *lukewarme, worſt temper of the ſoule in deuotion.* Not good, he ſaith, to s Eccl.7.16. be ouer-egre; we may s *be iuſt ouer-much*; there is a reaſon in all things: by which pretence of diſcretion, how many haue *left their firſt loue*, and falne into profane neutralitie?

Secondly, alluring to carnall libertie vpon former euidences of Gods fauour, and ſuggeſtion of vnchangeableneſſe of Gods loue, and the *irreuocableneſſe of his gifts and calling.* True ſuggeſtions. But how, I wonder, can they thinke themſelues amongſt the Called according to Gods purpoſe, that *turne his grace into wantonneſſe?* when as the t 2.Pet.1.10. 2.Tim.2.21. t *euidence of that calling and election*, is *care to depart from euill?* They ſhould remember, that though it be neceſſarie to repent in hope, yet it is dangerous to ſinne in hope. * Bernard.de Aduunc.ſerm.3. * It is *Infidelis fiducia, & ſolius maledictionis capax quando in ſpe peccamus.* Cauſe enough ſuch haue to feare, leſt former ſignes of grace, were ſhaddowes only of that grace that ſaues, or the Hypocrites flaſhes, their ſtrong deluſions.

Thirdly, there is yet a third, and it is much amongſt men, that loue to make experiments in earthly vanities, and to proue whether it be not poſsible to preſerue their wiſedome, with a little indulgence to the fleſh. *Salomon*, in that humour, made ſhipwracke of good conſcience, u Eccl.2.3. u *whiles he deſired to proue his heart with worldly vanities*, to ſee whether they could affoord him any ſuch content-

ment,

ment, as worldlings fancied to themſelues therein. In this caſe it is ſafeſt: Firſt, to reſt in Faith of the Word of God: It tells thee *all is* [x] *vaine to the feare of God*, beleeue it without proofe. Secondly, in euils, it is ſafeſt to learne by other mens, rather then by our owne experience. Beleeue their relation, that hauing glutted themſelues therewith, crie out of *nothing but vanitie, and vexation of ſpirit.* Were he not a mad man, that ſeeing the infectiouſneſſe of the peſtilence or leproſie in others experience, would, for more ſenſible proofe, aduenture into infected houſes? ſhould we not thinke him out of his wits, that would not beleeue the fire will burne, till hee had throwne himſelfe into a ſcorching flame? as furious and infatuate are they, that throw themſelues into the mouth of the Deuill, to proue experiments of poſsibilitie in the reſcue.

x *Eccl.*12.13.

Annexe we preſeruatiues againſt this dangerous euill. Firſt, beware of [y] *preſumptuous ſinnes*, ſinnes againſt conſcience, and in pride and contempt of God committed. If *any ſhall* [z] *bleſſe himſelfe in his wickednesſe, vpon hope of Gods* mercy, to *that mans ſinnes the Lord will not be mercifull.*

y *Pſal.*19.13.

z *Deut.*29.19, 20.

Secondly, feare to [a] *queuch or ſmother* the ſweet motions of Gods Spirit, that would leade thee to perfection.

a *Epheſ.*4.30. 1.*Sam.*24.16. & 26.21.

Thirdly, in Gods ſeruice ſeeke not earthly things, as if they were the reward of Religion. By this occaſion many haue reuolted from Faith and all feare of God, for that they [b] *miſſed that eaſe and honour*, they aymed at in entring religious courſes.

b *Mal.*3.14, 15.

VERS.

VERS. 6. 7.

But now when TIMOTHEVS *came from you to vs, and brought vs good tydings of your Faith and Charitie, and that yee haue good remembrance of vs alwayes, deſiring greatly to ſee vs, as we alſo to ſee you,*

Therefore, Brethren, wee were comforted ouer you in all our affliction and diſtreſſe, by your Faith.

HItherto of *Timothees* ſending to Theſſalonica, together with the cauſes thereof; followes his returne thence, and the report hee makes to the Apoſtle, touching their gracious eſtate: wherein are obſeruеable; Firſt, the matter of the tydings and relation. Secondly, the effects of it in the Apoſtle.

The things he makes relation of, are, Firſt, their Faith. Secondly, loue to the Saints. Thirdly, ſpecialtie of loue to the Apoſtle: declared by two effects, and properties of loue. Firſt, remembrance of him. Secondly, and deſire to ſee him.

The effects in *Paul* are, Firſt, Comfort. Secondly, Life. Thirdly, Thankſgiuing. Fourthly, Prayer, &c.

Obſer. *Of your Faith and Charitie.* The frequent coniunction of theſe Graces in the Apoſtles writings, occaſions, to obſerue *their vndoubtfull concurrence in the hearts of Chriſtians.* Compare *Col.* 1.4. *Philem. ver.* 5. 1. *Theſ.* 1. *verſ.* 3. *&c.*

Thom. 1.2.q.65. *art.* 4. The queſtion is ancient amongſt Popiſh Schoolemen, eſpecially the followers of *Thomas*: And is thus reſolued: To Faith they aſſigne a double ſubſiſtence, one in *genere Naturæ*, the other in *genere Moris*. The meaning of their termes thus conceiue: Faith, they ſay, hath the truth of his ſubſiſtence in *genere Naturæ*, when it hath all the eſſentials of its Nature, whereby it is diſtinct from other intellectuall habits, and is prin-

Scot. in 3. *Diſt.* 36. *ad Art.* 4.

ciple

ciple of the proper acts thereof, in reſpect of its proper obiects.

Suppoſe when there is wrought in a man, *a firme and voluntarie aſſent to diuine Reuelations, for the authoritie ſake of the diuine Reuealer.* Such Faith, true in it kind, who can denie may be without Charitie? Faith true in *genere Moris*, when it is growne to haue a vertuous ſubſiſtence in vs, that is, as *Scotus* interpreteth, an acceptableneſſe with God, and becomes to be a diſpoſition to beatitude, and fit to attayne the vtmoſt ſuperexcedent end. This they confeſſe is not, nor can be without Charitie. In which opinion, beſide more obſcure and Philoſophicall explication, what great oddes can bee diſcerned from that wee teach? Euen we confeſſe there may be true Faith, where Charitie is not, true in it kind; aſſenting firmely to the whole truth of God, which ſome call Catholike, ſome Hiſtoricall Faith. But that there ſhould bee iuſtifying Faith, and ſuch as giues vs intereſt to Chriſts righteouſneſſe, and eternall life, without Charitie; wee hold a dreame phantaſticall, hauing no footing in the Word of God.

Faith that iuſtifies, [c] *workes by loue*: If there bee any that workes not by loue, Saint *Iames* ſaith, [d] *it is a corps of Faith, without life and power to iuſtifie vs in the ſight of God*: yet followes it not hence, that they ioyne in the office of iuſtifying, becauſe they meet in the hearts of Gods children. Knowledge is ſo coniunct with Faith in the mind, that with many it goes for a part of Faith: yet was it euer heard, that knowledge ſpeculatiue ſhould iuſtifie vs in Gods ſight? we conclude then, that iuſtifying Faith, or, to vſe the Schoole terme, Faith true in *genere Moris*, is neuer ſeuered from loue of God and his Saints.

c *Gal.5.6.*
d *Iam.2.26.*

Vſe it to trie the truth of Faith, which we ſeeme to haue receiued. We liue in times, wherin if the profeſſion of men be true, Chriſts queſtion, which implyes a prediction, may

Vſe.

may ſeeme friuolous, and his Propheſie vntrue. *Suppoſe* yee, that [c] *when the Sonne of man comes, he ſhall find faith on earth?*

c *Luke* 18.8.

Sure, if it bee true, that our people generally vaunt of themſelues, neuer were times fuller of faith, then theſe laſt dayes, of which Chriſt propheſied a ſcarcetie, and as I may ſay, a famine of faith: There is no man ſo prophane, ſo ignorant, ſo rancorouſly malicious againſt GODS Children, but profeſſeth faith as firme as *Abrahams*; as effectuall almoſt, as that of Martyrs: Bring wee it to this Touch-ſtone:

Thou ſayſt thou beleeueſt Chriſt dyed for thy ſinnes. Thou doeſt well; ſo doth many an Hypocrite profeſſe, when his conſcience tels him, his faith is but fancie. But wilt thou know, O *thou vaine man*, that faith without loue is dead? faith workes by loue; [f] and *whoſo hath many ſinnes forgiuen, loues much* the forgiuer, and all that hee knowes beloued of him. How wilt thou perſwade vs thou haſt perſwaſion of Gods loue to thee, when thy heart tels thee there are none more odious to thee then thoſe that are deareſt vnto God? In that league entred twixt God and his Church, thus ſtands the caſe; there is a communitie of Amitie, and a communitie of Enmitie. [g] *Gods foes are their foes*; *Gods friends* [h] *their friends*. Now, bleſſed be God, that keepes his hooke in the noſtrils of his foes; and in a Chriſtian Gouernment, reſtraynes by feare; there were elſe no liuing for Gods Children on earth, in this Generation ſo full of faith, or rather ſo vtterly faithleſſe.

f *Luke* 7.47.

g *Pſal.* 139.21.
h *Pſal.* 16.2,3.

More eſpeciall Characters euidencing truth of Charitie.

Firſt, That which they loue in Saints, is their Saint-ſhip, though there be no other Load-ſtone of loue, nor bond in Nature, nor perſonall merits, or the Image of God, ſhining in them, drawes affection. *Diſciples are loued*, [i] *eo nomine, becauſe Diſciples*. And to loue of this qualitie, I dare ſay, no faithleſſe man can come.

i *Mat.* 10 42.

Se-

Secondly, To this let bee added, that their loue is vniuerſall, and, as I may ſay, impartiall: In it are comprehended [k] *all Saints.* Any in whom they ſee the Image of God ſhining, ſo farre as they can diſcerne, they embrace in their loue. And this wee may conceiue as a marke diſcerning whether we loue them as Saints, or in other reſpects. If grace be that wee loue in them, where euer it ſhewes it ſelfe, whether in noble or baſe, poore or rich, &c. our affections are thither drawne.

k *Col.*1.4.

There is in many a [l] *partiall and proud loue*, as *Iames* notes it; whether it be ſound or not, iudge yee. Rich, and Honourable, and men of Faſhion, though perhaps inferiour in grace, yet haue the preferment in our Loue, our Societie, Conference, Countenance, &c. The meaner ſort, whom God perhaps hath made *more* [m] *rich in faith*, & more honoured withplentie of his grace, euen for their meane eſtate, are as meanly, if at all, regarded. When may wee looke for *Dauids* ſpirit in ſuch men? A King to *make himſelfe* [n] *companion of all ſuch as feare God, and keepe his Precepts.*

l *Iam.*2.1.

m *Iam.*2.5.

n *Pſal.*119.63.

And that yee haue good remembrance of vs, &c. As to their faith was ioyned loue, ſo in their loue is obſerued a ſpecialtie towards the Apoſtle. They loued all Saints; but had eſpeciall remembrance of *Paul*; him, aboue many, they deſired to ſee.

Obſer.

The points are two. Firſt, *Though none of Gods Children may bee excluded from our loue*: Secondly, *Yet there are, that may haue ſpecialtie, and preeminence in our affections*, as *Paul* had with Theſſalonians. Chriſt loued *all his owne*; yet is *Iohn* ſingled out with that ſpeciall *Encomium*; *The* [o] *Diſciple whom he loued.* Diuines anciently obſerued a neceſſary order in louing.

o *Ioh.*13.23.

The tye of affections in this kinde is foure-fold. Firſt, Nature. Secondly, Societie. Thirdly, Perſonall Merits. Fourthly, Common Vtilitie.

Firſt, The common bond of Chriſtian affections, is

Grace. Hereto may be added that of Nature and Bloud, that iuſtly makes it ſtronger. It may bee queſtionable, whether a man may preferre a Graceleſſe Childe, before a Gracious friend. Of this, I thinke, is no queſtion; but that a man may loue a Gracious Child, or Father, or Brother, more then a Gracious Stranger.

2. Secondly, To this ſucceedes Societie and Co-habitation; ſuppoſe, in the ſame Nation, Neighbour-hood, Family, 1.*Tim.*15.8.

3. Thirdly, To theſe adde Perſonall Merits. In which reſpect, DAVIDS *ſoule* [p] *claue ſo cloſe to the ſoule of* IONATHAN; a man to whō for care he was ſo much indebted.

p 1.*Sam.*18.1.

4. Fourthly, Common Vtilitie. So muſt publike Perſons, Magiſtrates, Miniſters, haue preferment in our affections aboue priuate Chriſtians. As AQVILA *and* PRISCILLA *layd downe* [q] *their own neckes for* PAVLS *ſafetie*; they thought of him as *Dauids* Seruants of their King; *His ſoule* [r] *was worth a thouſand of theirs*. The loſſe of one *Paul* to the Church of GOD, is more then of thouſands of common Chriſtians.

q *Rom.*16.4.

r 2.*Sam.*18.3.

5. Fiftly, To theſe may be added, the greater meaſures of Sanctification.

The LORD ſeemes not without cauſe to preſcribe vs this order of louing: perhaps to worke in vs a holy kinde of emulation, and ſtriuing to excell in gracious gifts and practices. Certainly, there is eaſily obſerued in the holieſt, a deſire, perhaps from Gods owne inſpirement, to be deare and entyre to the Saints of God; and a kind of ambition, to be of more then ordinary eſteeme amongſt Gods Children. It ſhould ſeeme to this end, that wee might all labour to excell in Grace, that ſome might haue preferment in the affection of Gods people.

Vſe. It ſhould moderate and reſtrayne the complaints of Gods Children of meaner ranke, not much vnlike what we read amongſt Greekes, [f] *Murmuring that their Widdowes were neglected in the daily Miniſtration.*

f *Acts* 6.1.

Now

Now, God forbid, the meaneſt amongſt Saints ſhould bee deſpiſed of the greateſt. There are ſome Offices of loue, ratheſt to bee extended to the weaklings in faith. *Nam & mater quem agrotantem nouit filium, magis fouet & ſapius amplectitur.* *Auguſt.*

Yet may wee not cenſure Gods Children, as if they brake dutie, becauſe ſome are in affection preferred before others. Firſt, The meaſures of Grace, or common Vtilitie, may make ſuch difference neceſſarie. Secondly, And perhaps, ſome cauſe of leſſe eſteeme, ſtickes in the perſons thus ſeemingly neglected. The Image of GOD, the onely Load-ſtone of gracious affections, perhaps in them hath more næues and blemiſhes. They make not ſo ſtreight ſteps to their feet; perhaps are after a ſort [t] *ſpots and blots in our Aſſemblies*, and too foule blemiſhes of their holy Profeſſion. I ſay not, for particular infirmities thoy ſhould bee excluded from our loue. [u] *Loue couers a multitude of ſinnes.* t 2.Pet.2.13. u 1.Pet.4.8.

Yet may not ſuch bee offended, if in ſuch caſe they ſee not like manifeſtation of entyreſt loue. *Auſtine*, that thinkes our loue ſhould bee equall to all, in reſpect of the affection; yet allowes a difference to be made in the effects thereof. Wherefore it ſhall behooue them to wipe away thoſe ſpots, wherewith they blemiſh the amiable beautie of Gods Image, that drawes affections of his Children: And for vs all, let it bee our care, to labour for as much eminence in Grace, as wee deſire to haue in Gods Childrens loue. *Auguſt. de doct. Chriſt.*

The ſecond thing here obſeruable is, how to *Paul.* The man by whoſe Miniſtery they were conuerted, the ſpecialtie of their affection was carryed. Where worthy our notice is *the affection of a people that hath taſted the power and comfort of the Miniſtery.*

How deare to ſuch thoſe Miniſters are by whom they haue receiued Comfort, Converſion! Confirmation. [a] Their *feete are beautifull.* The peoples deareſt things, their [b] *right* *Obſer.*

a *Rom.10.15.*
b *Gal.4.15.*

c *Rom.* 16. 4. *eyes*, their c *liues* are not thought too deare for them; *Examples*: LYDIA, and the Iayler.

Vſe. So that they carry with them blacke markes of vnregenerate men, and ſuch as neuer taſted the power and comfort of our Miniſtery, to whom our perſons and Miniſterie is ſo odious; and except God giue them repentance for this, beſides all their other ſinnes, of reprobation. Marke ſuch men: and tell mee, if you finde them not the moſt prophane and ignorant in the Congregation. And doe you wonder, if to ſuch men our perſons be odious? If Chriſt himſelfe were on earth to preach vnto them, I doubt not, but hee ſhould taſte like meaſures, as we; yea, as himſelfe did at the hands of the Iewes.

Obſer. *As we to ſee you. So ſhould there be* recurſus gratiarum, *an intercourſe and exchange of kindneſſe betwixt Miniſter and people.* Saint *Paul* cals for an ἀντιμισθία. That ſeeing d *his heart was enlarged, they ſhould not bee ſtraightned in their bowels.*

d 2. *Cor.* 6. 12, 13

Vſe. In this caſe, I wiſh the complaint were not too iuſt on both parts. Miniſters of the people: paynes they thinke, they take neuer enough, though they ſpend their ſtrength; Recompence other then words or kinde lookes, they receiue from few. I ſay as *Paul*, *If* e *you reape their ſpirituall things, is it much, to impart your carnals?*

e 1. *Cor.* 9. 11.

The people againe plaint as much of their Miniſters; they will haue their due, but care not to doe their dutie. There ſhould be *recurſus gratiarum.* They are vnthankfull people, that receiuing benefit of our Miniſtery, returne no recompence of their loue and kindneſſe; And they are vnconſcionable Miniſters, that take the hyre of Labourers, and liue as Loyterers.

VERS.

VERS. 7.

Therefore, Brethren, wee were comforted ouer you in all our affliction and diſtreſſe, &c.

THE effects of this good tydings in the Apoſtle follow to bee treated: the firſt is comfort; and a kinde of ſweetning, the newes of their faith brought to his afflictions.

Obſer. *Of all comforts the people can affoord to their Miniſters, there is none like this; their holy courſes continued.* See how *Paul* amplifies it. It *comforted him in all his afflictions; put a new kind of life into him; filled him with ioy vnſpeakeable.* Like affection hee expreſſeth, when exhorthing to vnitie, he preſſeth it by this iſſue; f *his ioy ſhould bee fulfilled. q. d.* ſtill hee ſhould thinke ſomething lacking to his ioy, whiles diſcords and ſuch like fruits of the fleſh bare ſway in the people; and as if nothing could bee added to his ioy, if they walked as became the Goſpell, ſo ſpeakes he. With like minde, Saint *Iohn* profeſſeth; *Hee had no* g *greater ioy, then to heare of his Children how they walked in the Truth.* As to a Father, diſcreet and kindly affected, no comfort is greater then the gracious demeanour of his Children.

f *Philip.* 2. 2.

g 3. *Iohn* 4.

I ſay then as PAVL; h *Fulfill our ioy*; make our liues comfortable; ſweeten the bitterneſſe of our afflictions with your conſtancie in holy courſes.

h *Philip.* 2. 2.

I dare ſay, it is neyther your ciuill courteſie, nor protection, nor liberalitie, nor any thing, that can yeeld vs halfe the ſolace, that the ſight of your holy behauiour. Wonder you at it? Firſt, Gods Glory, which wee hold more precious then our liues, is hereby aduanced. Secondly, The aſſurance of our Calling, our Crowne hangs after a ſort hereon. Thirdly, The profit will bee yours, whiles by this meanes wee are i *encouraged, with more cheere-*

i *Heb.* 13. 17.

cheereſulneſſe to doe our dutie. As it euen k *kils our ſpirits, to labour without fruit.* If theſe things mooue not, oh, yet let the comfort of your owne ſoules ſway you. Our ioy is ſomething by your obedience: yours will bee more.

l *Pſal* 34.8. l *Taſte and ſee how gracious the Lord is.* Once try the ſweetneſſe m *and peace,* that is felt in holy Courſes.

m *Gal.*6.16. Now heare how great cauſe haue we to complaine, of a barbarous affection in our people? Therefore running to the exceſſe of Ryot, becauſe they know, it is Gall and Worme-wood to our ſoules. Alas, Brethren, what haue wee deſerued, ſo ill at your hands, that you ſhould thus delight in our diſcomfort, that ſpend our ſtrength to ſaue your ſoules? This account make, how euer the griefe is ours for the preſent; the horrour at laſt will be yours; yee ſhall find it true that *Abner* ſpeakes in his monition

n 2.*Sam.*2.26. to IOAB; n *Surely it will be bitterneſſe in the latter end.*

VERS. 8.

For now we liue, if yee ſtand faſt in the Lord.

THE ſecond effect, *life*; we liue, if ye ſtand faſt. And not otherwiſe? Life hath diuers degrees. Hee liues, that hath but breath or heat left in him; more hee, that hath vſe of ſenſe, and motion. *Vita* is *vitalis*, when it is led with cheerfulneſſe and

o *Rom.*7.9. ioy of heart. *Paul* was aliue when he ſaid, o *he dyed*; but his life was as *death*, diſcomfortable and bitter to him.

p *Iob* 5.2. *Ennie* p *ſlayes the ſilly one.* He liues in that death: but is as dead, becauſe hee enioyeth not himſelfe. That the ſenſe is this; our life is liuely, through the comfort wee feele in your perſeuerance.

Some helpe we haue here, for fuller vnderſtanding of the ſixt precept. Wee vſually ſcant the ſenſe of GODS Commandements; whence it is, that we ſo much fayle in hum-

humbling our ſelues for our tranſgreſſions; and reſt contented with meere ciuilitie: crying out of too much niceneſſe, euen in Moralities. The Phariſes for this haue *their* q *taxe* from our Sauiour. PAVL r *tutoured by a Phariſe*, hence grew ſo ſelfe-conceited, being moſt *miſerable*, yet ſ reputes *hee himſelfe as happy as any man aliue*; till ſuch *time as the Commandement came*, and hee had now learnd that *the Law was ſpirituall*. Like generally is the conceit of our people from the ſame ground. None are reputed Theeues, but Robbers; nor Adulterers, but ſuch as defile their bodies with the groſſe act of vncleanneſſe; Nor Murtherers, but ſuch as ſhead bloud. Whence it is, that Ciuilitie goes currant for complete Righteouſneſſe: and the Law of God is thought to be ſatisfied, when the groſſeſt breaches are auoyded.

q *Mat.5.*
r *Acts 22.3.*
ſ *Rom.7.9.*

Know we, there are Murtherers in Diuinity, that are none in Policie: Theeues in Diuinitie, that are none in Ciuilitie. Vſurers are no Theeues in Policie; yet grand Theeues in Diuinity. t *Angry* Fooles are counted men in Policie; are Murtherers in Diuinitie. To rectifie this errour; Take taſte in this Precept how large the ſenſe of others is.

t *Mat 5.22.*

A Murtherer wee call him, that vnlawfully depriues of life. But wee ſhall erre, if we thinke life not taken away, till it be vtterly extinct. Thoſe Theeues, in the Parable, that *wounded the Traueller and left him* u *halfe dead*, *were Murtherers*; impayre but the cheerfulneſſe of life, by deading a mans ſpirits, thou art a Murtherer.

u *Luke 10.30.*

Eſau was in his degree a Murtherer of his Mother *Rebecca:* whiles by his vngracious *match with the Daughters of* HETH, hee made x *her life bitter vnto her*. The Iſraelites by their Idolatry made y ELIAS *weary of his life*; were therefore Murtherers of him. Falſe prophets in EZECHIEL, *made* z *hearts of righteous ſad by their lyes*; were for that guiltie of Murther before God. In a word: Impayring of the comfort and ioy of heart, which makes life liuely, muſt bee cenſured a degree of Murther.

x *Gen.27.46.*
y *1.Kin.19.4.*
z *Ezech.13.22.*

ther. It impayres life, though it extinguiſheth it not.

Learne wee by this little direction in one precept, in examining our liues by the Law of God, to extend and draw out the ſenſe at largeſt. The profit of ſuch proceeding is plentifull.

Ampliare præcepta.

Firſt, It preuents that, which is the bane of many a ſoule, flattering our ſelues in the miſerable and curſed ſtate of Nature; fancying to our ſelues in moralitie, ſuch a meaſure of righteouſneſſe, as that we ſcarce thinke wee need Chriſt to couer our wants, or grace to worke greater perfection.

Secondly, It is a preſeruatiue againſt Pride; the Nurſe of Humilitie; how great ſo euer thy obedience is, the Law of God in largeſt ſenſe taken, finds thee culpable of tranſgreſſion in euery Commandement.

Thirdly, How ſweetens it the grace of God in our reconcilement, and the pardon of ſinnes? No ſoule is ſo rapt with admiration of Gods loue, as that that conſiders, [a] *how many ſinnes God hath forgiuen vnto it.*

a *Luke* 7.47.

VERS. 9.

For what thankes can wee render againe to God for you, for all the ioy wherewith we ioy for your ſakes before our God?

THE third effect is ioy; where conſiderable is, Firſt, the manner of propounding it. Secondly, the meaſure of it.

In mentioning it, hee beginnes with Thankeſgiuing, or rather ſeemes to ſtudie, in what manner hee might addreſſe himſelfe, to render any competent meaſure of thankes to God.

What thankes, &c. The queſtion imports him, to apprehend ſuch a meaſure of Gods loue in that benefit, that he could

could by no meanes ſatisfie himſelfe in any meaſure of thankfulneſſe: ſuch ſpeeches in Scripture argue the minds of Gods children at a ſtand, vnable to expreſſe what they conceiue. [b] *How amiable are thy dwellings!* I cannot expreſſe the louelineſſe of them. [c] *How doe I loue thy Law!* The meaſure of loue is inexplicable; or ſignifie the inſufficiencie they finde in themſelues, to doe what they deſire.

b *Pſal.*84.1.
c *Pſal.*119.97.

Obſerue *how highly Gods children prize the fauours of God, euen ſuch as to many ſeeme of ſmalleſt value.* Nothing they thinke ſufficient, that they can thinke or doe in way of thankfulneſſe to God. [d] *What ſhall I render vnto the Lord, for all the benefits he hath done vnto me?* I know nothing ſufficient: this onely I know, GOD will accept thankfulneſſe for his mercies. The Lord hath promiſed to accept deſires: Can a child of God ſatisfie himſelfe with deſiring? hee would doe as well as deſire: his deſires hee thinks neuer feruent enough. We may truely ſay, God is more contented with the obedience of his children then themſelues. And it is eaſier for a child of God to yeeld pleaſance and contentment to his gracious God, then to himſelfe.

Obſer.

d *Pſal.*116.12.

Notice it as no ſmall difference twixt the ſhallow Hypocrite, and the grounded Chriſtian; the Hypocrite, as his taſte is little of the fauour of God in any bleſſing, his knowledge ouerly and ſuperficiall of things that concerne life and godlineſſe, ſo is his eſteeme of them ſleight, and his thanks for them all out as cold.

Vſe.

The Iſraelite indeede, knowes how to amplifie by all circumſtances euen meaneſt benefits, ſtill thinks himſelfe too cold in the heartieſt performance of thankfulneſſe and obedience; ſo ſee *Dauid*, in the feruour of his deuoteſt prayſes, [e] *calling vnto his ſoule, and all within him, to prayſe the Lord*; as if in greateſt heate and ardencie of affections, hee had felt a froſtie coldneſſe in the temper of his ſoule.

e *Pſal.*103.1,2

For

For all the ioy wherewith we ioy for your sake. The measure of ioy is here expressed, together with the meanes of it, *for your sake*, or by *your meanes*; such fellow-feeling of their welfare, wrought his loue to this people.

Obser. *Remarkeable here is the sweetnesse and amiableness of Christian loue, affoording so many comforts, and ioyes to our soules.* Amongst many graces it is most amiable; as in other respects, so, for that it *giues vs interest vnto, and sense of all the happinesse of others*; their Faith, Obedience, Vnitie, euery good gift of God, brings home ioy vnspeakeable to our soules. Compare *Phil.* 2. 2. *Col.* 2. 5.

[f] 1. *Pet.* 4. 8. That not without cause, Saint *Peter*, with such [f] *emphasis*, exhorts to *feruencie of loue*; so many things there are eximious and eminent in loue aboue many other Graces:

[g] 1. *Cor.* 13. First, [g] all without it is as nothing. Secondly, none so plentifull and rich in vertuous fruits. Thirdly, none so lasting: *Prophecie, and Tongues, and Faith, and Hope*, end with *this life*, onely loue is endlesse; the life of Saints in heauen is loue.

Super Cantica Serm. 83. *Bernards* obseruation is in this kind elegant. Of all the motions and affections of the soule, loue is the onely, wherein wee may reciprocate with God. If God be angrie with vs, may we be angrie with him? farre be it: rather let vs feare and tremble, and pray for reconcilement. If God reproue vs, shall wee dare to reproue him? nay, rather iustifie him. If he iudge vs, we may not iudge him, but rather adore him, &c. But in this of loue we may reciprocate with God, to reloue him is our happinesse; wo, if we answere him not, in some measure of relouing affection.

That forementioned ads to it no small cõmendation. It brings home ioy to the soule, from euery good grace and blessing of God bestowed on our Brethren, so amiable is Christian loue: he neuer wants ioy that hath it, if from his owne sense it flow not, yet results it plenteously from others happinesse. And I dare say, hee hath no ioy that wants

wants it, that beares ill will at Sion; Gods bleſsings on his children are the tortures of all ſuch, as walke in the way of h *Cain.*

h *Gen.*4.5.

VERS. 10.

Night and day praying exceedingly, that wee might ſee your face, and might perfit that which is lacking in your Faith.

THe laſt effect of *Timothees* tydings in the Apoſtle, is prayer, amplified by the manner, that it was, Firſt, Aſſiduous. Secondly, Feruent. Thirdly, the matter to ſee them, and that for this end, to ſupply the defects of their Faith.

Night and day, is a phraſe of ſpeech importing aſſiduitie and frequent performance of that, to which they are annexed. i ANNAH *ſerued God with faſtings, and prayers night and day*: not but that ſhee had her times of neceſſarie refreſhment, but that ſhee was frequent in theſe dueties. *Praying exceedingly.* The word is, more then exceedingly, as you would ſay, *exceſſiuely*; ſo intimating the feruencie of his affection in begging this bleſsing of God.

i *Luk.*3.37.

So are gracious affections of all others moſt feruent, and that loue ſtrongeſt, where Grace is the bond. DAVID of IONATHANS loue: *It* k *was wonderfull paſſing the loue of women.* Womens iudgement is more ſhallow, therefore their affections ſtrongeſt; they are the weaker veſſels, if wee reſpect their iudgement; but their paſsions, no leſſe then violent. *Dauid* willing to expreſſe the feruour of *Ionathans* loue, preferres it by this compariſon. Of friendſhip they make three kinds. Firſt; Profitable, where profit is the bond. Secondly, Pleaſant, where pleaſure is the linke of affections. Thirdly, Honeſtie, where vertue is the loadſtone of loue: the preeminence Heathens giue

k 2.*Sam.*1.26.

to

to that founded on Vertue; which, they ſay, is the onely perfect friendſhip.

For, firſt, it muſt needs be beſt loue that, what is moſt amiable, procures. In a gracious eye; more [l] *louely is Vertue* clothed with ragges, then Diſhoneſtie in Princely Robes.

l *Pſal.*15.4.

Secondly, in this concurres the beſt profit and delight: No mans graces ſo meane, but may yeeld vs benefit, and delightfull contentment.

Thirdly, the helps and furtherances of loue, ὠφέλεια, and beneficence, are here eminent: *Ariſtotle* giues reaſon, why perfit amitie could not be *inter malos*, they are at diſcord in themſelues, are fickle and inconſtant in their deſires and iudgement.

Vſe. This once be aduiſed: haue [m] *peace with all, as much as may be.* Deſire loue of none, but ſuch as feare God: there can be no ſound friendſhip *niſi inter bonos.*

m *Rom.*12.18.

I cannot but wonder, to ſee gracious men ambilitious of graceleſſe mens loue: Firſt, God *hath* [n] *put enmitie betwixt the two ſeedes*; we are too fooliſh, if wee thinke to reconcile it. Secondly, beſides, how harſh are the termes, on which their friendſhip muſt be maintayned? many a foule ſinne muſt be winked at and giuen way vnto, in caſe we thinke to hold peace with them. Reproofes, are gall and worme-wood, til ſuch time as their hearts are reconciled to the Law of God: entyreneſſe & conſtancie of loue can none be expected ſo great, as is procured by gracious goodneſſe.

n *Gen.*3.15.

Obſer. *Praying exceſſiuely.* So *doe gracious deſires expreſſe themſelues by frequent and feruent prayers.* Looke what a gracious heart longs after, it prayes for with importunitie; as *Dauid* for [o] reſtoring to the Tabernacle.

o *Pſal.*84. & 42.

Vſe 1. It differenceth the Hypocrites flying and flaſhing wiſhes, from the ſincere deſires of Gods children. The happie eſtate of the righteous, Hypocrites *ſee afarre* off, *and wiſh to partake.* [p] *Let my ſoule dye the death of the Righteous.*

p *Num.*23.10.

teous. Prayers daily and feruent, are not found in them. q *The Foole hath a price put into his hand to get knowledge, but hath no heart*: hee is loth to wearie the Lord with ſuites. q *Pro.17.16.*

Gods children, as they ſpecially feele the miſerie of the want; ſee the excellencie of the bleſſings: ſo are they daily and importunate in praying for them, and are of *Iacobs* mind; r *they will not let the Lord goe, except he bleſſe* them. This account make; heauen is not wonne with wiſhing; the ſtrongeſt cryes, and teares, are all little enough, to procure grace from the Father of lights. r *Gen.32.6.*

How ſhould this perſwade vs to continue in prayer? who would loſe one euidence of ſinceritie, eſpecially in his deſires? Grace is ſeene more in the affection, then in action: *performances are weake*, s *deſires ſtrong* and feruent, if they be gracious. 2. s *Rom.7.18.*

They may well be iealous of ſinceritie, that grow cold and negligent in prayer.

To ſee your face, and to perfit, &c. The things thus prayed for, are here expreſſed; to ſee their face, and that to this end, that he might adde to their perfection. Would not the writing of ſo pithie an Epiſtle, ſo full of diuine Doctrine and exhortation ſuffice to this end, without his preſence and perſonall preaching? Sure, it ſhould ſeeme he was of the mind, that *his liuely voyce had in it more liuely energie, and that Preaching was more powerfull euen to encreaſe Faith, then Writing.* The priuiledge of this Ordinance it is, *to* t *beget Faith*; principalitie it ſeemes to haue, amongſt the meanes to encreaſe it. Therefore *Paul* hauing written to Hebrewes a large Epiſtle, yet aduiſeth them to u *ſuffer the Word of exhortation* from their Paſtors; and writing to Rome a plentifull Epiſtle, yet longs x *to ſee* them, *that he might beſtow vpon them ſome ſpirituall gift.* *Obſer.* t *Rom.10.17.* u *Heb.13.22.* x *Rom.1.11.*

Deſpiſe not reading of Scriptures, or other holy helps of humane writings, yet let prophecie haue the preeminence. *Vſe.*

God

God hath dealt graciously with vs in these times, storing vs with varietie of holy mens labours; wee shall be vnthankfull, if wee despise so great Grace of God offered to vs; yet beware of that delusion, to thinke good books better then good Sermons. *Feare* y *to despise prophecie,* so to addict your selues to reading, that you z *turne your eare from hearing the Law*; your reading, praying, all things, in that case become *abominable.*

y 1.*Thes.*5. 20.
z *Pro.*28.9.

Defects of Faith. Could there be any in men so renowmed? Some say, the Apostle speakes hypothetically, to supply defects of Faith, if there were any: but what needs such supposition? when euery mans Faith is apparantly defectiue, hath wants to be supplyed, except perhaps wee may thinke, Faith is priuiledged *aboue* a *knowledge?* all gifts, &c. to be in this life made perfect. *Petrus mergitur & meretur audire---modicæ fidei: si in illo modica, in quo magna sit, nescio.*

a 1.*Cor* 13.9.

Hierom.

Defects of Faith are of two sorts. First, Actuall. Secondly, Possible; and of both kinds are found in the First, Matter. Secondly, Measure of beleeuing. Defects in the matter thus conceiue; when some points of Faith knowne and beleeued, there are others either vnknowne, or not beleeued. Thus was the Faith of some in Corinth defectiue in the Matter; the Article of Resurrection being doubted of, or denyed. And *Peter*, till farther instruction, b *remayned doubtfull* of the abrogation of the Law, and breaking downe of the partition wall.

b *Act.*10.14.

Secondly, in the Measure of beleeuing: And that in all the parts of Faith; thus numbred by some. First, *Knowledge.* Secondly, *Assent.* Thirdly, *Adherence.*

First, *Knowledge.* Faith, the more implicite, the more defectiue: the more explicite, the more perfect. The lesse distinctly Articles of Faith are vnderstood, the more implicite and defectiue is Faith. Faith true for the substance, may be where the points of Faith are but confusedly vnderstood, whiles Assent is giuen to what is knowne, particularly;

ticularly; and in groſſe or vniuerſally, to what is vnknowne, ſo farre as it is carried vnder the notion of diuine reuelation. Inaſmuch as *our* [c] *knowledge* of things reueyled is much what *indiſtinct*, our Faith muſt be acknowledged implicite and defectiue.

c 1.*Cor.*13.9.

Secondly, *Aſſent.* In the meaſure of aſſenting like defects are euident; in the generall how [d] *doubtfull* and euen *tremulous* is our aſſent, eſpecially in temptation? For our owne particular, there liues not the man ſo truſtfull, that beleeues and doubts not; that viewing his imperfections, is not forced to crie out, [e] *Lord, helpe mine vnbeliefe.*

2.

d See *Pſal.*37. & 77.

e *Mar.*9.24.

Thirdly, *Adherence.* There is eaſily apprehended by a Beleeuer, an excellencie and goodneſſe in the things propounded to be beleeued, whereby the will is drawne to cleaue to the goodneſſe of that Truth apprehended by the vnderſtanding: yet earthly mindednesſe ſo ſwayes with moſt, that the reſolution ſeemes difficult, to leaue all for Truths ſake, and [f] *with full purpoſe of heart*, maugre all misfortunes, *to cleaue vnto God.*

3.

f *Act.*11.23.

All which conſidered, who amongſt vs dares challenge ſuch perfection of Faith, as hath mixture with no defects? Who can ſay, he vnderſtands all, yea almoſt any point of Faith ſo fully, that nothing may be added to his diſtinctneſſe of vnderſtanding? In the part of particular aſſurance, ſome Fooles I haue heard, boaſting of vndoubtfulneſſe for the matter of their owne ſaluation, but haue preſently remembred that in the prouerbe, *Emptie veſſels ſound lowdeſt*; they moſt vaunt of Faith, that haue leaſt experience in the practice of it. Neuer metteſt thou with temptation that could ſhake thy faith? neuer with corruption ſo rebellious and maſterleſſe, as to make thee queſtion truth of mortification? Thou art, I dare ſay, another *Abraham*, or elſe an Hypocrite in beleeuing.

It is well, if in theſe dayes of peace we haue reſolued to put on vs that *pious kind of cruelties, to neglect Father and* Hieron.

Mother, Wife and Children for Christs sake and the Gospell, in case the Lord shall call vs to that tryall. But may we not thinke we flatter our selues, when wee beginne to halt betwixt *God and Baal*, euen for verbal persecutions? how feare we not our earths-quaking, when that g *Rocke of Faith* is shaken with one blast of temptation?

g *Matt.26.70.*

But suppose thy present wants none; yet possibly they may be. h *Thou maist be tempted.* ABRAHAM the mirour of Faith, had his faultings by partiall Infidelitie.

h *Gal.6.1.*

Peter in the strength of Faith walks safely on the Sea, but at the sight of a storme i *beginnes to sinke*, and deserues to heare, *Oh thou of little Faith!* What betides any one, may betide euery one; let *vs not bee high-minded, but feare.*

i *Matt.14.30, 31.*

Vse 1. The comfort may seeme slender that defects of Faith affoord. Truth is, no man hath comfort in his defects: yet hence ariseth no small solace, to consider, wee are not alone, but haue all Gods Saints partners of like imperfections. The same defects are in our Brethren, that are in the world; that any man may see the falshood of that suggestion; *there is no soundnesse of Faith*, because *there are defects in beleeuing*: condemne wee not the whole generation of the Iust, as Infidels and faithlesse men? they all had their ὑστερήματα τῆς πίστεως, wrastled with doubtings; It was their happinesse that they so wrastled, and finally k *by Faith gate victorie ouer the world.*

k 1.Iob.5.4.

2. Let all vaine Vaunters of perfection be admonished to enter new search of their hearts; and tremble, proudly to arrogate, what the greatest Saints haue disclaymed, *perfection in beleeuing.* Thou sayst, thou beleeuest vndoubtfully Christ dyed for thy sinnes. Thou doest well, if thou doest it. But feare, lest thy faith in the issue proue no better then presumption. Behold, men of as great obedience, more knowledge and conscience wrastle with doubtings: thou that hast no care to know God, nor depart from euill, professest vndoubtfull assurance of Gods

loue

loue in Chriſt: *qua fide.* Papiſts tell vs of a kind of Faith, which they call *Priuilegiatam, Faith with a priuiledge.* If any ſuch Faith be granted to men profane, it is Faith with a priuiledge; but from ſuch priuiledge, pray wee, *Good Lord, deliuer vs.* May I thinke he giues to men, ſo drowned in diſobedience, ſuch perfection of Faith? when his owne children, ſtriuing againſt ſinne euen to the ſhedding of bloud, complaine them of defects? Is God become a Stepfather to his children?

Is Faith defectiue? Be all exhorted in GODS feare, though it haue beene *giuen you to beleeue,* yea, *and to ſuffer for his Names ſake,* ſtill [l] *to grow in grace and in the knowledge of our Lord and Sauiour.* Firſt, [m] pray with the blind man, *Lord, helpe mine vnbeliefe*: with the Diſciples, [n] *Oh Lord, encreaſe our Faith.* Secondly, and [o] *long after* the ſincere milke of the Word, that ye may grow thereby: the Word was the Seed, muſt be the Food of our Faith. Strange is the negligence of many in hearing, it ſeemes through long immunitie from temptations. How haue we knowne them, as in [p] *ſome famine of hearing the Word of God,* poſting from Sea to Sea, to heare a Sermon, now embracing euery triuiall occaſion of abſence from the Congregation? I ſay as he; [q] *Let not him that girds on his armour boaſt, as hee that puts it off.* Our warfare is not accompliſhed, howſoeuer we ſeeme to haue a Truce, and to be at peace with the Tempter.

3.

l 2.Pet.3.18.
m Mar.9.24.
n Luk.17.5.
o 1.Pet.2.1.
p Amos 8.11, 12.
q King.20.11.

VERS. 11.

Now God himſelfe, euen our Father, and our LORD IESVS CHRIST, *direct our way vnto you.*

And the Lord make you to increaſe and abound in loue one towards another and towards all men, euen as we doe towards you;

To the end hee may eſtabliſh your hearts vnblameable in holineſſe before God, euen our Father, at the Comming of our Lord Ieſus Chriſt with all his Saints.

WE haue here the practice of what was profeſſed; an earneſt and deuout Prayer, wherinto the Apoſtle breakes out vpon occaſionall mention of his vſuall practice in that kind. Wherein are conſiderable; Firſt, the perſons to whom it is directed; to *God the Father and our Lord Ieſus Chriſt*. Secondly, the matter of the requeſt;

Firſt, his *proſperous iourney towards them, verſe* 11.

Secondly, their *increaſe and abounding in loue, verſe* 12.

Thirdly, the reaſon of this latter petition, intimating the benefit they ſhall receiue by ſuch their increaſe and abounding in loue, *verſe* 13.

God our Father & our Lord Ieſus Chriſt, direct, &c. In ancient Diuinitie the inference was fluent; ſith *Chriſt partakes equally with his Father in the honour of inuocation, therefore alſo in diuine Eſſence.* The honour equall; therefore the excellency of Nature. Secondly, To which adde his participation of diuine office and propertie, here alſo intimated; *by prouidence ordering the affayres of men*; is not the illation ſound for the Deitie of our Sauiour? [r] *By him all things*; *without him nothing was made*: [ſ] *hee beares vp all things by the Word of his Power*; is therefore God with the Father, bleſſed for euer.

Athanaſ. ſerm. 3. contra Arian.

r *Iohn* 1.3.
ſ *Heb.* 1.3.

Vſe. Build wee our ſelues in this Article, againſt all Cauils of damned Arians. This once ouerthrowne, *our faith is vaine, and we are yet in our ſinnes.*

Firſt, Suppoſe Chriſt a meere Creature, how canſt thou be

be aſſured his obedience or paſſion was ſatisfactory for thee? by right of Creation, God hath abſolute power ouer his creature, to inioyn it any thing to be done or ſuffered; the creatures, becauſe creatures, ſtand bound to ſubiection. Nothing was ſupererogatory in our Sauiour, nor therefore ſatisfactory for vs, in caſe theſe Heretikes bee teachers of Truth; that Chriſt is a meere creature. 1.

Secondly, Neyther could we beleeue, any thing hee did or ſuffered to be ſatisfactory to Gods Iuſtice. The offence required an infinite ſatisfaction. So could not Chriſts haue beene, ſaue onely through the excellencie of his diuine perſon: wherefore it is that wee are ſo often put in minde, of [t] *his Deitie giuing vertue to his Sacrifice.* 2.

t *Heb.9.14. 1.Iohn 1.7.*

Thirdly, Beſides, it belongs to the Mediatour, not only to merit for vs eternall Redemption; but to protect vs by his Grace and Power, till wee bee in poſſeſſion of the purchaſed inheritance: to *tread Satan vnder our feet*; to deſtroy Death and Hell; to *iudge the World in righteouſneſſe*; to giue vs admittance into that Kingdome prepared and purchaſed for vs in his bloud. Are theſe workes of a meere creature? 3.

Hieron.

The World once groned to ſee it ſelfe become an Arrian; the Patriarch of that Hereſie God tooke away by a remarkeable vengeance. The famous Councell of Nice curſed to Hell the Blaſphemie it contayned. Could wee thinke it poſſible, in this cleere Light of the Goſpell, it ſhould dare to peepe out amongſt vs? It ſeemes, the father of lyes, remembring, how of olde it aduantaged his Kingdome, hauing tryed his skill and malice in ſowing Diſcords and Diſſenſions in matters of ſmaller moment to his no great aduantage, hopes once againe to taint vs with Arrianiſme; if to no other iſſue, yet to make our Church and Religion odious: ſith from amongſt vs, there riſe vp men *of peruerſe mindes, ſpeaking ſo peruerſe things.* But bleſſed be God, that hath kept our Teachers from the leaſt taint of that Hereſie; and ſtirred vp the heart of his

Anoynted, to fire out this Blasphemie from amongst vs. Gods people may yet be admonished to furnish and fortifie themselues in this mayne piller and foundation of faith; their being none so firme, but impudencie of Heretikes dares assay to shake.

Direct our way vnto you. The first thing in the matter of the Petition is, that God would please, in his prouidence, to order him a streight, and prosperous course vnto them.

Obser. *So doe Gods Children wait for Gods hand to lead them, and thinke those iourneyes prosperous wherein God is the Pilot.* Saint *Paul* on this ground makes requeſt for a iourney to
u *Rom.* 1.10. Rome, and defines *it* u *prosperous, when it is according to the will of God.*

In iudging of Gods direction, eye must be had, First, not onely *to the* x *ends* intended whereon Popish Pilgrimages and such like dotages are founded: but, Secondly, as much to *our calling*, that we run not into *præcipitia.* Protectiõ is promised vs, *while* y *we are in our wayes.* Suppose thus: when first, some worke of our calling leades vs; Secondly, or z *necessitie*; Thirdly, or such like occasion and oportunity cals vs from our station. In a word, when we can say, *Digitus Dei est hic*: Gods finger is our *Mercury* to point vs out our way.

x *Act.* 16.6,7.

y *Psal.* 91.11.

z *Gen.* 12.10.

Vse 1. I say then, as IAMES; a *Goe to now, ye that say, To day or to morrow we will goe into such a Citie, &c.* without any respect to the prouidence or hand of God; for that *yee ought* to say, *If God will*; and, *If it sort with his gracious pleasure* and direction. What is your life? or what know yee what shall bee to morrow? or how can ye promise your selues prosperitie or protection, where Gods direction is neglected?

a *Iam.* 4.13.

Not lesse blame-worthy are our superstitious Votaries or Intentionaries, that walke out of Gods Church, to the Shrines of Saints, and that spectacle of Gods wrath, the Holy Land. The places, they say, affoord helpes and excitements to deuotion: whereas the date of those Prescripts

ſcripts is long ſince expired. Time was *when Ieruſalem and Mount Garizim were the places of worſhip*; but now the dayes are come, wherein, as our Sauiour, *neither in* [b] *Ieruſalem, nor in that Mountaine men ſhould worſhip God*, but the *true Worſhippers ſhould worſhip him in Spirit and Truth*; and [c] in *euery place wee may lift vp pure hands, free from wrath and doubting*; while the heart is cleane; the affection feruent; faith ſtedfaſt; places and times are indifferent to priuate Deuotions. Heauen is a Circumference; the Earth the Center; *God is euery where nigh vnto them that call vpon him in ſinceritie.*

b *Ioh.* 4. 21, 23.

c 1. *Tim.* 2. 8. *De Hieroſolymis & de Britanniâ æqualiter patet aula cœleſtis, Hieron. ad Paulum. de inſtitut. Monachi.*

To theſe we may adde our curious Trauellers, that to ſee faſhions, wander *from Gods preſence*, Vagabonds, as *Cain*, about the Nations. [d] *Dinah* her iudgement is vſually their portion; their returne is with ſpoyle of bodily or ſpirituall Chaſtitie. They will fetch vs ſtrange Languages, though it be from *Babel*, with their owne confuſion; bringing home, as *Seneca* once plainted, *Non ſolùm verba, ſed vitia*: more of their lewd manners, then of their learned Language. Let Gods call bee our Load-ſtarre; His hand *as the Cloud to Iſrael*; to mooue or pauſe according as it giues direction.

d *Gen.* 34. 2.

VERS. 12.

And the Lord make you to increaſe and abound in loue, &c.

THE ſecond thing requeſted, is their increaſe and abounding in loue; where the obiect and inducement is annexed.

Queſt. What may the Reaſon bee, why hee inſiſts ſo eſpecially in loue?

Anſw. Exhortations to ſpeciall duties, yee may obſerue vſually to haue one of theſe Reaſons. Firſt, Speciall defects in the people; which was the reaſon the Apoſtle ſo much

vrgeth [e] *vnitie vpon the Corinthians*, [f] *labour to Theſſalonians*. Secondly, Speciall excellencie of the dutie; *Rather* [g] *prophecie then tongues: rather* [h] *charitie then all gifts. It is the moſt excellent way.* Both, perhaps, had place in this people, ratheſt the latter: but thereof before and after. The obiect wee here take notice of, *towards your ſelues; and towards all men.*

e 1. *Cor.* 1. 10, 11
f 2. *Theſſ.* 3. 10, 11.
g 1. *Cor.* 14. 1, &
h 12. 31.

Obſer.

The propertie of Chriſtian loue is here obſeruable, imbracing all men, onely ſeruato ordine. So runnes the Precept, * *Loue thy Neighbour*; whether he be ſo by co-habitation, or friendly affection, or Grace, or Nature; There is none but in one of theſe degrees is Neighbour vnto vs. *Dauid* indeed *profeſſeth* [i] *his hatred of Gods enemies.* But his hatred by the common gloſſe, was of their ſinnes, not of their perſons. And though all offices of loue may not be extended to all, yet ſome there are that may. If wee mourne for reiection of thoſe whom God hath caſt off, *as* [k] SAMVEL *for* SAVL, [l] PAVL *for the Iewes*, there may ſeeme ſome errour, but it is, *error amoris:* [m] *Chriſt weepes ouer Ieruſalem.*

* *Mat.* 22. 39.
i *Pſal.* 139. 21.
k 1. *Sam.* 16. 1.
l *Rom.* 9. 1, 3.
m *Luk.* 19. 41.

If any ſhould be excluded, moſt probably our owne or Gods enemies; for perſonall enemies, the Precept is direct; [n] *Loue your enemies.* And in as much as we know not whether Gods enemies ſhall perſiſt in that ſtate, when *they curſe, we muſt bleſſe; and pray for them that perſecute. So* [o] *Chriſt for Iewes crucifying and blaſpheming.* [p] STEPHEN for his enemies ſtoning him to death.

n *Mat.* 5. 44.
o *Luk.* 23. 34.
p *Acts* 7. 60.

Vſe.

Phariſaical loue is detected hereby, to be nothing leſſe then Chriſtian; ſo limited by them *to Neighbours in affection.*

1.

First, Enmitie they profeſſed to enemies. Loue they limited to friends onely. Their Sectaries ſtill remaine amongſt ſeeming Chriſtians. First, yet ſaith our Sauiour; Our [q] *heauenly Father*, whoſe children we would ſeeme, *doth good to the vnkind*; neither are we his children, except in that extenſion of loue we reſemble him. Secondly, and

q *Mat.* 5. 45.

amongſt

amongſt [r] *Publicans and ſinners it is receiued to retaliate kindneſſe, and to exchange good turnes.* Chriſtian Charity ſhould goe one ſtraine beyond Heatheniſh loue. To requite good for good is ciuill courteſie; euill for euill, malicious policie; euill for good, hatefull ingratitude; good for euill, onely Chriſtian Charitie.

r *Luk.*6.32,33.

Secondly, There are whoſe loue reacheth no farther then their Neighbours by cohabitation, ſuch was Sodomites loue; *The* [s] *name of a ſtranger was odious vnto them.* Amongſt Iſraelites the Lord aſſignes them [t] *to care, no leſſe* then Widdowes and Fatherleſſe. And though wee yet know not by experience *the heart of a ſtranger*, yet wee know not what we may doe. [u] *We are yet in the bodie*; It may bee our lot, as of ancient Saints, *to* [x] *wander vp and downe deſtitute*, and to liue in exile.

2.

s *Gen.*19.3.
t *Exod.*23.9.
u *Heb.*13.3.
x *Heb.*11.37.

Thirdly, What ſhould I ſpeake of thoſe whoſe loue ſcarce euer lookes out of their owne doores? right *Nabals* in their greateſt abundance. Chriſtians may we call theſe ſo ſcanted in their Charitie? Charitie is a [y] *fountaine, whoſe waters ſtreame out as Riuers into the ſtreets*; interdicting to none, taſte of neceſſary kindneſſe.

3.

y *Prou.*5.16.

The inducements follow. Firſt, his owne example: *As wee to you. So ought Miniſters to exemplifie in their liues what they preſcribe to others.* See 1.*Pet.*5.3. 1.*Tim.*4.12.

Obſ.

Firſt, Elſe grow our perſons and preſcripts contemptible. *By being* [z] *types, we preuent contempt. The Scribes could not* [a] *teach with authoritie*, in likelihood therefore, *becauſe they bound heauie burthens for others ſhoulders*, [b] *mooued them not with the leaſt of their fingers.*

1.

z 1.*Tim.*1.2.
a *Mat.*7.29.
b *Mat.*23.4.

Secondly, Yea, holieſt duties grow lothſome; as the [c] *people abhorred the Sacrifices, through the lewd liues of the Prieſts.*

2.

c 1.*Sam.*2.17.

Thirdly, And our *ſelues become* [d] *Caſt-awayes, hauing preached to others*, with ſome furtherance of their Saluation: As *Noahs* Shipwrights built the Arke, themſelues periſhing in the Deluge.

3.

d 1.*Cor.*9.27.

Now

Vſe.

NOW, LORD, [e] *let thy Thummim and thy Vrim bee vpon thy holy ones*: that wee may all endeuour to ioyne to our light of doctrine, integritie of life. Of ſcandalous Miniſters it is hard to ſay, whether they doe more good by teaching, or harme by their lewd practice; the [f] *wiſedome preſcribed by our Sauiour, is rare in our people*; *Validior eſt operis quàm oris vox*; and *plus mouent exempla quàm verba*. They ſeeing our neglects, grow preſently of opinion, the duties are not ſo neceſſary, nor the ſinnes ſo dangerous, when their Teachers are in both reſpects ſo diſſolute. Glorious is the reward of gracious Miniſters, and *their* [g] *recompence eminent*. As much more *intolerable their* [h] *damnation*, in caſe they blemiſh and preiudice the holy Doctrine by their lewd conuerſation.

e *Deut.*33.8.

f *Mat.*23.3.

g *Dan.*12.3.
h *Mat.*23.

2.

Secondly, Thinke it ſpoken to you all, as *many as are called after the Name of the Lord*; he that ſaid we are lights of the World, commanded you alſo *to* [i] *ſhine as Lights in the middeſt of a crooked Generation*, [k] *to adorne the Goſpell*, and [l] *to winne aliens to loue of the truth by blameleſſe conuerſation*. It is vſuall with people, to note Moates of Miniſters; and wee, they ſay, muſt liue as we teach, *elſe woe vnto vs*. But is it not as true of you, you muſt liue as you profeſſe? for though our fals hurt as *fulmina*, yet yours as *grandines*. And what auayles it to preſcribe to children, or to correct their diſobedience, whiles your ſelues practiſe, what you condemne and chaſten in them; neglect doing of what you preſcribe them?

i *Phil.*2.15.
k *Tit.*2.10.
l 1.*Pet.*2.12.

VERS.

VERS. 13.

To the end hee may eſtabliſh your hearts vnblameable in holineſſe.

THE ſecond inducement, is conſideration of the gracious effect of their growth, and abounding in loue; in as much as hence flowes, hereon depends their ſtabliſhing in vnblameable holineſſe.

The points are two. First, *There is no ſtablenes of Grace ſeuered from Charitie.* Conceiue, there are Graces *tranſeunt*; as there are others *permanent*. There is a [m] *temporary*, as well as an impregnable faith. To reprobate reuolts is granted *illumination*, [n] *taſte of the ſweetneſſe of the Goſpell, of the heauenly gift, of the powers of the World to come: but all tranſeunt Graces.* How differ they from thoſe in Gods Choſen; ſaue onely that they are not formed to a vertuous ſubſiſtence by loue? Saith not the Apoſtle the ſame? *Knowledge of the truth they receiued, but not* [o] *loue of it; therefore God ſends vpon them ſtrong deluſion.* And againe, he is therefore *perſwaded of* Hebrewes ſuch things *as accompanie ſaluation*, becauſe of their [p] *worke and labour of loue.*

Obſer.

m *Mat.*13.21.
n *Heb.*16.4,5.

o 2.*Theſſ.*2.10.

p *Heb.*6.9,10.

To this adioyne the next point couched in the Text. *Obſer.*

Holineſſe, vnblameable holineſſe iſſues out of loue; and the beſt meanes to preſerue the heart and life vnblameable in holineſſe, is to ſtore it with loue. Therefore ſaid PAVL, [q] *Loue is the fulneſſe of the Law*: The whole of the Law is loue, no dutie to God or man, but loue inclines vnto: No ſinne, but loue ruling reſtraynes from. All defects in obedience, iſſue from defect of loue: loue of God, makes carefull to know and obey him; fearefull to offend him: loue of neighbour, makes carefull to preſerue his honour, life, goods, fearfull to impayre any his comfort: that not without cauſe *Paul* prayes for abundãce of loue to preſerue in ho-

q *Rom.*13.9.10

holineſſe; all defects in holineſſe iſſuing from defects of loue.

Vſe. What remaynes for vs but to be exhorted, to ſtriue for increaſe and abounding in loue towards God and man? To this end what can bee more preualent, then the Apoſtles propounding the excellencie of it? In Chriſtian duties it is good to take notice of their eminence and comparatiue excellencie: as hath beene partly before obſerued of loue. The two here mentioned, let neuer bee forgotten.

Firſt, Would we be aſſured the Graces God hath giuen vs are permanent, and ſuch as accompany ſaluation? ſee if they bee accompanied with loue. There is no ſtableneſſe of any Grace ſeuered from loue. Haſt thou Knowledge? ſo haue Hypocrites. Haſt thou Faith? ſo haue Deuils. Haſt thou Loue? ſo hath no Hypocrite nor Deuill.

Secondly, And which of Gods Children deſires not to bee kept vnblameable in his holy courſe of obedience? What miſerie like this to a Childe of God, but in particulars to *be* [r] *captiued* to the Law of ſinne? Wouldſt thou liue vnblameable? ſtore thy ſoule with loue. When loue failes, obedience, all holy dutie fayles.

r *Rom.*7.23.

The Angell of Epheſus [ſ] *ſlakes in his loue.* See how *remiſſe* and diſſolute *he growes in the mayneſt parts of dutie*: yea, conſider, how little a breach of loue, hinders weightieſt points of dutie: the leaſt breach that may be, *is raſh Anger*; euen that [t] *interrupts our Prayers*, the weightieſt of Chriſtian Offices.

ſ *Reuel.*2.5,6.

t 1.*Pet.*3.7. 1.*Tim.*2.9. *Iam.*1.19,20.

Meanes of increaſing. *Pray* [u] *to comprehend with all Saints, what is the length and breadth, and depth and height of Gods loue to thee in Chriſt.* I am deceiued, if it ſilence not all ſuggeſtions of fleſh and bloud, any way oppoſing exerciſe of loue to men. What wilt thou ſay? he deſerues not? what deſeruedſt thou at Gods hand? he loued thee freely. He is an enemie? *When we were* [x] *enemies, we were reconciled to God.* Impious. *Chriſt dyed for the vngodly.*

u *Eph.*3.18,19.

x *Rom.*5.6,10.

Vn-

Vnthankefull? thou more to God. Prouoking? *God alſo is prouoked euery day, and yet* y *renewes his mercies with the Morning.*

y *Lam.* 3. 23.

In a word, there is no exception that fleſh and bloud can put to our loue of men, whereto GODS loue, conſidered in the largeſt dimenſions, frames not full anſwere.

Secondly, Emptie thy heart of inordinate ſelfe-loue; remembring the ſingular commendations of loue extant in Scripture, the emphaticall exhortations and excitements to loue there recorded, are all intended to loue of Brethren, not for our ſelues. And of the firſt generall part of the Epiſtle exhorting to Conſtancie and perſeuerance in faith, thus farre.

The end of the third Chapter.

THE

THE FOVRTH CHAPTER OF THE FIRST EPISTLE TO THE THESSALONIANS.

VERS. 1. 2.

Furthermore then we beſeech you, Brethren, and exhort you by the Lord Ieſus, that as yee haue receiued of vs, how yee ought to walke, and to pleaſe God, ſo yee would abound more and more.

For yee know what Commandements wee gaue you by the LORD IESVS.

HItherto of the firſt part of the Epiſtle, ſpent in exhortation to perſeuerance, followes like inſtant exhortation to perfection & progreſſe in Grace: Firſt, generally propounded in the three firſt Verſes. Secondly, particularly explayned to the cloze of the Epiſtle, *Cha.* 5. 23

In the generall exhortation obſeruable are, firſt, the *modus, I beſeech and exhort.* Secondly, the matter *to abound.* Thirdly,

Thirdly, Reasons pressing the practice. First, *They had receiued how.* Secondly, *Know the Commandements, &c.*

Τὸ λοιπον. *A Ministers taske is an endlesse taske; there is still in it,* τὸ λοιπον; something left him to doe. Hath he planted knowledge? besides, that it is true of all men; *they know but in part,* [a] *practice must bee vrged.* Is their practice approouable? perseuerance must bee pressed. Continue they in well-doing? he must vrge their progresse: that not without cause the Ministers toyle is paralleld with that *of the* [b] *Husbandman*; so still is the end of one taske the beginning of another. *To* [c] *breake vp the fallow ground of our peoples hearts, that it may bee fitted to receiue the precious seed,* what labour requires it? after the seed sowne, there may [d] *grow tares, sleepe wee* neuer so little; and there must be [e] *watering of that* we haue planted, as of Egypt from Nilus.

a *Iohn* 13.17.
b 1. *Cor.* 3.9.
c *Ier.* 4.3.
d *Mat.* 13.25.
e 1. *Cor.* 3.6.

Vse.

So that they little vnderstand the nature of their office, that hauing layd some grounds of knowledge, take vp their rest. First, knowledge is the foundation: a great part of the building is behinde, after that foundation layd.

Consider that, as it fares with our owne soules, so with our peoples. How much adoe haue we to hold what we haue receiued? much more to hale on our flow-backe Nature to perfection: many are our ruines, and decayes in Grace, that need repayring. Discomforts often arise: *fightings without, feares within.* What wee feele in our selues, let vs not doubt but our people are acquainted withall. And wee cannot bee ignorant, how nerrely it concernes vs to see to our peoples, as to our owne safety; in case they perish through our negligence, to vs they perish; and we *are* [f] *answerable for their blood.*

f *Ezech.* 3.20.

We beseech, &c. The manner of propounding; in loue and meekenesse; as *Philem.* 8.9. Apostles sometimes deale more peremptorily; *charging* duties vpon the people with graueſt adiurations, 2 *Tim.* 4.1. 1 *Thess.* 5.27.

The

The direction thus conceiue. Firſt, perſons. Secondly, ſtates of perſons. Thirdly, parts of the miniſterie muſt be diſtinguiſhed. Firſt, ſome are of that temper, that meeke dealing makes the more refractarie; and what iſſues from loue, they impute to our feare. Another ſort of contrary diſpoſition, rough handling rather exaſperates. Some, ſaith our Engliſh *Seneca*, are as *thornes:* handle them roughly, they pierce you; ſome as nettles; rough handling is beſt for your ſafetie.

Secondly, the holieſt haue ſometimes their extrauagancies: g *Brethren walke inordinately.* In ſuch caſe God himſelfe h *writes bitter things againſt them*; and we know how peremptorie i *Pauls* proceedings are.

g 2.*Theſ.*3.6.
h *Job* 13.26.
i 2.*Theſ.*3.12, 14.

Thirdly, there are parts of our office, which the meekeſt temper beſt beſeemes; ſuppoſe inſtruction and exhortation. *Reproofes of open ſinnes,* PAVL will haue ſo carried, that k *others alſo may feare.* The wiſedome of a miniſter ſtands much in this; to know with what temper to carrie himſelf towards different perſons, in different parts of his miniſterie.

k 1.*Tim.*5.20.

That ye abound more. The matter of the exhortation; to abound. *In Grace we may not reſt contented with competencie, but muſt labour for abundance*; l to be *filled with all fulnes of God.* m *Filled with the fruits of righteouſnes*; n with the *knowledge of Gods will, &c.* In things earthly, o *contentment* is required with *what is preſent*; In Grace, a holy couetouſneſſe, and vnſatiableneſſe of deſiring, is warranted vnto vs.

Obſer.

l *Ephe.*3.19.
m *Phil.*1.11.
n *Col.*1.9.
o *Heb.*13.5.

Reaſons, Firſt, its the plentie of Grace, that makes vs not p *idle and vnfruitfull* in the *knowledge of God.*

p 2.*Pet.*1.8.

Secondly, and according to our meaſures of Grace, ſo ſhall be our meaſures of Glorie.

There is in many an affectation of mediocritie, in nothing thought vertuous, ſaue in gracious endowments. In things of this life they are vnſatiable, as the graue: in Grace, euery little, neuer ſo little, a meere nothing is

Vſe.

thought sufficient: men you may well thinke, that neuer
q 1.Pet.2.3. q *tasted how sweet the Lord is*; secondly, nor haue had experience of temptations.

A day may come when they shall say, Blessed is the man that hath his storehouse full of these things; and all will be found little enough, and too little to *quench the fierie darts of the deuill.*

This abundance and riches of Grace, let vs couetously seeke for: meanes furthering to attainement.

First, in greatest measures carrie louely conceit; *God*
r Iam.4.6. r *resisteth the proud, addes Grace to the humble.*

Secondly, vse gifts to the glory of the bestower, and
s Mat.25.29. good of brethren: s *to him that hath*; and vseth, *shall be giuen*, and he shall haue abundance.

Thirdly, diligently attend to meanes sanctified: Word, Prayer, Sacraments, Obedience. More: It should seeme they had a comparatiue abundance; yet not so ouerflowing, but there might be added to their plentie. *In greatest fulnesse there are defects*; and *none so perfit in Grace*, but
t Phil.3.13. *must striue to more.* PAVL counted not himselfe t *to haue attained:* thought it his perfection, to acknowledge imperfection, and *to striue towards the marke.* There is in this life *quædam, vt ita dixerim, imperfecta perfectio*: BERNARD. But it is *imperfecta.* * *Sicut possumus dicere perfectum esse viatorem, cuius bene promouetur accessio, quamuis non perficiatur intentio, nisi fuerit facta præuentio.*
* August.cont. 2.epist.Pelag.lib. 3.cap.7.

Vse.

What euer Perfectists dreame, let vs, as many as are
* Bernard.de sanct.Andrea ser.1. perfect, *walke by this rule*, and thus thinke: * *Ascendendo, non volando, attingitur summitas scalæ.* Proficiencie is comfortable, and a pledge that the Lord will perfect what hee hath begun.

Auaileable furtherances of care to proceede, are: First,
u Philip.3. Learn u *to forget that which is behind:* think not so much of what thou hast attained, as what remaines to bee atchieued. It is safest, in this case, to consider our wants; how farre we come short of what we should be.

Secondly.

Secondly, prudently chooſe to compare thy ſelfe with ſuperiours, rather then with vnderlings in Grace: we vſually thinke highly of our ſelues, becauſe wee ſee many, in many things, come ſhort of our meaſures; therefore ſeeming to our ſelues *halfe Angels*, becauſe wee are not as ſome others, *halfe deuils*. Our knowledge is thought ſuperabundant, becauſe more then that of forefathers, &c. Whereas firſt our meanes are more, ſecondly, our ſtanding longer; and we may well preſume, *God* [x] *lookes for more, where he commits more*: rather ſet before vs the moſt eminent among Saints, as Gods Spirit directs vs. In faith [y] *Abraham*, In *patience*, [z] IOB; mirrors in theſe vertues, are made our paternes: no example oftner propounded, then that tranſcendent of our Sauiour.

x *Luk.* 12. 48.

y *Rom.* 4. 12.
z *Iam.* 5. 11.

Yee haue receiued how; and know the Commaundements. Reaſons preſſing the exhortation; firſt, they were not ignorant of the duetie, hauing had the charge ſo often preſſed by the Apoſtle: and, ſecondly, that in greateſt manner; as *in the name* and from the authority of the Lord Ieſus; thirdly, were alſo informed how and in what ſort to demeane themſelues, that they might pleaſe God: therefore neglects could not but be hainous and mortall in them.

In *points of duety ſufficiently made knowne vnto vs, ſhould be our eſpeciall care of obedience*, *Ioh.* 13. 17. Firſt, becauſe omiſſions are in that caſe moſt hainous. To *him* [a] *that knowes to doe well, and doth it not, to him it is ſinne.* So to him alſo that omits of ignorance; but ſpecially [b] *to him that knowes*: Secondly, the puniſhment more grieuous. Impenitent negligents, whether of ignorance or knowledge, are damned. Yet *mitiùs ardebunt*, [c] that *of ignorance neglect* duetie; then thoſe that ſinne of knowledge.

a *Iam.* 4 17.

b *Ioh.* 9 41.

c *Luk.* 12. 47, 48

Our care muſt be the greater, to *ioyne* [d] *to faith, vertue*, to knowledge holy practice. The dayes foretold by *Eſay*, are come on vs, through Gods great mercie; the [e] *earth is filled with the knowledge of the Lord*: would God our

Vſe.

d 2. *Pet* 1. 5.
e *Iſai.* 11. 9.

obedience were in any proportion answerable. But the complaint is too iust; our science more, our conscience lesse, then that of blinder forefathers: more is our vnderstanding; greater by farre, was their deuotion.

To excite to this care, let it be meditated. First, that no knowledge is comfortable, seuered from obedience. [f] *He knowes not God, that keepes not his Commandements.*

Secondly, the issue of vnfruitfull knowledge, is [g] *grosser ignorance*, and *infatuation*. Thirdly, of all sins burthensome, none more then those of knowledge, when God is once pleased to arraigne the conscience: There *is left* [h] *no cloke for such sins*. Ignorants yet can say as fooles, *Non putaram*: *they knew not* that they did euill: these haue nothing to calme conscience, no not in forest accusations.

Fourthly, the *promise* of sound knowledge is made [i] to *holy practice*: knowledge and practice are in such a league, that they are mutually helpefull each to other: knowledge, the mother of practice; practice, the nurse of knowledge.

Fiftly, Seeing sinnes are of most difficult pardon; hauing in them a spice almost of presumption. The plea for pardon of Iewes made by our Sauiour, is made fauourable by this circumstance, they [k] *knew not what they did*. This reason there was of *Gods mercie to* PAVLS *blasphemie* and persecution; that [l] *he did it ignorantly*. Sinnes of knowledge are not vncapable of pardon: there were sacrifices of atonement [m] *for sinnes willingly committed*. Yet is the forgiueneſſe of difficult procurement and assurance.

f 1.*Ioh*.2.4.

g *Rom*.1.21.

h *Ioh*.15.22.

i *Ioh*.7.17.

k *Luk*.23.34.

l 1.*Tim*.1.13.

m *Leuit*.5.

VER.

VERS. 3.

For this is the will of God, euen your ſanctification —

THe Apoſtle declares the Grace of God, wherein hee expected their proficiencie; ſanctification: annexing new reaſon thereof; the will of God. Sanctification paſſiuely taken comprizeth two things. First, *Conformitie of our nature, to the nature of God.* Secondly, *Conformitie of our actions to the will of God.* Of the firſt ſpeakes *Peter*; ſtiling it [n] the *participation of the Diuine Nature*: by analogicall reſemblance of qualities; when we are patient, merciſull, iuſt, holy, pure, as our God is pure: it is vſually made to comprehend, First, [o] *Freedome from filthineſſe of fleſh and ſpirit.* Secondly, *Preſence of gracious habits and qualities*, inclining to holy performances.

n 2.*Pet.*1.4.

o 2 *Cor.*7.1.

Holineſſe of our actions is deſcribed, *Their conformitie to the will and Commaundements of God.* When what hee preſcribes is done, ſo as he preſcribes it to be done. When, what he commaunds to abſtaine from, we flie from, in that maner that he preſcribes. The care of it euery where vrged vpon vs. First, wee haue here ſignification of the will of God, Emphatically to be vnderſtood. Secondly, [p] *Promiſes many and excellent giuen vs to this end*; as that *God will be a* [q] *father vnto vs, dwell in vs*, as in his Temple, if in holineſſe we be careſull to reſemble him. Thirdly, It is made euidence of our title to all fauours of God; election, redemption, iuſtification, adoption. Fourthly, the iſſue and reward promiſed, [r] *life eternall.* Fiftly, and that nothing may bee wanting to our excitement, we are remembred, *that* [ſ] *without it no man ſhall ſee the Lord.*

p 2.*Pet.*1.4.
q 2.*Cor.*6.16, 17,18.

r *Rom.*6.22.

ſ *Heb.*12.14.

By ſo many reaſons hath God pleaſed to preſſe vpon vs the care of holineſſe: would we thinke, in the Church of God, there ſhould bee found men ſo deſperately profane, as to ſcoffe at the indeuour of it? how true is it of

our times, that the Prophet complained; he that *walketh vprightly, makes himſelfe a prey*, a reproch, and by-word to the generation of *Eſau*. Should not the Lord be auenged of ſuch a nation as this? Marueilous is Gods patience; I ſhould maruaile elſe that we are not conſumed.

And for their owne practice, how generally is the care of holineſſe caſt off? with that helliſh proteſtation; they are not Saints; If they would ſay (Angels) I would ſay with them; but they are Saints, that are Gods children: and whoſo perſiſts alien from the life and affection of Saints; Saint *Iohn* doubts not to ſay of him, [t] *Hee is of the deuill.*

t 1. *Iob.* 3.8.

Let vs, hauing ſo many and ſo excellent promiſes, bee exhorted to [u] *purge from all filthineſſe of fleſh and ſpirit*, and *to grow vp to full holineſſe in the feare of God.*

u 2. *Cor.* 7.1.

For this is the will of God. Gods will ſignifies, Firſt, his faculty. Secondly, act of willing. Thirdly, tropically the thing willed: in which ſenſe it is here taken, *q.d.* It is that the Lord requires of you eſpecially; therefore to be endeuoured.

Obſer. *So ſhould the ſignifications of Gods will be motiues, ſtrong enough to perſwade obedience.* Though no other inducement, or reaſon appeares; this alone ſhould ſway vs, that *ſo is the will of the Lord.* For, firſt, his power is abſolute to command. Secondly, his will the rule and meaſure of Iuſtice. God wils not things, becauſe they are iuſt; but things are iuſt, becauſe Gods wils them. Thirdly, the Nature of obedience is this; to doe what God willeth, *intuitu voluntatis*, and becauſe he willeth. Let this bee our rule to walke by: that we may ſilence in our ſelues the idle diſputes of fleſh and bloud. That *cæca obedientia* impoſed by Romaniſts vpon their Prieſts, is due to no creature; to God yet, and him onely, we owe it.

There are in this curious age rife, preſumptuous inquiries many. That of Moraliſts is ancient, whether *ius* be in *rebus*. Generally it is affirmed for moſt moralities; how-

howbeit it muſt bee graunted, particular equitie of euery preſcript is not to vs apparent. Our people muſt haue equitie ſhowne in euery preſcription; elſe ſee they no neceſſitie of obedience. No equitie appeares to them in Chriſts precept, [x] *to lend freely*; no reaſon the borrower ſhould haue benefit by their money, they none by his labour. But if Chriſt ſay, Lend freely, it is ſafeſt to *captiuate thy thoughts to the obedience* of Chriſt. [y] *Proone what is the acceptable will of God*; that once vnderſtood, obedience better beſeemes thee, then curious inquiſition.

There are with whom the ancient inquiry is frequent; *Cui bono*, [z] *What profit is it to ſerue the Lord?* Firſt, It is enough we haue *conſcientiam rectè factorum*. Secondly, yet true it is, no man ſerues God for nought. Thirdly, and why ſhould it not ſuffice vs, that the Lord wils and commands it? when as in his impoſitions he intends, [a] *not his, but our benefit. Ita enim voluit Deus ſibi ab Homine ſeruiri, vt eâ ſeruitute non Deus, ſed homo ſeruiens iuuaretur*, LOMBARD.

x *Luk.* 6.35.

y *Rom.* 12.2.

z *Mal.* 3.14.

a *Iob.* 22.2.

VERS. 3,4,5.

—That you ſhould abſtaine from fornication.

That euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour.

And not in the luſt of concupiſcence, euen as the Gentiles which know not God.

THe generall matter of proficiencie thus explained, the Apoſtle deſcends to particulars of duetie, compriſed vnder that whole of Sanctity; leading the people along ſundry the Commandements, wherin of likelihood he law them moſt, either defectiue, or indangered.

Like *wiſedome in particularizing generals of our doctrines*

and exhortations beſeemes vs in our Miniſterie: Firſt, both for that errours are moſt frequent in particulars; and where generals are acknowledged; conuiction is difficult in particulars. Secondly, as alſo, for that our people are either impotent, or negligent to proceed in Meditation, farther then the Preacher leades them.

The firſt particular inſtanced, is of dueties belonging to the ſeuenth Precept: that here ſeemes to haue full explication. Firſt, the ſinne to be abſtayned from; *Fornication.* Secondly, the vertue to be exerciſed, *Chaſtitie.* Thirdly, the meaſure of both, very *luſt* to be mortified: elſe thus conceiue particulars. Firſt, the duetie, *Abſtayne from fornication.* Secondly, the meanes; *Know to poſſeſſe your veſſell, &c.* Thirdly, Reaſon. *Verſ.* 15.

Fornication, in propertie of ſpeech, is that act of vncleanneſſe, committed betwixt perſons vnmarried. Largely taken, it compriſeth all whatſoeuer breaches of Chaſtitie. Firſt, whither in the [b] *heart*, by inordinate deſire. Secondly, or in the [c] *eye*, by wanton and laſciuious lookes. Thirdly, or in the [d] *tongue*, by *filthy* and rotten ſpeech. Fourthly, or in the act, by doing [e] that *great wickedneſſe.* See *Annot. ad Rom.* 1.

b *Matt.* 5. 28.
c 2. *Pet.* 2. 14.
d *Ephe.* 4. 29. & 5. 3.
e *Gen.* 39. 9.

A ſinne which the Lord hath ſeuerely threatned, grieuouſly puniſhed from Heauen, curſed to the pit of Hell: yet reckoned generally amongſt *leuiora delicta*, and, as Papiſts call them, veniall ſinnes. A tricke of youth, ſay our Youths, of that which brought in the [f] *flood vpon the world of the vngodly*, fire and brimſtone [g] vpon *Sodome*, [h] peſtilence vpon *Iſrael*, &c.

f *Gen.* 6.
g & 19.
h *Num.* 25.

Our wiſedome ſhall be to notice the odious foulneſſe thereof, that, if it be poſſible, Conſcience of the ſinners may be more remorcefull, and a ſinne of ſo foule nature, not ſo sleighted: Firſt, the Apoſtle makes it eminent aboue all ſinnes, in this reſpect, that *it* alone *is* [i] *againſt the body*, depriuing it of that great honour whereto God hath aduanced it, to be a member of Chriſt, a Temple

i 1. *Cor.* 6. 18.

for

for his Spirit to dwell in. Secondly, vſually they are counted greateſt ſinnes, that imply breach of moſt Commandements. Adulterie is [k] *Sacrilege, Profaneneſſe, Diſmembring the body of Chriſt*; drawes with it Theſts, Murthers, what not? Thirdly, they ſay alſo, ſinnes are moſt pernicious, that are moſt delightſome; becauſe the affections are moſt taken, and ſtreighteſt detayned by them: therefore perhaps *Salomon* ſaid of the Harlot, her [l] *heart is ſnares and nets*, her *hands as bands*; ſo eaſily are men taken, ſo hardly reſcued, being once bewitched with the beſtiall pleaſure of that luxurie. Fourthly, varietie of Iudgements threatned, ſhewes it haynous aboue the ordinarie. Waſte of [m] *goods*, blemiſh of [n] Name, rottenneſſe of bones, [o] hardneſſe of *heart*, &c. plagues of all ſorts threatned to deterre vs. Fiftly, executions haue beene grieuous; on Sodomites, old World, Iſraelites; of whom, ſaid the Apoſtle, *there fell in one day for this ſinne*, [p] *three and twentie thouſand*. I ſay then as PAVL, *Fly Fornication*.

k *Verſ.* 15. 19.

l *Eccleſ.* 7. 26.

m *Iob* 31. 12.
n *Pro.* 6. 33.
o *Hoſ.* 4. 11.

p 1. *Cor.* 10. 8.

VERS. 4.

That euery of you ſhould know, &c.

WHether in theſe words *Paul* would preſcribe remedie againſt luſt, and meanes of abſtayning from the ſinne; or intends only to explicate the Commandement in the poſitiue part, is no matter of curious inquirie. In the words are; Firſt, the perſons to whom he preſcribes. Secondly, the duetie preſcribed.

Euery one of you. In *morall dueties no man hath exemption.* [q] *Great and ſmall ſtand to be* iudged; *euery man is ccuntable* for his ſinnes: [r] rewarded according to his deeds, *whether they be good or euill*. For the particular in the Text. The [s] *King* may not *multiply wiues*, no not to con-

q *Reuel.* 20. 12.
r 2. *Cor.* 5. 10.

s *Deut.* 17. 17.

continue succession; much lesse Strumpets to glut vnsatiable lust. [t] No *Whoremonger or vncleane person hath any inheritance in the Kingdome of Christ and of God.*

t *Ephes.5.5.*

Obiect. Yet Patriarchs, they say, without checke multiplyed Wiues and Concubines.

Answ. First, Some are of opinion, they had their speciall dispensation, to this end, that they might multiply the holy Seed.

August.

Ber. de precep. & dispens. Secondly, The rule of * *Bernard* must in such cases be remembred: where wee finde in Scripture any practice of Saints, swaruing from the general rule; *Aut eos peccasse fatendum est, sicut homines; aut certè sicut Prophetas, familiare Dei consilium accepisse.* For vs, wee are sure the rule holds generall, euery man is bound by this precept of Chastity.

There were in *Austins* dayes, men that pleaded immunity by their sexe; thinking women onely bound by the precept of Chastity: and a great disparagement they thought it to the dignity of their sexe, if their adulteries must receiue like punishment with those of women: *An verè sexus nostri dignitas hanc sustinebit iniuriam, vt cum aliys fœminis præter vxores siquid admittimus, in luendis pœnis mulieribus comparemur!* Why not, saith *Austine*? Yea, why not rather? sith by strength of their sexe, they seeme more able to master their lusts; and of dutie should guide their Wiues by example? That saying of [u] IAMES, *Yee Adulterers and Adultereſſes*, stops the mouthes of all such idle and impious Distinguishers.

u *Iam.4.4.*

Our times haue also forged Dispensations. What mens iudgement is, I know not; but seldome haue I seene it penanced in the Greater; as if it were sinne only in the meaner people.

Generally the sentence of the prophane Poet is applauded by the multitude: *Non est scelus scortari Adolescentem*: It is no such haynous matter, for yong men to bee giuen to whoring. But if [x] *yong men bee bound to reforme their wayes by the Law of God*: if they [y] *must beare the yoke*

x *Psal.119.9.*
y *Lament.3.27*

in

in youth; if the iollity of that Age *ſhall bee* [z] *brought to Iudgement*; let ſuch tremble to hearten themſelues in ſuch ſinnes as exclude from Heauen, and *giue* [a] *portion with Hypocrites, in the Lake that burnes for euer. Should know*: that is, haue skill. The Apoſtle ſeemes to imply, that there is a kinde of art of Chaſtity, and great skill required to poſſeſſe our veſſell in holineſſe, &c. Truth is, *Chriſtianitie is an Art or Science; and no ſmall skill is required to Regular exerciſe of Chriſtian vertues.* GREGORY NAZIANZENE ſaid once, the cure of Soules was the Science of Sciences; generally it is true of Chriſtianity; It is the Art of Arts: the art of liuing well. To this end, Saint *Peter* aduiſeth, *to ioyne to our vertue*, [b] *knowledge*; as I conceiue him, skill in the exerciſe of Chriſtian Vertues. *Paul* in a particular, makes it a point of [c] *myſticall* knowledge; to carry himſelfe equally, and with euen hand in all Eſtates.

In Prayer, hee would intimate wonderfull skill required; and not learnt but of an [d] *heauenly Schoolemaſter*. That knew the Diſciples well, and therefore it is their Petition, [e] *Lord, teach vs to pray*. To ſay in a word, what one Chriſtian Vertue or Dutie is it, that askes not skill to the right vſe and performance of it? take inſtance in that of Faith. How to vpholdit when it wauers: to reſtraine it when it degenerates towardes preſumption: how to turne the eye of it, from the Law to the Goſpell, from Gods Iuſtice to his Mercie; *Here ſure is the wiſdome of beleeuing*. How many ſee wee for lacke of this skill, if not vtterly miſ-carry, yet dangerouſly hazarding their ſoules to ſhip-wracke? the Preſumer thinkes of the rich mercy of God; the Deſperate, of his ſtrict Iuſtice. Wiſdome would teach to fit our meditation to our preſent ſtate. See it in a duty, that may ſeeme moſt eaſie; ſuppoſe, hearing the Word of God. It is not, as is thought, a worke of euery Ideot and idle Foole, to be a hearer; to heare as wee ought, requires skill more then ordinary; to tye our minds

z *Eccl.*11.9.

a *Reuel.*21.8.

b 2.*Pet.*1.5.

c *Phil.*4.12.

d *Rom.*8.26.

e *Luke* 11.1.

minds to attention, that they may bee free from wandering: to apply our affections to the quality of what is taught; that when we heare matter of feare, our *hearts may* [f] *tremble at the Word of God*; when matter of griefe, *they* [g] *may mourne*; when matter of comfort, *reioyce*, &c. Such skill requires euery Christian Dutie to the Regular performance of it: that wee may well conclude of Christianity, *It is the Scïence of Sciences*; *euen an Art of liuing well.*

f *Isai.66.2.*
g *Neh.8.9*

Vse. They erre, not knowing the Scriptures nor the power of Godlinesse, that thinke it a skill most obuious to bee a Christian: a worke of one houre or two in the last sicknesse, to furnish themselues for Heauen. Though in manuall Sciences he is not thought his Crafts-master, that hath not serued a seuen yeeres Apprentiship; yet to the exactest skill of Christianity, seuen houres, yea, moments are thought sufficient.

Surely, if any where, here that hath place that the great Phisician once spake, *Ars longa*; *vita breuis.*

Compendiums they haue framed to themselues here, as in other Sciences: *To loue God aboue all, our Neighbour as our selues*; *This is* [h] *the Law and the Prophets. To feare God and keep his Cõmandements*, [i] *this is the whole of man.* But foolish men, that consider not the infinite particulars which these comprize! And that it is the least halfe of a Christian [k] *to know*, though exactly, the heads of Dutie.

h *Mat.7.12.*
i *Eccl.12.13.*
k *Iohn 13.17.*

To loue God, comprizeth his worship, outward, inward; [l] *keeping of all and euery his Cõmandements.* To loue our Neighbour, exercise of [m] *Patience, Kindnesse, Mercy*, euery good grace and office wherein we may do good to Brethren.

l *1.Iohn 5.3.*
m *1.Cor.13.4,5*

Willingly would I perswade our people, if it might be, of the skill no lesse then artificiall, requisite to Christianity: not to deterre them by the difficulty, but to reforme their negligence, and to excite their industry. And if they would but seriously consider that part of this

Art,

Art, that ſtands in ſpeculation, they would eaſily acknowledge it to be no idle mans occupation, *to bee a Chriſtian.* To know neceſſaries of Gods Nature and Will, can wee thinke it obuious? when as *Dauid* hauing long trauelled in the Word of God, with an extraordinarie Spirit, yet prayes illumination, that *hee* [n] *might ſee the wondrous things of the Law.* Who euer ſounded the depth of any one Commandement, to know all particulars of duetie therein comprized? Who ſo quick-ſighted, as to vnderſtand thorowly particular circumſtances of knowne dueties? Dare any arrogate prudence ſo exact, as to obſerue them regularly in all his practice? Thou knoweſt thou muſt pray: but knoweſt thou how thou muſt pray? To pray, is not to vtter a Petition, which a Parrat may doe; but thou muſt pray *with* [o] *vnderſtanding*, with [p] *feeling of wants*, with [q] *faith to be heard*, with *feruencie of affections*: the practice of all theſe how full of difficultie? to guide affections of wrath, feare, ioy, griefe, &c. Heathens obſerued to require much prudence; may not Chriſtians more, to their Chriſtian moderation? That I be not infinite; It will be ſufficient if I may but conuince our people, that Chriſtianitie is an Art; that the practices thereof require skill more then ordinarie; that once euinced, I hope thoſe out-cryes againſt ouer-much teaching, will ceaſe: for ſuppoſe, you know all we are able to teach you, for ſubſtance of faith and practice; yet to learne skilfull practice of them, the wiſeſt amongſt vs may not bluſh to goe to ſchoole.

n *Pſal.*119. 18.

o 1.*Cor.*14.15.
p 2.*Chron.*6.29
q *Iam.*1.6.

To poſſeſſe his Veſſell in holineſſe and honour. The particular, wherein *Paul* requires this skill, is the *preſeruing of Chaſtitie*; in his phraſe the poſſeſſing of our Veſſell in holineſſe.

What is the Veſſell? ſaith AVGVSTINE,* *the Wife*; the *Woman or wife is the* [r] *weaker veſſell.* Al: the body, the veſſell or inſtrument of the ſoule. Al: the inſtruments of generation: 1.*Sam.*21.5. *The veſſells of the yong men are cleane,*

* *Auguſt. cont. Iulian. Pelagian. lib.*4. *cap.*10. *& lib* 5.*cap.*7.

r 1.*Pet.*3.7.

cleaue, that is, their bodies, or inſtruments of generation.

That firſt interpretation, S. *Auſtine* fell into by this occaſion. Dealing againſt Pelagians in the queſtion of Originall ſinne, and the manner how it is conueyed to poſteritie, he was thus vrged by *Iulian:* The ſoule is created pure, the body propagated by a lawfull act of generation in the marriage bed: for *that bed* [f] *is vndefiled*: by what chinks creeps in this infection of Nature? Saint *Auſtine* anſweres, that howſoeuer the vſe of the marriage bed be, for the ſubſtance of the act, vndefiled, yet may impuritie inſinuate it ſelfe, through intemperance and ouer-much feruor of delight. Truth is, there is as well *Coniugall*, as *Virginall* chaſtitie; which ſtands, not only in keeping our faith inuiolate to the wife of our Couenant; but alſo in the temperate and moderate vſe of the marriage bed. And I am halfe of his mind in this; whatſoeuer in that act is not either for procreation, or preuention of Fornication, comes of euill.

Rather by *the veſſell* vnderſtand the body. Not that the heart hath libertie to luſt, ſo the body be kept from the act of vncleanneſſe; [t] *burning luſts* are commanded to be remedied; but ſo ſpeaks he fittingly, to reforme opinions corrupt and monſtrous; that to *the* [u] *body* was permitted a kind of libertie, ſo the heart were kept pure from that vncleanneſſe.

Poſſeſſe; that is, keepe and rule the body in holineſſe: vnderſtand it chaſtitie and freedome from pollution by vncleane luſt. *Honour* of the body, ſtands in two things: Firſt, [x] *Health* and chearfulneſſe. Secondly, dedication of it to the holy Ghoſt, as [y] *a Temple* for him to dwell in; and *an* [z] *inſtrument* to be vſed to the glorie of God.

The ſumme is this; that *not the heart only, but the body alſo muſt be preſerued in chaſtitie.* [a] *Glorifie God in your bodies and ſoules*: they are both the Lords; his Creatures,

f *Heb.*13.4.
t 1.*Cor.*7.9.
u 1.*Cor.*6.13.
x *Col.*2.23.
y 1.*Cor.*6.19.
z *Rom.*6.13.
a 1.*Cor.*6.20.

tures, his purchaſe: both bought with the price of his bloud. It ſeemes the Corinthians were carried away with that errour, to thinke pollution of the body almoſt indifferent: The bodies, they thought, ſhould not riſe againe; therefore it was not much materiall, to what vncleanneſſe they were abuſed: yet, ſaith the Apoſtle; Firſt, *the body is for the Lord*, dedicated in creation to the glorie of the Maker; and by Redemption, to Chriſt. Secondly, the *Lord for the body*, to redeeme it. Thirdly, our bodies are *members* of Chriſt. Fourthly, *Temples* of the holy Ghoſt. Fiftly, *parts of Chriſts purchaſe*. How can we thinke it free to abuſe them to his diſhonour?

Our dutie is to *purge from all filthineſſe as well of fleſh as ſpirit*, of body as of ſoule: Not thinking it enough, after the profane prouerbe, to keepe our hearts to God; but knowing that *in our bodies* God requires to be *glorified*. The people of Corinth, as in the point of fleſhly Fornication, ſo in that of Idolatrie, ſeemed to hold a kinde of indifferencie for the outward man. They might be preſent at Idoll-feaſts and ſacrifices; ſo they reſerued their hearts and conſciences vnto God. Our people, in like caſes are alike indifferent. Talke they may merrily, that is filthily; ſo they thinke no harme: though euen of *Idle words*, our Sauiour ſaid, *we are countable*. *Quod ſi de otioſo, quanto diſtrictius de verbo mendaci, mordaci & iniurioſo, de elato vel laſciuo, de adulatorio aut detractorio iudicabuntur?*

Vſe.

Bernard. Epiſt. 1

It remaynes to point at the rules of Arte in this kinde auayleable. Firſt, diligent guard of ſenſes, eſpecially [b] *the eyes*; the *firſt darts of luſt are of the eyes*: The ſecond of words. [c] *Thine eye ſhall looke vpon ſtrange women, and thy heart ſhall vtter lewd things.*

Secondly, flie ſocietie of adulterous wantons. [d] *Come not neere the doore of her houſe.* [e] IOSEPH *hearkens not to his Miſtris*, to be in her companie.

Thirdly, ſober vſe of meats and drinks; [f] *fulneſſe of bread*

b *Ieb* 31. 1. *Ambroſ. de Ioſeph. Patriarch. cap.* 5.
c *Pro.* 23. 33. *Gen* 39. 6, 7.
d *Pro.* 5. 8.
e *Gen.* 39. 10.
f *Ezech.* 16. 49.

bread occaſioned that height of vncleanneſſe in Sodomites.

Fourthly, faithfull and induſtrious imployment of our honeſt vocations. *Dauids* g idleneſſe ſeemes the firſt occaſion of his luſt. And in Sodome was abundance of vncleanneſſe, by meanes of h *abundance of idleneſſe.*

g 2.*Sam.*11.2.

h *Ezech.*16.49

i 1.*Cor.*7.7.

Fiftly, Prayer to God, whoſe gift it is; *his* i *ſpeciall gift*, eſpecially in ſingle life.

Sixtly, diligent heed-taking to occaſions, that in experience we haue obſerued to be the bellowes of Concupiſcence.

Seuenthly, if none of theſe ſerue to preſerue virginall Chaſtitie, a comfortable remedie God hath prouided. To k *auoid Fornication, let euery man haue his owne wife.* He is a Monſter in luſt, whom that remedie reformes not.

k 1.*Cor.*7.2.

VERS. 5.

Not in the luſt of Concupiſcence, as the Gentiles which know not God.

NOt *in the luſt of Concupiſcence.* Rather thus: *Not in the paſſion of luſt.* Luſt is luſt, be it neuer ſo moderate; when once it growes to violence, and notable diſturbance of Reaſon, then it becomes Paſſion. In the breach of this Precept, degrees are diſtinguiſhed. Firſt, the foming out of laſciuious thoughts and wanton deſires, delighting the ſenſuall appetite. Secondly, the ardencie and burning heat of ſuch deſires; which *Paul* elſewhere calls l *burnings*; and here paſſions. Thirdly, eager ſeeking occaſions to vent our paſſionate luſts. Fourthly, the breaking of them out into execution. The Apoſtle ſeemes not to tolerate, ſo much as ardencie of luſt; and almoſt to intimate, they cannot vnremedied ſtand with good conſcience.

l *Rom.*1.27.

We

We may here obſerue a *difference of corrupt affections in Gods children, and in men vnregenerate*; ſome ſtirring they haue in the moſt ſanctified; *ordinarily they are not paſſionate*, ſaue in the vnregenerate. Vnlawfull and raſh anger may ariſe in Gods children; paſsionate wrath, furie and rage is not ordinarie with them. Motions of enuie haue beene found in Gods children; as in *Ioſuah*, for *Moſes*; in [m] *Aaron and Miriam*, againſt him: but paſsionate ſpitefulneſſe, ſuch as in *Cain*; in *Haman*, [n] that grew ſicke of enuie, is not common in Saints. Laſciuious and wanton luſts haue their ſtirrings perhaps in the moſt holy: but paſsionate luſts, ſuch as we reade of [o] *Ammon*, are not ordinarie with them. When we were *in the fleſh*, [p] *the paſſions of Concupiſcence wrought in our members.* Now we are in Chriſt, [q] *We haue mortified the fleſh with the paſſions, and luſts thereof.*

Obſer.

m *Num.*12.1.
n *Heſt.*5.13.
o 2.*Sam.*13.2.
p *Rom.*7.5.
q *Gal.*5.24.

How may we know them to be paſsions?

Queſt.

First, by their violence, when they grow ſo headſtrong that they admit no moderation: nor permit ſo much as to conſult and deliberate about their ſuppreſsing. Secondly, when their violence is increaſed by oppoſition. It was luſt outragiouſly paſsionate in Sodomites, that was [r] *more inraged* by *Lot* his meekeſt admonitions. Thirdly, Paſsions are reſtleſſe, and fill with diſcontentment till they breake out into executions; as in *Achab, Haman, Ammon, Cain, &c.*

Anſw.

r *Gen.*19.9.

We haue men profeſsing the feare of God, in ſome affections ſo intemperate, and full of paſsion, that they giue iuſt cauſe to be iealous of their mortification. In their wrath, they muſt needs giue vent; and by bitter ſpeeches diſgorge the venome of their ſpite. Such affections are paſsions, I like them not in Chriſtians. They [s] *that are Chriſts, haue mortified the fleſh, at leaſt in the paſſions thereof.* The Stoicks ſaid, Paſsions are not incident into a wiſe man. Nor are ſuch paſsions ordinarie in a true Chriſtian.

s *Gal.*5.24.

As the Gentiles, &c. Gentiles in common phraſe of Scripture, ſignifie all people, not of the ſeed of *Abraham*. Of Gentiles there are two ſorts: Firſt, Gentiles by nature. Secondly, Gentiles in ſtate. Gentiles by nature, we are all, that come not from the loynes of *Abraham*. Gentiles in ſtate, are ſuch as continue in the ſtate of Gentiliſme, not yet admitted into the Couenant of *Abraham*, nor called into the Church: of this latrer ſort *Paul* would be vnderſtood. It is the reaſon of the Apoſtle to diſſwade laſciuiouſneſſe; therein liued Gentiles, that knew not God; the more deteſtable ſhould the ſinne be amongſt Chriſtians.

Obſer. *Vngodly examples are permitted to increaſe deteſtation of euill, not to incourage to imitation*: Impious courſes of impious men, ſhould make impietie more abominable. Imitation we are ſure makes vs culpable before God, not only of like ſinnes perſonally committed, but in a degree of all ſinnes of like nature by others committed. The

t *Matth.* 23.35 t *bloud of all Saints from* ABEL *to* ZACHARIE, *comes vpon that generation of Iewes*; with what iuſtice may ſome ſay? I thinke, becauſe their crueltie argued approbation of like ſinne in their bloudie Progenitors. To walke in the wayes of wicked men, what is it but to approue them? the fact proclaimes, we thinke, like actions of others good and warrantable.

Vſe. It were to be wiſhed, our people had learnt to make this vſe of vngodly examples; to deteſt lewd practices, becauſe in vre amongſt wicked men. But alas, how are they miſcarryed to thinke the better of euill? becauſe practiſed by the moſt and greateſt, though they cannot but acknowledge, the men are euill.

Thinke theſe beſt vſes of lewd examples. Firſt, grieue at the diſhonour of God, and the vngracious courſes of men made after Gods Image. Secondly, bleſſe God that hath not giuen thee ouer to like ſinnes. Thirdly, pray to be preſerued from contagion of euill. Fourthly, deteſt

euill

euill the more, becauſe practiſed by ſuch men.

As Gentiles. At leaſt thus much we are here taught, *That Heatheniſh practices are vnſeemely for Chriſtians, the people of God.* Therefore are thoſe cautions ſo frequent to Iſrael Gods people: u *Not to doe to the Lord their God ſo as Heathens to their gods.* x *Not to learne the way of the Heathen, to be afraid of the ſignes of heauen:* to Chriſtians, not to bee *diſtruſtfully* y *carefull* for things of this life, becauſe it is *Heatheniſh*; in a word, z not *to walke as Gentiles walke*, in *vanitie of their mindes, &c.*

u *Deut.*12.30.
x *Ier.*10.2,3.
y *Mat.*6.31,32
z *Ephe.*4.17.

Is there nothing wherin Chriſtians may hold ſemblance with Heathēs? Excellent things are written of Heathens, Temperance, Iuſtice, Honour of Parents, Conſcience of othes, &c. May not theſe be exerciſed by Chriſtians, becauſe in practice againſt Heathens? No queſtion yes; and the rather, becauſe in vſe of Gentiles. Therefore may bee obſerued in Scripture arguments both wayes: good practices of Heathens brought to ſhame Chriſtians; as their ſinnes to increaſe deteſtation.

Their actions conceiue to admit this diſtinction: Firſt, ſome were materially good. Secondly, ſome materially euill. Thirdly, ſome euill by circumſtance. Of the firſt, ſaith the Apoſtle. a *Gentiles doe by nature the things of the Law.* b *Barbarians were kind to Strangers* deſtreſſed. They made conſcience of othes, as there are plentifull inſtances in ſtorie. Though ſimple fornication they thought was no ſinne; yet of Inceſt in ſome degree, *Paul* beares them witneſſe, they were ſo farre from practice, *that* c *they would not name it.* Of theſe let vs thinke; Their practice ſhould bee our prouocation to good duties; It ſhould ſhame a Chriſtian, that in any thing commendable an Heathen ſhould goe before him.

a *Rom.*4.2,14.
b *Act.*28.2.
c 1.*Cor.*5.1.

A ſecond ſort of actions in them, were euill by circumſtance. They mourned for their dead; that is not vnlawfull: but their mourning was without moderation; that was euill in them. Here our rule is: *The faultie circumſtances*

cumſtances muſt be auoyded: the things themſelues may be practiſed. To mourne for the dead, no pietie forbids. d *Abraham* mourned for *Sarah*, *Iſaac* for *Abraham*, e Chriſt for *Lazarus*. But *to mourne* immoderately, as *men without hope*, is Heatheniſh; in no ſort beſeeming Chriſtians.

d *Gen.* 23. 2.
e *Iob.* 11. 35.

Whether to this head may be referred other their actions, is queſtionable. * Sundry things are noted in their practiſe, wherewith the Lord vpbraides his people, that Heathens exceeded. f *No nation hath forſaken their gods. Iſrael hath forſaken me.* g No *nation hath ſpoiled their gods. Iſraelites robbed their* IEHOVAH of tythes & offerings: of theſe thus thinke: There is a kind of oblique imitation preſcribed, not much vnlike what our Sauiour inioynes touching the vniuſt Steward; whoſe wiſedome he commends to vs to imitate, not in the particular. The rule is this: *the ſame things may be done, but applied to other obiects.* Gentiles held conſtant to their ancient Idols. Shall Chriſtians doe ſo to Idols? No. But let it ſhame Chriſtians, not to cleaue as cloſe to the liuing God, as Gentiles did to dumbe Idols. Gentiles made conſcience of ſacriledge; would not withdraw maintenance conſecrated to ſeruice of Idols. Are Chriſtians bound to contribute to Idolatrie? God forbid. But it is the ſhame of Chriſtians, to rob God of his portion, when Heathens made conſcience of ſacriledge.

* *Example.*
f *Iere.* 2. 11.
g *Mal.* 3. 8.

Laſtly, there were of their actions *toto genere malæ*; and, as they are ſtyled, *abominations*. Of theſe the rule holds vniuerſall. Gods people in them may hold no correſpondence: their euils muſt be ſo much the more deteſted, becauſe in vſe amongſt Heathens. See *Deut.* 18. 9. Theſe *abominations cauſed the Lord to abhorre the Heathen*; and for theſe things ſo lothſome, the *land ſpued out her Inhabitants*.

Theſe diſtinctions I thought not impertinent to propound, as limitations to the Apoſtles ground; the rather, for that I ſee ſundry men ouercarried in their zeale

againſt

againſt Gentiliſme, & Idolatrie; ſo far as to thinke they may doe nothing in the worſhip of God, which is in practice of Idolaters: which ground vniuerſally holden true, ſee how many abſurdities follow. The Prieſts of *Baal* offered ſacrifice to *Baal*; might not *Elias* therefore offer ſacrifice to the God of Iſrael? The Idolatrous Iſraelites prayed to their Idols; may not Gods people therefore pray to their God? They worſhip their Idols in Temples: may not we in Temples do ſeruice to our God? This rule held of ſuch indifferents: Their *actions Idolatrous, as they are Idolatrous*, we may not doe. *Idem* we may doe in infinite particulars, though not *ita*. Heatheniſh practices, *quâ* heatheniſh, are vnbeſeeming Chriſtians.

The more damnable is their cótinuance amongſt Chriſtians, after ſo many publiſhings of the Lords prohibitions. Starre-gazing, & ſuch like obſeruations of the ſigns of heauen, God charged his people to beware of: how frequent are they amongſt Chriſtians? Inſomuch that to Stars is aſcribed diſpoſing of all their attempts, actions, accidents. If any accurſed death betide their children, if any vngracious courſes taken by them, they were borne, they ſay, in an ill houre, vnder an ill Planet: almoſt all their miſaduentures, imputed to Starres and Planets ruling, as they thinke, in the Natiuitie. What Starres ruled, I wonder, in the birth of *Eſau* and *Iacob?* both borne almoſt in the ſame inſtant of time; yet how different in their manners, courſes of life, euents? Truth is, Parents vſually are the euill Planets, either neglecting their holy education, or baning their youth with vngracious examples. *Vſe.*

A charge God gaue, none ſhould *obſerue flying of birds*, or any ſuch like ſuperſtitious contingencies. How frequent are ſuch ſuperſtitious notices amongſt our people! A Hare may not croſſe them, but it bodes ill fortune; nor the ſalt fall towards them, but ſome miſ-hap is conceited neere them. What ſhould I ſpeake of Charmes and Sor-

ceries, and ſuch like deuilliſh ſuperſtition? For theſe did *Canaan vomit out her inhabitants*; we heare, but feare not, nor tremble to doe alike preſumptuouſly. I would wee were onely like heathens, and did not farre exceede them in ſundry abominations. Truely may bee ſayd of many, that the Lord ſpeakes of Iſrael; wee haue [h] *iuſtified* the heathen; and they may ſeeme righteous in compariſon of vs. What *Paul* ſpeakes in one caſe, may bee applied to many; ſuch fornication amongſt Chriſtians, as was not named amongſt heathen; ſuch drunkenneſſe, I am ſure, as heathens deteſted: ſuch periurie, as they held abominable; ſuch oppreſſion and fraud, as ſome of the Nations ſeuerely puniſhed. Vſurie, which they matched with robberie, with murther; Chriſtians not onely practiſe, but defend. Whence it is come to paſſe, that the [i] *Name of God is blaſphemed* amongſt heathens and Idolaters.

h *Ezech.* 16. 51

i *Rom.* 2. 24.

Remember we are Chriſtians, not Gentiles. And if the Lord for ſuch abominations plagued heathen that knew him not; how much ſorer vengeance hath he in ſtore for Chriſtians, to whom he hath ſo clearely reueiled himſelfe by his Word.

Their Periphraſis followes. *Which knew not God.* The vſuall circumſcription of Gentiles, as *Ier.* 10. *vlt.* *Pſal.* 79. 6. *Gal.* 4. 8. *&c.*

And yet *Paul* tels vs, that to very heathens God had made himſelfe knowne: [k] *The inuiſible things of God, his power and Godhead, Gentiles were not ignorant of.* Neuer was Nation ſo barbarous, but had ſome notices of a Deitie. In ſome of their writings, excellent ſentences are found expreſſing the nature and attributes of the Godhead. *Plato* thus deſcribes: *Deum & viuens immortale, ſibi ſufficiens ad fœlicitatem, æterna ſubſtantia, Cauſa omnis boni in Naturâ.* Of his prouidence, they haue learned diſcourſes: extending it to all particular euents, euen to permiſſion and ordering of euils; notable diſputes, tending to vphold the iuſtice of God, in that, which to many ſeemes confuſion,

k *Rom.* 1. 20.

confuſion, that *there be righteous to whom it comes after the worke of the wicked*: and *wicked, to whom it falles after the worke of the righteous*.

How reconcile we? Diſtinctions are many. Firſt, after the meanes. Knowledge of God is twofold. Firſt, by *his workes*; which all Gentiles had. Secondly, *by his word*: that the prerogatiue of the Church.

Secondly, God is knowne, Firſt, as *Creator*; ſo Gentiles knew him: Secondly, as *Redeemer*, in Chriſt; ſo they knew him not: they were [l] *without Chriſt*; the [m] *Name of Ieſus not* heard amongſt them.

Thirdly, knowledge is of two ſorts. Firſt, one *effectuall*, [n] that *transformes* vs into Gods image. Secondly, the other ineffectuall, ſtanding onely in ſpeculation, without efficacie and power in the ſoule and Conſcience. The ſumme is: By the workes of God they knew him; ſo far as the creatures could reueale him: by his Word, they knew him not; that was the priuiledge of the Church.

As Creatour and Gouernour of the world, they knew him: as Redeemer, in Chriſt, they knew him not.

Laſtly, ſome imperfect and ineffectuall notices they had of the Godhead, ſuch as depriued of excuſe, knowledge effectuall and powerfull to reforme, they had not. And hereof would the Apoſtle be chiefly vnderſtood.

The deſcription conceiue to bee propounded cauſally. The Gentiles liued in the paſſion of luſt: no maruell: the cauſe is euident: they knew not God.

Ignorance then is a maſter, a mother-ſinne. Pull it, thou pulleſt all ſin. There is no ſinne, into which an ignorant man, in the point where his ignorance lies, is not ready to fall. See if the Apoſtle ſay not as much. [o] *Aliens from the life of God, through the ignorance* that is in them, [p] they were *carried to dumbe Idols*, as they were led. Through [q] *ignorance* it was, that PAVL *blaſphemed, perſecuted*, oppreſſed the Church of God. That Iewes *crucified the Lord of glory*: A ſinne ſo fertile of ſinnes, is this of ignorance, that

l *Ephe.*2.12.
m *Rom.*15.20.
n 2.*Cor.*3.18.
o *Ephe.*4.18.
p 1.*Cor.*12.2.
q 1.*Tim.*1.13.

the wonder is more to see an ignorant man restrained from any sinne, then running into fouleſt abominations.

Our indeuour ſhould be the more to come out of this ſo dangerous *a ſnare of the deuill*; and as *Paul* prayes, [r] to *be filled with all knowledge and ſpirituall vnderſtanding*. Reaſons many haue bene often preſſed. This of the Apoſtle let not be forgotten; that it is the mother, not of deuotion, but of abomination. That ignorants are kept from groſſeſt ſinnes, is of Gods prouidence withholding temptations: were they tempted, no queſtion, to them they would run with as great greedineſſe, as they doe to thoſe wherin they now wallow.

r *Coloſ.* 1. 9.

They knew not God. Some knowledge they had of God, but ineffectuall to reforme them; that knowledge is eſteemed ignorance.

Erroneous and vnfruitfull knowledge is in eſteeme as no knowledge, in truth no better then ignorance. *If any man ſeeme to know, neglecting* vertues, hee [s] *is blind and cannot ſee farre off*: his knowledge is as no knowledge. Firſt, in reſpect of any honour that comes to God, all is as one. Diſobedience whether in ignorance or knowledge, diſhonours God.

s 2. *Pet.* 1. 3.

Secondly, in regard of their comfort, all is as one: no more comfort hath ſuch a man in his [t] *idle knowledge*; then the verrieſt Idiot in his ignorance.

t *Iob.* 13. 17.

Learne we that haue receiued to know God, to ſhew the power of our knowledge in holy practice. If any *ſay he knowes God, and keepes not his Commandements*, hee is a lyar, and there is no truth in him. Gods grace hath bene marueilous to vs, in the meanes of knowledge: happie were we, if wee were not defectiue in that that neereſt concernes our comfort. But how iuſtly may wee complaine, as *Seneca*, on like occaſion? *Poſtquam docti prodierunt, boni deſierunt*, and we haue learnd to diſpute, not to liue. Diſputants we haue many amongſt Chriſtians, moe then practicke Moraliſts. Curious ſoules labouring for know-

knowledge, onely that they may know, and in company of learned, be able to mainetaine diſcourſe. Oh brethren, what auailes it to haue all knowledge, though it were Angelicall, and not to haue obedience? to know as Angels, and liue as diuels? Can ſuch knowledge ſaue vs? ſhall it not rather aggrauate condemnation? If *yee know,* u *happie are yee if yee doe*; if ye know and doe not, wo worth the time that euer yee knew. u *Ioh.*13.17.

Gentiles which knew not God. So *ſhould ignorance bee a ſinne peculiar to Gentiles.* Therefore Gods Spirit ſo euery where makes it their peculiar deſcription, x *Not to know God.* As if it were almoſt the difference ſpecificall diſcerning Heathens from Chriſtians. x *Iere.*10.25. *Pſal.*79.6.

I could wiſh it were now with Chriſtians, as it ſeemes to haue beene generally in *Pauls* time; that ignorance were a ſinne peculiar to Heathens: And that this deſcription did not as well befit our people, as euer it did the Heathen. But who ſees not, that it agreeth as well to our multitude, as euer to Gentiles; yea, that many Heathen know more of the Godhead, then men that haue long liued in the Church of God, bearing themſelues as Chriſtians? Heatheniſh Chriſtians, or worſe then Heathens; that haue not learnt of God ſo much by his Word, as Gentiles knew by view of the creatures! Of ſuch I dare be bold to ſay; When Heathens and Pagans, Turkes and Infidels goe to heauen, then ſhall ſuch Chriſtians, y *as know not God, and diſobey the Goſpel.* y 2.*Theſſ.*1.8.

VERS.

the wonder is more to see an ignorant man restrained from any sinne, then running into foulest abominations.

Our indeuour should be the more to come out of this so dangerous *a snare of the deuill*; and as *Paul* prayes, [r] to *be filled with all knowledge and spirituall vnderstanding*. Reasons many haue bene often pressed. This of the Apostle let not be forgotten; that it is the mother, not of deuotion, but of abomination. That ignorants are kept from grossest sinnes, is of Gods prouidence withholding temptations: were they tempted, no question, to them they would run with as great greedinesse, as they doe to those wherein they now wallow.

r *Coloss.* 1. 9.

They knew not God. Some knowledge they had of God, but ineffectuall to reforme them; that knowledge is esteemed ignorance.

Erroneous and vnfruitfull knowledge is in esteeme as no knowledge, in truth no better then ignorance. *If any man seeme to know, neglecting* vertues, hee [s] *is blind and cannot see farre off*: his knowledge is as no knowledge. First, in respect of any honour that comes to God, all is as one. Disobedience whether in ignorance or knowledge, dishonours God.

s 2. *Pet.* 1. 3.

Secondly, in regard of their comfort, all is as one: no more comfort hath such a man in his [t] *idle knowledge*; then the verriest Idiot in his ignorance.

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y 2.*Theſ.*1.8.

VERS.

VERS. 6.

That no man goe beyond and defraud his brother in any matter, becauſe that the Lord is the auenger of all ſuch, as wee alſo haue forewarned you and teſtified.

A Second particular of ſanctification, belonging to the eighth precept, is here ſpecified; preſcribing vs abſtinence from breaches and violations of iuſtice commutatiue. Wherein conſiderable are; Firſt, the ſinnes to be auoided, *Ouer-reaching and fraud.* Secondly, Reaſons preſsing care to auoid them.

First, of the ſinnes; which wee will conceiue to bee meant of ouer-reaching, and fraud exerciſed in matters of contract. A common place, neceſſarie to be handled in reſpect of the times; wherein is place for the Prophets caution: *Let no man truſt his* [z] *friend or his brother.*

z *Mic.7.5.*

Neceſſarie; yet exactly to preſcribe in it, is not ſo eaſie; the Caſes depending for moſt part vpon circumſtances, and thoſe, many of them, nice, and not eaſily obſerued.

The generall rule of direction, is this: *There muſt be equalitie betwixt the thing, and the price*; ſo that, what oddes ſoeuer there is in the exceſſe or defect, betwixt the price and the value, that is all to be imputed to iniuſtice.

All the queſtion is, how this equalitie muſt be iudged. The generall obſeruation is; that the value of things, paſſing in exchange, cannot ordinarily be found out, otherwiſe then by probabilities: Nor punctually determined, but by common eſtimation. Howbeit generall directions are on this manner.

The value or worth of things is of two ſorts. Firſt, naturall: Secondly, vſuall: thus for better vnderſtanding. The value or worth of things is attended, either according to excellency giuen them in Creation; or according to their fitneſſe, and auayle for vſe. In matter of con-

contract, we reſpect not the value Naturall; but eſteeme the worth by conueniency for vſe. In Nature, more excellent is one Sparrow, or Gnat, the meaneſt liuing creature, then Pearles or Diamonds: Life and Senſe are things of more excellencie, then any other qualities in liueleſſe creatures; yet according to vſe, of more worth is bread then thouſands of theſe *animalcula.*

The value in reſpect of vſe, is thus eſteemed. Firſt, according to the vertuouſneſſe of the thing, and the reall properties it hath to be auayleable and of force for vſe. So a cloth ſubſtantiall and skilfully wrought, is of more worth, then that which is ſleighted. A beaſt ſtrong and nimble for labour, better then a weake or dull Aſſe: their reall properties make them more fit for vſe, and ſo of more value.

Secondly, it is attended according to ſcarcetie and rareneſſe of commodities. Times of ſcarcetie, make times of dearth. In Samaria, during the ſiege, *an* [a] *Aſſes head was worth foureſcore pieces of ſiluer: a Cab of Doues dung, worth fiue pieces of ſiluer.* In the ſame place, the ſiege diſſolued, a *meaſure* [b] *of fine flower is ſold for one Shecle, two meaſures of Barley for one Shecle.*

a 2.King.6.25.

b 2.King.7.18.

Thirdly, according to the minde of the Seller or Buyer, and that contentment or pleaſance he conceiues in the thing.

Fourthly, to theſe may be added, common eſtimation; according whereto the price of moſt things is vſually iudged of.

Fiftly, there be that annexe conſideration of Places and Countries; which affoords no ſmall varietie of price and worth, in things thus exchanged. To theſe all or ſome, Iuſtice commutatiue requires the price to be proportioned; ſo that if the Seller exact a price notably exceeding the worth of the thing; or the Buyer giue a price *ſcienter*, farre inferiour to the due value, both are ſaid in this kind to ouer-reach. This is the generall rule to be obſerued in matters of contract.

A-

Againſt it offend ſundrie ſorts of men, hauing framed to themſelues other rules, the very ruines of Iuſtice in this kind. Amongſt many this goes currant: Things, they ſay, are worth as they may haue for them. A rule too too fallacious and deceitfull. And many times the cuſtome is, to get ſome Partner in the fraud, to bid largely, and then, equiuocally they can ſweare, to deceiue the ſimple: *Thus much they were offered.* Chriſtianitie hath no ſuch rules to walke by; except they bee cautelouſly vnderſtood. What if ſome ſimpler man, not knowing the worth of the thing, or forced by neceſsitie, hath ouerbid the value? that is no rule to guide thy conſcience; the rule of worth, is the fitneſſe of the commoditie for vſe, or generally common eſtimation, or thoſe other circumſtances of times and places.

No leſſe culpable of ouer-reaching are the Buyers; many times working vpon the ſimplicitie, as oft, vpon the neceſſitie of the Seller. [c] *Its naught, its naught, ſaith the Buyer, and when he is gone, he boaſteth of his penyworth.*

c *Pro.*20.14.

Scæuola in Rutilius, in price for a piece of ground, and hauing the price pitched by the Seller; Its more worth, ſaith *Scæuola*, and addes thouſands to the price demanded. How ſhall that Heathen riſe vp in iudgement againſt our Huckſters, and condemne them?

The courſe in vſe *apud Thuriacos*, is much commended by *Stobæus*. Wherein it was ordered, that the Seller ſhould make Oath before the Magiſtrate, that hee ſold for no more then the commoditie was worth: And the Buyer ſweare alſo, that he paid a iuſt price, after the worth of the thing, at leaſt by common eſtimation. Such Lawes, we may well ſay, are neceſſarie for the times.

Queſtions pertinent to this place, are theſe: Firſt, whether in no caſe it be lawfull, in ſelling to exceed the worth of the thing ſold? Put caſe, a man in his need is inſtant with his Neighbour, to buy ſome thing, which without his damage, the Seller cannot want; yet ouercome

come by instance and importunitie, he parts with it; but at a dearer rate, then the thing is worth of it selfe.

Quest. The question is, Whether the Seller, in this case, sinnes against Iustice?

Answ. Hee sinnes not; in case his damage be apparant and notable; and the ouer-plus of price keepe proportion thereto. In such case, he takes price of the thing, and consideration for his damage; wherein is no violation of Iustice.

Quest. Secondly, Whether in selling for time, the price may not exceed the worth of the thing?

Answ. The vsuall distinction of price put vpon things in such sale for day, is thus. First, there is *pretium iustificatum & limitatum*; so they call that, that consists within some reasonable limits of Iustice. And it hath three degrees. First, *Pium*: Secondly, *Discretum*: Thirdly, *Rigidum*. The kind price, our *English* phrase fitly expresseth; so it is worth betwixt Brother and Brother. The discreet price, is thus expressed: so it is not deare; it is a reasonable price betwixt man and man. The rigid or rigorous price, is the price in extremitie; no more worth to a Turke.

Put case a man haue diuers commodities, suppose pieces of cloth, of equall goodnesse, for matter, workemanship, length, breadth, colour, &c. According to the first rate, worth ten pounds the piece; so worth betwixt Brother and Brother; according to the second rate, betwixt man and man, worth ten shillings more; in extremitie and at the vtmost, not worth aboue eleuen pounds. Selling for present money, perhaps a man would take the kind price, or at most the price reasonable. Giuing day for payment, hee puts vpon it *pretium rigidum*, the full price in extremitie. The question is, Whether in so doing, he sinnes against Iustice? The vsuall resolution of Casuists is; hee sinnes not; because there is equalitie betwixt the worth and the price, at least in extremitie and at the vtmost.

Quest. *Answ.*

There

There is another price, which they call *pretium augmentatum* or *multiplicatum*; ſo called, becauſe in reſpect of forbearance, it is augmented aboue the worth of the thing in extremitie. Whether is this kind of ſelling for day, a breach of Iuſtice? The generall anſwere is, that it is an apparant violation of Iuſtice commutatiue, becauſe equalitie is not kept betwixt the thing and the price. Howbeit, there are of opinion, reſpect may bee had to mens poſsible or probable damage: and looke what damage in probabilitie the Seller may ſuſtayne by ſuch forbearance, for it, the Seller may prouide in *euentum*; by adding to the price aboue the worth. But if gayne be that is aymed at therein, the contract cannot be excuſed of Iniuſtice, being meerely vſurious. And of the firſt ſinne againſt Iuſtice, by ouer-reaching, thus farre.

The helper forward of it, is Fraud; whereof, ſee *Annot. ad Rom.* 1. 29. To ſet downe the ſeuerall ſorts of deceit vſed in matters of contract, were infinite, and in truth impoſsible; ſo wittie is the world growne to deceiue their Brother, their owne Fathers, as wee ſay in the Prouerbe, in the iſſue, as *Iames* ſpeaks, *their owne ſoules*: out of which ill manners of men, haue growne many good Lawes for Weights and Meaſures, &c. yet neuer was there Law of man ſo cautelous and prouident, as to preuent all particulars; the ſubtle wit of men whetted from Hell, is ſo nimble to deuiſe euaſions, that not without cauſe their Trades are called Crafts, Myſteries; as is ſaid of Antichriſtianiſme, *Myſteries of iniquitie*: particulars are numberleſſe. Darke ſhops, faire ſpeeches, falſe fingers, proteſtations, ſwearings, for-ſwearings; all that Mans, or Deuills ſubtletie can deuiſe, are frequent amongſt men to deceiue. Alas, what is become of that ancient ſimplicitie, ſo much commended in our Fore-fathers? How is it, that Prouerbs ſo Heatheniſh, are now currant amongſt Chriſtians? Plaine-dealing, wee ſay, is beſt, but whoſo vſeth it, muſt die a Beggar. Such indeed

are

are the times, as those the Prophet complayned of; Hee *that walkes in his vprightnesse,* [d] *makes himselfe a prey*; but to the Deceiuer, is reserued a heauier vengeance. d *Isai.59.15.*

His brother. As hee specifieth the person, whom hee would exempt from iniust vsage, so coucheth hee a reason, shewing soulenesse of the sinne; a thing monstrous and vnnaturall it is, to *deceiue a Brother.*

Who is this Brother? Chiefly the man conioyned vnto vs in Christian profession: more largely, what Christ teacheth of the Neighbour, may be said of the Brother. *Euery man with whom wee haue to deale, is this brother,* whether Grecian or Barbarian, Iew or Gentile, Friend or Foe. [e] *Haue we not all one Father?* Hath *not one God made vs? Why doe we transgresse, euery man against his Brother?* In loue we say truly, there is order; one may be preferred before another, according as they are neerer to vs in Societie, Nature, Grace, or Friendly affection. In iustice, and matters of common equitie, there is one Law for the Stranger, and for him that is neerest vnto vs. e *Mal.2.10.*

The fraudulent dealing of [f] *Israelites with Egyptians,* was warranted to them by speciall dispensation, and that founded on equitie: they had done their long and wearisome seruice, without recompence; the Lord in compassion so dispenseth with them: but dispensations stretch no farther then the particulars to whom they are giuen. f *Exod.12.35.*

I obserue it the rather, because our people haue in this case framed to themselues Distinctions; such as Persians in their policie taught their children: they must lye, and not lye, with a distinction: lye to their enemies; tell truth to their friends. Not vnlike are those amongst our people; something shamefull it is thought to deceiue a friend; but for a Stranger, the excuse is currant, He was a Stranger to me; no reason of respect betwixt vs. A simple man that puts confidence in them, they are something scrupulous to deceiue; but if he be one that pretends

tends skill in the Commoditie, then *caueat Emptor*. With ſuch idle diſtinctions doe they dawbe with conſcience. But what *Xenophon* obſerued to be the iſſue of Perſian education, ſuch is vſually the euent of theſe diſtinctions in bargayning. Children, ſaith *Xenophon*, forgat their diſtinction, and made bold ſometimes to lie to their beſt friends. So they that thus diſtinctly begin to practiſe iniuſtice, at length grow to promiſcuous iniquity; ſparing neither friend, nor brother, no nor their owne father, to aduantage their commoditie. Should not the Lord be auenged of ſuch a people? Yes.

God is the auenger of all ſuch. The principall reaſon followes: wherein obſerue, firſt the qualitie, ſecondly, the force of it.

It is taken frō the dangerous and dreadfull conſequent of ſuch ſinnes; laying vs open to the vengeance of that God, that is in his wrath a conſuming fire. It ſhould ſeem then, *it may well enough ſtand with Grace, to abſtaine from ſinne, for feare of vengeance.* To this purpoſe we are ſure *Paul* propounds it to this people of God; that by terror of Gods wrath they might flie iniuſtice. The Lord himſelfe, not only allures *Ieremie* by promiſe of his preſence, but driues him to duetie, *by* g *terror of deſtruction*. Our Sauiour propounds to his Diſciples, meditation *of* h *helliſh torments*, to deterre from diſobedience.

g *Iere.* 1.17.
h *Mark.* 9.43.

Vſe.

So that they ſlaunder vs, that ſay we teach: it ſauours of an affection graceleſſe, and meerely ſlauiſh, to abſteine from euill for feare of wrath. This we teach, To *doe good onely for reward*, without all conſcience of duetie, or loue of God, is meerely mercenary: to eſchew euill, onely for feare of vengeance, argueth an affection meerely ſlauiſh. But that there is a lawfull *intuitus* of both, in doing good, and eſchewing euill; and that both may ſtand with Grace, we teach with full conſent; onely wee require that other reſpects may alſo lead vs; conſcience of duetie, loue of God, care of his glory. *Qui tantùm timet, eſt inimicus iuſtitiæ.*

Auguſt. epiſt. 144.

They

They alſo are iniurious to their ſoules, and to the Grace of God, that therefore cenſure themſelues as meerely Graceleſſe, becauſe feare of Hell is found ſometimes the ſtrongeſt motiue to obedience; yea, in times either of their incipience, or tentation, and cannot be perſwaded, feare is filiall, where ſinne is eſchewed with any reſpect to vengeance. *Paul* then was no ſonne, that profeſſeth himſelfe to be moued as well *by* [i] *terrour* of the Lords iudgement, as *by loue of Chriſt*, to perſwade men: and vainely hath Gods Spirit propounded meditation of Gods wrath, where he preſcribes the forme of acceptable ſeruice, to be performed vpon this motiue in part; *Becauſe our God* [k] *is a conſuming fire.*

i 1.*Cor.*5.11.

k *Heb.*12.29.

It muſt bee confeſſed, that Gods loue ſhould chiefly ſway with vs. But if his vengeance be a partiall motiue, may wee not bee in Grace? Is there not a mixture of all Graces with their contrary, in the ſtate of this life? of faith, with infidelitie; of obedience, with rebellion; of knowledge, with ignorance; of feare with ſeruilitie, yea, and with ſecuritie? As it is abſurd to ſay, there is no faith, where is ſome doubting; ſo all as vnreaſonable, to affirme there is no filiall feare, no Grace at all, where is any feare of God in reſpect of his vengeance.

God is auenger. The Apoſtle ſeemes to anticipate the ſecure thoughts of the vniuſt and fraudulent, promiſing themſelues impunitie amongſt men: either by cunning conueyance and concealement, or by defect of Lawes, or partialitie of Magiſtrates. Let this yet bee meditated, ſaith the Apoſtle, *God is the auenger of all ſuch.*

Where mans iuſtice faileth, God with his vengeance makes ſupplie, that iniuſtice may not ſcape vnpuniſhed. ACHAB and *Iezabel* had in Iſrael authoritie without controll; who ſhould puniſh their oppreſſion of *Naboth*? The Lord takes the cauſe into his owne hand; and there *is blood for blood, and an vtter extinction of* ACHABS *poſteritie.* Hence is *Salomons* aduiſe; *Rob not the poore becauſe*

he is poore; Let not his pouerty encourage thee to oppreſſion; l *The Lord will plead his cauſe, though men be negligent.* And, *Enter not into the field of the fatherleſſe; for their* m *Redeemer is mightie*, though themſelues bee impotent; hee ſhall plead their cauſe againſt thee.

l *Pro.22.22,23*

m *Pro.23.10, 11.*

Nabathe hiſtoria tempore vetus eſt, vſu quotidiana, ſaith Saint AMBROSE. *Non vnus* ACHAB *natus eſt, ſed quod peius eſt, quotidiè* ACHAB *naſcitur, & nunquam huic ſæculo moritur.* Vncontrollable authoritie, how eaſily degenerates it to tyrannie, till the poore haue ſcarce any dwelling left vnto them! Their power maſterleſſe on earth, makes them forget that they alſo haue a Maſter and Iudge in heauen. As if prouidence now ſlept, becauſe diſcipline of Church and Common-wealth ſleepeth. Conſider it, all yee that forget God; and thinke the Redeemer of the oppreſſed is mighty; neuer more ready to auenge the cauſe of the innocent, then when, amongſt his Vicegerents, it is moſt neglected. A notice neceſſary for all times, all ſinners, in all ſinnes; moſt for dayes of impunitie; in ſinnes moſt ſleighted by the ſonnes of men. Impieties there are many, of no ſmall enormitie, of little regard in this vntoward generation. Fornication and Adultery, ſinnes of greateſt haynouſneſſe, in ſtate of moſt Kingdomes paſſeth, as matter of iuſteſt toleration: and what through defect of Lawes, or conniuence of Magiſtrates, or hope of concealement, profane is the liberty of Adulterers. Yet that of the Apoſtle ſhould (me thinks) be meditated: n *That Whoremongers and Adulterers God will iudge*: howſoeuer partiall mens proceedings are: howeuer cunning the Adulterers ſecrecie. For Kingdomes haue yet beene ſo happily cautelous, as to preuent, ſo much as by enacted penalties, the abuſe of Gods Name by common and vaine ſwearing: This language of Hell is grown familiar, as luſt in Sodome, amongſt old and yong; Princes and people. Yet, me thinks, we ſhould remember, how direfull the threatning is, how certaine the execution.

n *Heb.13.4.*

Ambroſ. de Nabat. Iezraelit. cap.1.

on. o *The Lord will not hold him guiltleſſe, that taketh his Name in vaine.* How might we hope to haue freeſt ſinnes in gracious meaſure reſtrained? if this little notice of the Apoſtle might be as Frontlets betweene our eyes; that *where mans iuſtice fayleth, God with his vengeance makes ſupply.*

o *Exod.20.7.*

VERS. 7.8.

For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo giuen vnto vs his holy Spirit.

THE words conteine new reaſons for the generall exhortation to the ſtudie of ſanctity. Firſt, as ſome think, frō the Author, as others, from the end of our calling. Secondly, from the ſouleneſſe of the ſinne, in caſe we be found negligent; the contempt reacheth vnto God. Thirdly, from the rich bounty of God, in giuing his Spirit vnto vs.

God hath not called vs vnto vncleanneſſe, &c. The *Chriſtian calling warrants to no man vncleannes, leads vnto holines.* Therefore it is the vſuall ſtile, p *the holy calling*; becauſe it leades to holineſſe, and, though it find vs not holy, yet it makes vs ſo. And if there bee any terme therein, ſeeming to tend vnto licence, yet ſo it is mollified and explained, that vncleanneſſe is ſtill excluded: ſee *Gal.*5.13.

p 2.*Tim.*1.9.

And ſee how euery thing in it ſauours of holineſſe: the q *Caller is holy*: the meanes and r *inſtrument, holy*; the *Spirit*, the immediate worker, *the fountaine of all holineſſe.*

q 1.*Pet.*1.15.
r *Iob.*17.17.

Vſe.

So that they are imputations no leſſe then blaſphemous, charged vpon the profeſſion and calling of Gods people; that it ſhould teach or approue vncharitablenes, couetouſneſſe, licencious looſeneſſe, &c. Why hath Sa-

tan filled mens hearts, to lie against the holy Ghost: I had almost said, to blaspheme him in the highest degree? How hath hee cursed to the pit of Hell, all filthinesse of the flesh and spirit? How is *hee* [f] *grieued* with the vncleane conuersation of the wicked? How *restlesse* makes *he* [t] *conscience*, in the least stepping aside of them he hath sanctified? and proclaimed them all hypocrites, *that calling on the Name of the Lord, depart not from iniquitie?*

f *Ephe.4.30.*

t *2.Sam.24.10.*

As many of vs, as desire to know our selues *partakers of the Heauenly Vocation*, let vs bee carefull to [u] *purge from all filthinesse of the flesh and spirit*; *to bee* [x] *holy*, as hee that hath called vs, is Holy.

u *2.Cor.7.1.*

x *1.Pet.1.15.*

Profane persons, as *Esau*, scoffing at the studie of Sanctitie in Gods children, haue no part in this prerogatiue; but such only as are *called to be Saints*. As little, *Libertines*, that *turne the Grace of God into wantonnesse*, and from some beginnings of seeming holinesse receiued, incourage themselues to licentiousnesse. First, *Illumination*; which yet [y] *Castawayes are* partakers of, so farre as to become [z] *Prophets* and Teachers in the Church of God. Secondly, Compunction, contrition, teares for sinne: which had place in the Traytour [a] *Iudas*, in profane *Esau*. Thirdly, Partiall and Temporary reformation: To which euen [b] *Herod ascended*; and those cursed reuolts, *That* [c] *turne backe from the holy Commandement* giuen vnto them.

y *Heb.6.4.*

z *Mat.7.22.*

a *Mat.27.3.*

b *Mar.6.20.*

c *2.Pet.2.20, 21.*

VERS. 8.

Hee therefore that despiseth, &c.

THe second reason inferred out of the former; it implies the contempt of God: because it is he that calleth to holines. *Ergo*: conceiue the Apostle to preoccupate what ignorance might obiect.

Obiect. They are men by whom wee are called.

It

It is God that calleth, though by mans miniſtery: *Therefore he that deſpiſeth, deſpiſeth not men, but God.* *Solut.*

Contempt of Miniſters, in their regular preſcripts, ſtayes not in the perſons of Miniſters, but reacheth to the Maieſtie of God: As the contempt of an Ambaſſadour toucheth the King whoſe Ambaſſadour he is. Therefore ſaid our Sauiour, [d] *He that deſpiſeth you, deſpiſeth me.* d *Luk.*10.16.

The reaſon is, becauſe ſuch preſcripts are Gods, *in the ſanction*: ours onely in reſpect *of declaration*: As the Law of *God*, as the Law-giuer: MOSES *his*, onely as the Proclaimer. And as the Edicts of Princes are not therefore the Edicts of the Cryer, becauſe he publiſheth them; but the Princes, whoſe authoritie giues vigour vnto them: ſo, the preſcripts of holineſſe publiſhed by vs, are not ours, but Gods, whoſe Soueraigne authoritie puts life into them.

That we erre not; this may not ſo be vnderſtood, as if the neglect of euery thing deliuered by a Miniſter, were preſently the contempt of God, as Popiſh Doctors would beare vs in hand: for what if we *preach the* [e] *viſions of our owne braine*; Shall God be thought to be contemned? e *Iere.*23.16.

The charge to heare the Church ordinarie, is not abſolute, but to bee vnderſtood with limitation. Though our Sauiour commaunded *to heare* Phariſes and Scribes [f] *teaching out of* MOSES chaire, yet a caueat he giues, to [g] *beware of their leauen.* Therefore alſo hee iuſtifies his Diſciples, *violating* [h] *their tradition*; becauſe, if not in the matter, yet in manner or ends of impoſing, they had exceeded their limits. But where their preſcripts are regular, of holineſſe truely ſo called, their contempt redounds to the Maieſtie of God. f *Mat.*23.2,3. g *Mat.*16.6. h *Mat.*15.3.

I ſay then, Take heede how ye deſpiſe the meaneſt of thoſe Miniſters, that ſpeake vnto you in the Name of the Lord; not only their Angels behold the face of their Father in Heauen; but God himſelfe beholds it, and holds himſelfe intereſſed in their contempt. *Vſe.*

Strange is the deluſion of men in this kinde ; that caſting off the weightieſt of Gods Commaundements deliuered by his Miniſters, yet think the wrong vnſufferable, that contempt of God ſhould bee charged vpon them. God they reuerence, and thinke highly of that Maieſtie: It is the beggerlineſſe, or baſe birth, or lewd life, or deformitie of the Miniſter they contemne, not God. But I would faine know whoſe meſſage it is, that beggerly baſe borne, blemiſhed Miniſter bring vnto thee, when hee chargeth to ſanctifie the Sabbath? &c. The command we are ſure is Gods ; to him reacheth the contempt thereof. And hath not *God choſen the poore of this world, to confound the rich? The* i *baſer things, to confound the more honorable?* Principall Apoſtles were Fiſhermen ; the reſt, men of no great ſtate or eſteeme amongſt men. Onely *Iudas*, a man of renowme ; therefore called *Iſcharioth*, a man of that place ; famous in the place where his habitation was. As to outward blemiſhes ; why are we ſo carnall, as to iudge after the outward appearance? The beautie within ſhould be moſt glorious in our eyes. Not onely *Moſes*, whoſe *beautie is* commended: But *Simon* k *Niger*, whoſe deformitie is recorded, was choſen to be a meſſenger of the Lord of hoſtes.

i 1. *Cor.* 1. 28.

k *Act.* 13. 1.

May not lewd life of the Miniſter warrant vnto vs contempt? What of their meſſage? God forbid. *Heare* l *Scribes and Phariſes* ſpeaking out of *Moſes* chaire ; the meſſage is Gods, whoſoeuer brings it. The contempt of it reacheth to his Maieſtie ; though woe to them *that ſay and doe not.*

l *Mat.* 23. 2, 3.

Queſt. How may I know that God ſpeakes in the Miniſter?

Anſw. Firſt, Conſider what experience will teach thee ; the word wee preach, ſearcheth farther then any ſpeech or thought of man can poſſibly diue: Euen to m *the diſcerning of ſecreteſt thoughts, and intentions of the heart.* Thine acts of euill, that none eye hath ſeene ; ſaue his onely, to *whoſe eyes all things are naked and vncouered*, the thoughts and

m *Heb.* 4. 12.

and intentions of euill, that neuer yet were vented to the eares of man, thou ſhalt heare in our Miniſterie diſcouered and reproued. Canſt thou chuſe now but ſay, n *God is in vs of a Truth?*

n 1.*Cor.*14.25.

Secondly, If this perſwade not, weigh the terror and aſtoniſhment, that a weake man ſtrikes the Conſcience withall. That men of Lyon-like courage, like the great *Leuiathan*, contemning Sword and Speare, ſhould be ſo arraigned and ouer-awed by a weake Miniſter, as to tremble at his words, argues it not a Diuine Maieſtie ſpeaking in vs? Is it not a wonder to read, how *Paul* a priſoner in bonds, ſhould ſtrike *Felix* his Iudge, *with* o *trembling?* I doubt not, but he might ſay, as *Iob*, *He could haue made thouſands afraid with his countenance*; yet ſee him now trembling at the voice of his priſoner.

o *Act.*24.25.

Thirdly, Conſider the ſtrange and no leſſe then miraculous change, this Miniſterie workes in the hearts of men, in whom God will haue it effectuall to ſaluation. There is no Antipathie ſo great betwixt any things in Nature, as betwixt *Mans* p *Nature, and the Law of God.* Yet ſee, and ſay at length, as *Pharao* his Sorcerers, *Here ſure is the finger of God*; when thou beholdeſt a man ſo rauiſhed with loue of that, which he moſt deadly hates by Nature, that he preferres *it* q *before his daily food*; yea, holds not life deare vnto him, for ſupport of the Goſpel.

p *Rom.*8.7.

q *Iob* 23.12.

Who hath alſo giuen vnto vs his holy Spirit. The third reaſon here couched, taken from the great fauour of God, in beſtowing his holy Spirit vpon vs. How follows the Argument? Whether firſt, from the bountie of God, in beſtowing vpon vs a gift of ſuch excellencie? or ſecondly, from the abilitie miniſtred vnto vs by the holy Ghoſt, to liue holily? or thirdly, from the great danger accompanying the neglect of holineſſe, after wee haue once been partakers of the holy Ghoſt? This ratheſt I inſiſt on. And thence obſerue, *How of all others it moſt*

neerely concernes men, made partakers of Gods Spirit, to be carefull of holineſſe. I ſay not onely, their ſinnes are greater, becauſe their abilities are more to withſtand temptation; but their ſtate, in caſe of reuolt, moſt dangerous and irrecouerable. Firſt, to ſuch ſinning wilfully, [r] *remaines no more ſacrifice for ſinne*; ſecondly, nor is it poſſible [ſ] *to renew them by repentance.* Conceiue it thus; not as if euery ſinne of infirmitie ſhould caſt them out of all poſſibilitie of pardon and repentance; for in caſe we ſo ſinne, *we* [t] *haue an Aduocate with the Father*, to propitiate for our frailties. But in caſe, ſuch wilfully take themſelues to a courſe of ſinning, and in *Peters* phraſe, [u] *turne back from the holy Commandement giuen vnto them*, [x] *adding drunkenneſſe to thirſt*, to them God hath threatened to ſhew no mercie.

r *Heb.10.26.*
ſ *Heb.6.4,6.*
t *1.Ioh.2.1.*
u *2.Pet.2.21.*
x *Deut.29.19, 20.*

Vſe.

The more ſhould be our care and caution, [y] *to purge from all filthineſſe*, and to [z] *keepe our ſelues that the euill one touch vs not.*

y *2.Cor.7.1.*
z *1.Ioh.5.18.*

Queſt.

Can men, partakers of the holy Ghoſt, be regardleſſe of Holineſſe? *Gods feare is ſo put into their hearts, that they* [a] *neuer depart from him.* And they [b] *keepe themſelues* that the euill one toucheth them not, at leaſt *tactu qualitatiuo*; ſo, as to alter the diſpoſition of their hearts, and their propenſion to holineſſe.

a *Ier 32.40.*
b *1.Ioh.5.18.*
Caietan. ibidem.

Anſw.

Suppoſe it true; firſt, yet are not Caueats needleſſe to men ſtabliſhed in Grace, as being preſeruatiues againſt ſecuritie, and ſanctified meanes to further perſeuerance: ſecondly, but let it withall be remembred; there are gifts of the holy Ghoſt incident vnto Caſt-awayes; Illumination, Reſtraint, &c. ſome ſteps and degrees to Sanctification; they alſo haue *their taſte of the Heauenly gift*, of *the good Word of God*, of *the Powers of the world to come*; diſpoſitions, and the inchoate habits of true Sanctification, they are truly made partakers of, who yet many of them fall away. And let their fearefull relapſings be our feares, and encreaſe our care to depart from Iniquitie.

VERS.

VERS. 9. 10.

But as touching brotherly loue, yee need not that I write vnto you: For yee your ſelues are taught of God to loue one another.

And indeed yee doe it towards all the Brethren, which are in all Macedonia: But we beſeech you, Brethren, that yee encreaſe more and more.

HItherto of thoſe two branches of Sanctitie, Chaſtitie, and Iuſtice. A third is here ſpecified, *Brotherly loue:* wherein are conſiderable, firſt, the dutie it ſelfe, ſecondly, the manner of propounding, thirdly, the reaſon why the Exhortation is ſo carried.

Touching this maine part of Holineſſe, loue of Brethren, the ſureſt euidence of our [c] *tranſlation from death to life, the* [d] *Cogniſance of a Diſciple*; if it be enquired what it is; thus conceiue it, to be that fauourable and well-wiſhing affection that is in Gods children, one towards another, for Grace ſake. It implieth three things; firſt, loue of brethren, ſecondly, as brethren, thirdly, in brotherly manner.

c 1. *Ioh.* 3. 14.
d *Ioh.* 13. 35.

First, The ſpeciall obiect of this loue, are the brethren; vnder that name come all that are [e] *partakers of like precious faith* and Spirit of adoption with our ſelues. Not, but that ſome degrees and offices of loue are due to enemies and aliens; but the ſpecialtie of affection is carried to ſuch as are actually Gods children. 1.

e 2. *Pet.* 1. 1.

Secondly, The Load-ſtone of this loue, is their Brotherhood; *Diſciples are loued* [f] *eo nomine, becauſe they are Diſciples*; Gods children, becauſe they are his children, ſtamped with his Image, ſealed with his Spirit. 2.

f *Mat.* 10. 42.

Thirdly, The *Modus* is, Brotherly; that is, firſt, It is naturall and kindly, flowing from inward propenſion and ſelfe-inclination; needs no outward allurements or pro- 3.

prouocations to procure it: The very name of a Brother is potent enough to draw affections. Secondly, Impartiall, whether poore or rich, &c. except where naturall affections are quite extinct, the bowels yearne after brethren. Thirdly, Intire and feruent; nothing breakes the bond of brotherly loue. Proportionally thinke of Chriſtian amitie, in men partakers of the Spirit of adoption.

The euidences and fruits of it are, firſt, tendereſt compaſſion and fellow-feeling of miſeries; ſecondly, ſuccouring their diſtreſſes, and chearefull [g] *diſtributing* to their neceſſities; thirdly, ſociall conuerſing together for mutuall cõfort and edification. So was the cuſtome of ancient Saints; and thoſe were the times when Grace thriued in Gods children. Now, I know not how, Brethren haue almoſt forgotten that they are Brethren; and euery man ſtands aloofe, when neceſſitie requires their ſuccour. My brethren, theſe things ought not ſo to be. We are all *children of one Father*, partaking *the ſame Spirit of adoption*, haue *one hope of the ſame heauenly inheritance*; and that ſhared for the meaſures of it, *according* [h] *as our loue*, and the workes thereof are more or leſſe abundant.

g *Rom.*12.13.

h *Mat.*25.34, 35,40.

The nature of the dutie is thus; the exhortation to it, we ſee carried Rhetorically; the Apoſtle, Orator-like, inſinuating himſelfe, and entering their boſomes, as it were, *in tranſcurſu*. With like *artificium* wee ſee him almoſt [i] *wreſting* from *Corinthians* their contribution; when Rhetorically he ſeemes to paſſe by that which his deſire is to preſſe with greateſt inſtance. And how perſwaſiue with [k] *Agrippa*, was that acknowledgement of his preſent faith?

i 2.*Cor.*9.1.

k *Act.*26.27,28

Truth is, the good opinion of him that perſwades, is more then many Arguments, alluring and perſwaſiue with euery ingenuous diſpoſition. Withall, wee muſt heed the differences betwixt flatterie, and this holy Rhetorique. Firſt, Flatterie aſcribes good things where they

are

are not. This pious Rhetorique will ſee ground for commendation. Secondly, the flatterers aime in commendation, is his owne commoditie. Theſe heauenly Orators therefore inſinuate, that they may lead on the people to conſtancie in good duties.

Like prudence is requiſite in vs, to prouoke to holy duties: take notice of, and commend the good that is in any; thou knoweſt not what heartening prudent commendation may be vnto him. The Lord himſelfe lets paſſe no good thing in any, though clouded with infirmities, without laudatorie notice of it. See *Apoc.* 2. & 3.

The harſhneſſe of many in their cenſures, readier to vilifie the beſt things, then to couer their imperfections; how many hath it kept from entertaining holy courſes! If any be for the preſent alien, though not without apparent hope of reclaiming, he is ſtraightwaies cenſured, as another *Elymas*, [l] *enemie to all goodneſſe, and child of the Deuill.* Yea, where Charitie cannot but diſcerne Seeds and beginnings of Grace, except they haue preſently attained the perfection of others, all is as nothing. But, if by infirmitie any haue fallen, though but in a particular, all his former righteouſneſſe muſt be forgotten, and in the ſinne he hath done, or not done, but is fancied to haue committed, he muſt die to our good opinion.

l *Act.* 13. 10.

Learne wee, to acknowledge and cheriſh by commendation, the ſmalleſt good things in any; wee know not how we may preuaile to lead on to perfection; it is naturall to all men to be led with prayſe: And Gods Spirit tempering himſelfe to our naturall inclination, forgets not [m] *by that argument* to perſwade to holineſſe.

m *Philip.* 4. 8.

For ye are taught of God to loue. The reaſon why he is ſo ſparing in preſſing this maine part of Sanctitie, is here ſubioyned; Becauſe they were *taught of God to loue one another*; which alſo he euidenceth by their fact; *they did it to the brethren in Macedonia.*

The inference of *Enthuſiaſts*, and ſuch like Phanaticall ſpirits

spirits hence, is this; that there is no necessarie vse of the externall Ministerie to Gods children; because, as the Apostle here affirmes, they are all taught of God by his Spirit.

Yet if we consult with the same Apostle, first, he teacheth, the Ministerie necessarie, till such *time as we are made* [n] *perfect in Iesus Christ*, secondly, chargeth not *to* [o] *despise Prophecie*, nor *to forsake the Assemblies of Saints*. Because first, *decayes of Grace* are incident into the most sanctified; secondly, *dulnesse of Spirit* growes vpon the most feruent; thirdly, *forgetfulnesse* of things best known creepes vpon the most mindfull; fourthly, and who can say, he hath attained perfection? Sith then, to helpe all these defects, the Ministerie is ordained, and by it, the Spirit is effectuall, who shall dare separate what God will haue ioyned together?

n *Eph.*4.12,13.
o 1.*Thess.*5.20.

Answers to the Argument are thus framed: first, the Apostle must be vnderstood cõparatiuely; not as meaning they had no need of his commonefaction, but not such need, as men auerse from charitie. Examples we want not of Sentences, many in shew simple, and vniuersall, yet to be vnderstood *ex parte*, and in comparison. *If yee were blind, yee should haue* [p] *no sinne*; that is, none in comparison, not simply none. *Christ sent me* [q] *not to baptize, but to preach the Gospell*; not so much to baptize, as to preach. Secondly, though to instruct them as ignorants, was needlesse, yet to admonish and excite them as deficient in the measures of loue, was not vnnecessarie; and thereto tends the correction subioyned.

p Ioh.9.41.
q 1.*Cor.*1.17.

Obser. Leauing them, we take the Obseruation affoorded vs by the Apostle, thus; *Gods teaching is alwayes effectuall, and perswasiue*; it workes what it prescribes. God teacheth two wayes; first, outwardly by his Ministers, that is not alwayes thus effectuall; secondly, inwardly by his Spirit: the degrees are two; first, enlightening the mind to know, what by his Ministers he propounds; secondly, effectuall

effectuall inclining the will and affections to embrace, and prosecute the duties knowne. *Euery one that hath heard, and* [r] *hath learned of the Father, commeth vnto Christ*; that is, beleeueth in him. *Hæc gratia à nullo duro corde respuitur.* God putteth *his Law in their hearts, and writeth it in their inward parts*; and so *causeth them to walke in his Statutes*, Ezech. 36.

[r] Ioh. 6. 45. *August. de prædestinat. Sanct. cap. 8.*

How the Lord preuailes thus with the will of man, is questioned betwixt vs and halfe-Pelagians. It pleaseth them, that the Lord propounds to vs only *pleasing obiects, fit to allure the will:* as when a shepheard shewes a greene bough to a sheepe; or a father nuts and such like pleasances to his child, fit to allure them. As if there were some fitnesse in nature to be allured with spirituall things; and the propension to bee effected with them, were not of Gods meere inspirement and infusion. First then, said *Paul* amisse; *It is God that* [s] *workes in vs to will and doe?* Secondly, and vainely *prayeth God to* [t] *worke in vs what is wel-pleasing in his sight.* Thirdly, as vnfittingly hath *Moses* taught, the *naturall* [u] *inclination of the heart to be onely euill:* Fourthly, and *Paul* put [x] *enmitie betwixt wisdome of the flesh* and the Law of God. Fiftly, the heart, saith *Ezekiel*, must be [y] *changed by the Spirit of God*, before we can walke in the Lords Statutes. Sixtly, and by old Schoole-Diuinitie, the habits of Faith, Hope, and Charitie are infused, rather then drawne out of the power of the soule.

August. in Ioan. tractat. 26.

[s] *Phil. 2. 13.*
[t] *Heb. 13. 21.*
[u] *Gen. 6. 5.*
[x] *Rom. 8. 7.*
[y] *Ezech. 36. 26, 27.*

And this is Gods teaching, whereof the Apostle here speakes; the giuing of Gracious abilities to doe that which is pleasing in his sight; and not onely the exciting of the naturall power of the will, and alluring it by pleasing obiects, as *Semipelagians* dreame. What euer the maner is, the effect and fruit is, ableneſse to doe, and actuall doing what the Lord thus teacheth.

So that if any would know whether hee bee taught of God, the surest euidence of election and our being within the couenant of Grace; his Gracious abilities to holy

duties

duetie's muſt be examined: It is true of all ſuch, that *Paul* ſpeakes of himſelfe, they [z] *can doe all things through Chriſt that ſtrengtheneth them*; and in comfortable meaſure practiſe whatſoeuer the Lord preſcribes; knowing, beleeuing, louing, obeying the truth. So that it is meere hypocriſie that pretends abſolute diſability.

z *Phil.* 4.13.

Abilitie is of two ſorts. Firſt, complete, which is not incident into this life. Secondly, Competent for acceptation, whereof all taught of God are made partakers. Firſt, [a] *deſiring* in al things to liue honeſtly. Secondly, [b] *endeauouring to keepe good conſcience* before God and man. Thirdly, [c] *eſchewing euill, and working righteouſneſſe*. Fourthly, and [d] *mourning for* defects in obedience.

a *Heb.* 13.18.
b *Act.* 24.16.
c *Iob* 1.1.
d *Mar.* 9.24.

VERS. 10.

But wee beſeech you, Brethren, that yee increaſe more and more.

THe exerciſe of loue in this people, hath beene commended; leſt the commonefaction might ſeeme vnneceſſary, the Apoſtle corrects himſelfe, that they might not ſeeme to haue attained perfection; or in no reſpect to want admonition. There is in this verſe ſomething tending to their prayſe, as that to the Brethren of Macedonia, their loue was extended; ſomething alſo, wherein their defect is noted; that to Macedonians onely, their countrimen, their loue was limited; wherefore they are exhorted *to increaſe more and more*.

The increaſe of charitie may be doubly conceiued; It growes, firſt, extenſiuely, ſecondly, intenſiuely. Extenſiuely, when it enlargeth it ſelfe to more perſons then at firſt imbraced. Truth is, charitie the larger and wider it is, the better. Therefore yee may obſerue, reſtrained charitie

Obſer.

ritie alwayes to heare ill in Scripture: as in Phariſes limiting their loue e *to friends*, and ſuch as were able, and willing to f *retaliate kindneſſe*. As on the contrary, *Abrahams* beneficence is hereby amplified, that it was almoſt g promiſcuous. Not but that in ſome offices and meaſures of loue, ſome may haue preeminence; but vtterly it is a fault amongſt vs, if any, eſpecially of Gods people, be excluded.

e *Mat.*5.43.
f *Luk.*6.34.
g *Heb.*13.2.

Reaſons, Firſt, the neerer wee come to our h *paterne* in louing, the more commendable is our charitie. Secondly, and to be impartiall in loue, is no ſmall euidence, that our *loue is without diſſimulation*.

h *Mat.*5.45.

Vſe.

Be iealous of loue limited to men eminent in Grace, or dignitie; or linked vnto thee in amitie or cohabitation. Some preferment let them haue in meaſures of loue. Yet thinke firſt, the meaneſt in Chriſts body are fellow-*members*, i *and neceſſarie*. Secondly, and no *beleeuer is* now k *an alien*; Thirdly, and Religion makes vs l *equall*, if it findes vs not ſo.

i 1.*Cor.*12.22.
k *Ephe.*2.13.
l *Rom.*12.16. *Pſal.*119.63.

Intenſiuely Charitie is conceiued to grow, when the feruour of it is increaſed. Such *adding to the degrees of Grace receiued, is neceſſary in all gifts, moſt in charitie*. As being, firſt, m moſt *fertile* of all good fruits. Secondly, ſtrongeſt bridle to corruption. Thirdly, that which ſeaſoneth all other gifts and dueties.

m 1.*Cor.*13.*tot.*

Meanes to increaſe it; firſt, Labour to n *comprehend with all Saints, what is the height and depth; and breadth and length of the Loue of God*. The more plentifull our apprehenſion of Gods loue to vs is, the more are our hearts enlarged to loue God, and his Saints. Secondly, Emptie thy heart of ſelfe-loue, the bane and breakenecke of Chriſtian Charitie. Thirdly, Be not curious to prie into the infirmities of Brethren. o *Loue muſt couer a multitude of ſinnes*; ſeldome is a charitable man curious, or a curious man charitable.

n *Ephe.*3.18.

o 1.*Pet* 4.8.

VERS.

VERS. 11.12.

And that yee ſtudie to bee quiet, and to doe your owne buſineſſe, and to worke with your owne hands, as wee commanded you.

That yee may walke honeſtly toward them that are without, and that yee may haue lacke of nothing.

A Third breach of Sanctification here ſpecified, is the care of quiet and peaceable liuing together in Chriſtian ſocietie. Wherin conſiderable are: Firſt, the ducty, Secondly, the meanes auaileable to performance of it.

The duetie, *Studie to be quiet.* The word ſignifies, to ſeeke after, with a kind of holy ambition; as it were thinking it our honour, to calme our turbulent ſpirits, and to liue at peace. Truth is,

Obſer.

p *Prou.* 20.13.

q 1.*Theſ.*4.4.

r 1.*Pet.*5.5.

' *Mans honor ſtands in gracious practices*; and *therfore ſhould a Chriſtian be ambitious.* It is a *mans* p *honour to ceaſe from ſtrife*, ſayd *Salomon*, ſpeaking to this particular. Poſſeſſe your ſelues in holineſſe and q *Honour*; in Holineſſe, which is your Honour. r *Decke your ſelues*, ſaid *Peter*, with lowlineſſe of mind. That Grace of God, how vilified ſoeuer amongſt men, yet makes vs glorious in the ſight of God. For,

Can there bee to the ſonnes of men, a greater honour then to hold ſemblance with the Maieſtie of God? *Glorious is that Image of God*, wherein wee were created, whereto we are renewed, into which we are ſ *transformed from glory to glory*: which alſo wee manifeſt by gracious practice.

ſ 2.*Cor.*3.18.

Vſe.

t *Rom.*14.13.

Hither therefore let vs turne the ſtreame of our ambition: And as *Paul* ſpeakes to the Criticke Cenſors of his time; If you will needes be iudging, vſe your t *iudgement in this, not to put a ſtumbling blocke before the weake*; ſo, If we will needes be ambitious, hither bend our ambition, to

grow

grow honourable by vertuous practice. See 2. *Cor.*5.9. The deſire of honour and of a name amongſt men, is naturall; and not ſimply to bee condemned: the errour is chiefly about the means. *Let vs make vs* u *a name*, ſay they, at the building of Babel; their proud attempt, if it had no other iſſue, ſhould winne them fame amongſt men. How much more precious is the name of the righteous amõgſt all poſteritie? When the name of the wicked rotteth, and their memoriall periſheth with them. The ambition of worldlings noted by DAVID, *is, to call their houſes after their* x *names*; to erect Monuments of coſtlieſt fabrique, to perpetuate their remembrance. How much better had it beene for many of them, if their memorie had beene buried with them? So lothſome are they become amongſt men, by their abominable liues; that they ſcarce euer come into mention of Gods people, but with a ſtyle like that of *Ieroboam, the ſonne of* NEBAT, y *that made Iſrael to ſinne*. Thus thinke we, the leaſt degree of Grace is more glorious, then all the glorious aduancements that the world can afford vs.

u *Gen.*11.4.

x *Pſal.*49.11.

y 2.*King.*10.29

To bee quiet. The quiet commended to our ambitious ſeeking after, conceiue to import, not onely peaceableneſſe, and ſhunning contentions and vaine ianglings: but a contented calme conuerſation, oppoſite to tumultuous turbulencie, and reſtleſſe intermeddling with things that concerne vs not. A duety much to be indeuoured; in no age, or Church more neceſſary to bee vrged then our owne; abounding with ſo many buſie ſpirits, and reſtleſſe Malecontents. *Athens* it ſelfe nothing ſo mad *vpon* z *Noueltie*s, as our Engliſh Nation. I haue wondered often to ſee our guiſes of apparell, ſo many times diſguiſed; our people ſo Cameleonlike transfaſhioned into the Italian, Spaniſh, French, any forraine forme they haue but ſeene in Nations where they haue traffiqued; and haue thereout concluded, *leuitie to be, after a ſort, our Nationall ſinne*. It much ſtrengthened me in the opinion, to conſider, in

z *Act.*17.21.

matters of more weight, our loue of change; & the Iſraelitiſh humor reuiued in vs; in Church-gouernment, to [a] *be like to other* Nations. Though we haue ſeene Gods bleſſing on our Miniſterie, to the enuy of Aduerſaries, and admiration of Neighbour Churches; and haue demonſtrated our Diſcipline to ſuite with the Primitiue and Apoſtolicall ſtate of the Church; this yet ſeemes wanting, that we haue not experimented forraine formes; nor ſhaped our Altar according to the [b] *faſhion fetched vs from Damaſcus*; from forrein Countries. I could wiſh, our tumultuous and almoſt mutinous ſtirrings in that kind, had not made vs a reproch amongſt Papiſts; and a ſcandall amongſt the enemies of the Goſpel. My prayer to God ſhall bee, to ſettle vs in vnitie of minds and affections; *that wee may* [c] *ſpeake and thinke one thing*; *ſtudying the things that concerne peace, and wherewith we may edifie one another.*

a 1.*Sam.*8.5.

b 2.*King.*16. 10,11.

c 1.*Cor.*1.10.

The meanes auaileable that way, the Apoſtle preſcribes vs; Firſt, τὰ ἴδια πράττειν. *To doe our owne buſineſſe.*

The queſtion is here, what we may call our owne buſineſſe, wherein without cenſure of curioſitie, and diſturbance of peace, we may imploy our ſelues? There be that thinke, the whole ſpirituall eſtate of another, in euery reſpect *alienum.* [d] *Euery man ſhall beare his owne burthen*; And *are they* [e] *their brothers keepers?* The truth is, there is in this kind a degree of vnlawfull curioſitie; [f] *buſie to inquire into other mens*, too ſlothfull to correct their owne ſinnes. Howbeit the charge is not vainely giuen, [g] *To rebuke a brother, & not to ſuffer him to ſinne*; to [h] *conuert him that goes aſtray:* Secondly, Nor hath Gods Spirit in vaine animated to the duetie, by remembring, firſt, the *excellencie* [i] *of the worke*; Secondly, the good that comes to our Neighbour: Thirdly, and the [k] *Glory* redounding to the Grace of God.

d *Gal.*6.5.
e *Gen.*4.9.
f *Mat.*7.13.
g *Leuit.*19.17.
h *Iam.*5.19,20.
i *Mat.*18.15.
k 1.*Pet.*2.12.

There are of a contrary ſpirit, that with ſome prettie diſtinctions can winde themſelues into all buſineſſes: In contentions, they deale as Neighbours; in State buſineſſes,

neſſes, as ſubiects; In other mens ſinnes as Chriſtians; In all humane things, as men; *Homines ſunt, humanum nihil à ſe alienum putant.* Thus let vs thinke, as many as loue peace with holineſſe: They are ἴδια, our owne things, whatſoeuer concerne vs, within compaſſe of our generall or perſonall calling. They are extrauagants, that wander out of thoſe bounds.

Our imployments then, by PAVLS *preſcript, muſt ſtay within the limits of our calling.* Thence was that ſharpe taxe of *Peter* by our Sauiour, [l] *Quid hoc ad te?* It may be, that ſmart reproofe made *Peter* giue charge againſt *curioſitie*, as againſt *theft or murther*; no man muſt ſuffer as a thiefe or murtherer, no nor *as a* [m] *buſibody in things that concerned him not.* Truth is, that Polypragmaticall ſpirit heares ill amongſt Heathens; their inuectiues are of the tarteſt againſt it. To their writings I referre the Reader; aduiſing Meditation of theſe preſeruatiues againſt the ſinne.

Obſer.

l *Ioh.*21.22.

m 1.*Pet.*4.15.

First, The beſt things done with beſt intention, out of calling, diſpleaſe God. Remarkeable in this kind is Gods wrath on [n] *Vzzah*, [o] *Vzziah*, *Saul*, *&c.*

1.

n 2.*Sam.*6.7.
o 2.*Chron.*26. 16,19.

Secondly, Neceſſary dueties there are that preſſe vs in our owne callings; ſuch as require the whole imployment of the whole man: how many are the corrupt affections, [p] *exalted againſt the obedience of Chriſt*, to bee ſubdued? How many infirmities to bee bewailed and ſtriuen againſt? &c.

2.

p 2.*Cor.*10.5.

Thirdly, Other mens faultings touch vs not, farther then we approue and conſent vnto them; *Euery man ſhall giue account* [q] *for himſelfe to God.*

3.

q *Rom.*14.12.

And to worke with your owne hands, &c. A ſecond preſeruatiue of peaceable and quiet life, wee haue here preſcribed; induſtrie in our callings. Particulars of the preſcript are theſe. First, the duety, *Labour*. Secondly, the *modus*, or propertie of it required: it is *our owne hands.* Thirdly, Reaſons preſſing the performance. First, ſo *Paul*

had commaunded. Secondly, and the benefits thence issuing, whereat as at ends they must ayme, are not small.

Quest. Touching handy-labour, it is inquired, whether it be inioyned to all men of all callings?

Answ. First, There are that say, the Precept, as it is here deliuered, concerned the people of those times; forced by necessitie, through persecutions, to such meanes of prouision for necessarie maintenance. Secondly, comparatiuely some vnderstand it; rather labour with your owne hands, then be curiously intangled in things that concerne you not. Thirdly, Schooles thus: The Precept binds all in respect of the ends of labour, first, *procurement of* [r] *Maintenance*, secondly, auoiding of Idlenesse, thirdly, restraining and mortifying euill Concupiscence, fourthly, [s] *disburthening of others*, fiftly, enabling our selues to [t] *distribute to necessities of Saints.* And where without manuall labour these ends cannot be attained, it stands in force by the Apostles Iniunction.

r *Psal.*128.2.
2.*Cor.* 6.
s 1.*Tim.* 5. 14,16.
t *Eph.*4.28.

What if we say, he intends either it, or that which is Analogicall? Industrie of bodie or mind, according as diuersitie of Callings, requires either.

The Calling of a Magistrate requires not much handie labour; yet *Iethro* obserued in it toyle enough to [u] *weare out* MOSES. That of a Minister, is rather mentall then manuall; yet toylesome as the [x] *Husbandmans*; or as that of [y] *Oxen treading out the Corne.*

u *Exo.*18.18.
x 1.*Cor.*3.9.
y 1.*Tim.*5.18.

Obser. This only *Paul* would teach vs; *Euery one industriously to apply himselfe to the workes of his vocation.* In state of Innocencie, *Adam* hath his taske, to [z] *dresse the Garden.* After the Fall, was added *Sudor*, to labor; and necessitie layd on all his Posteritie, to force them a maintenance out of the accursed Earth.

z *Gen.*2.15.

The benefits of it, as it is sanctified to Gods children, are exceeding great.

First, It furnisheth vs, through Gods blessing, with *all things necessarie* to the comforts of life; and makes that

that little or more we enioy, truly our owne; that, as the Idler cannot ſay he eates *his* [a] *owne bread*, ſo may the Labourer call it his owne, whether little or much, that he enioyeth.

Secondly, It hath a ſpirituall vſe, for reſtraining euill Concupiſcence. An idle mans braine is a Shop for the Deuill, fit to forge fancies moſt phantaſticall. *Hierome* thought labour a dis-heartening to the Tempter; whence was his aduice, *Semper aliquid age, vt te Diabolus inueniat occupatum.*

Thirdly, It is a bleſſed meanes to furniſh vs to the [b] *workes of Liberalitie* and Mercie; and by our Sauiours Sentence, *It is* [c] *more bleſſed to giue then to receiue.*

Fourthly, Many a ſweet promiſe it hath in the Word of God; [d] *Abundance and Plentie*, at leaſt ſufficiencie followes it. It makes [e] *ſleepe comfortable.*

The Curſe of Slouth is Beggerie; [f] *He is brother to a waſter, that is ſlouthfull in his buſineſſe.* And it is noted as occaſion of Sodomites brutiſh luſt, that there was amongſt them ſuch [g] *abundance of Idleneſſe.*

Our Age abounds with the ſinnes of Sodome; abundance of Idleneſſe, we may well ſay, is Fountaine of other Sodomie. Oh that we had ſome good *Ioſiah*, to breake downe the [h] *houſes of Sodomites* amongſt vs; I meane thoſe Nurſeries of all Riot, Exceſſe, and Idleneſſe, that make our Land another Sodome; our tipling Alehouſes! I am perſwaded, our greateſt furniture for Gaoles and Gallowes, comes from theſe Nurſeries.

Neither ſtayes the ſinne amongſt deboſhed Rogues; but is, I know not how, become the Gentlemens ſinne: Their Birth and Riches ſeemes to them exemption, not onely from manuall, but from mentall labour: ſo ſpend they their time, as *Seneca* complained, *aut aliud, aut nihil, aut male agendo. Cain* and *Abel* were heires apparant to the whole Earth; yet had *their* [i] *imployments* in ſpeciall Vocations: And who may dare to exempt himſelfe from

a 2.*Theſſ.*3.12.

b *Ephe.*4.28.
c *Act.*20.35.

d *Pro.*10.4. & 13.4.
e *Eccle.*5.12. *Pro.*6.10.11.
f *Pro.*18.9.

g *Ezech.*16.49.

Vſe.

h 2.*King.*23.7.

i *Gen.*4.2.

this Mandate of the Apostle? In the manner of imployment may be some oddes; one more generous, another more seruile: In this I am sure is none; that all ought to be in their places industrious.

What should I speake of the slouth growne vpon the meaner rankes of men: in such sort, that the goods gotten by Parents industry, maintaining them in fashion and reputation, a sluggish sonne, *that brother to a waster*, brings to nothing?

It were strange, Religion should be made a colour for slouth! Sure I am, there is nothing which Religion lesse applaudes. Yet how many couens of lazie Fryers, vnder pretence of deuotion and contemplation, haue spent their whole liues in doing nothing? And since those liues of Drones dispersed amongst vs, there are risen vp a scattered & vagring cõpany, vnder colour of deuotion, & hungring after knowlege, more thẽ those drones, negligẽt in their vocations. *Paul*, I should think, was no enemy to deuotion; yet had such liued in his time, his Canon had bin extended to thẽ; *They should* k *not eate, that would not labor.*

k 2. Thes. 3. 10.

Let it be our care to bend our industrie to the vtmost in our callings. And thus think we, *God is as well pleased in the seasonable performance of duties in our speciall callings, as in those that immediatly concerne his worship.*

Obser.

With your owne hands; So that it is *our personall industrie that God requires of vs in our callings.* Therefore *Iethro* aduising *Moses* a course for ease of himselfe and the people, yet wisheth reseruation of l *harder causes*, and *inspection* of his subordinates to be continued. And Leuites superannated and dismissed from more publique seruices, yet are commaunded to *keepe* m *their charge*, and to assist their brethren in offices of inferiour nature.

l *Exod.* 18. 22.

m *Num.* 3. 26.

To this propertie of labour, let vs annexe the qualitie of the matter, wherein it is to be imployed: which *Paul* hath in a like exhortation specified; it must be *some* n *good thing.* That good thing, so far as it concernes speciall callings,

n *Ephe.* 4. 28.

lings, conceiue to be both *honeſtum* and *vtile*; an *honeſt good* thing; *a profitable good thing*.

Honeſt it muſt bee, that there bee no repugnancie betwixt the particular, and generall calling, that bindes to ſtricteſt obſeruance of [r] *vertuous goodneſſe*. As damnable, as the moſt ſluggiſh negligence, is double diligence of many in euill: toyling themſelues euen to [s] *wearineſſe in the wayes of wickednesse*. As how many callings are there, as they are fooliſhly termed, whoſe very matter ſubiect is ſinfull? Complexion-makers, they ſay, there are for deformed Strumpets; that know how to varniſh ouer with Vermilion, the moſt wain-ſcot faces, & to fill vp the furrowes, that wrinkled age hath drawne in their cheeks; there be that haue learnd to make white haires blacke, & blacke white; as if they meant to giue our Sauiour the lie, and to prooue concluſions with the Almightie. Many, that buſie their heads, and beat their brains, to deuiſe new-fangled and antieke faſhions of apparell, for braineſicke Gallants. Sufficeth it ſuch to ſay, they are painfull in their imployments? So may a thiefe or Pirate ſay, hee trauels and ventures farre for his purchaſe. Truth is, many a man takes more paines to goe to Hell, then almoſt the holieſt to goe to Heauen. As it muſt bee honeſt, ſo profitable alſo, wherein our labour is beſtowed; profitable, I meane, to communitie, that it may haue place here, that *Paul* ſpeakes; The *manifeſtation of the Spirit is giuen to euery one* [t] *to profit withall*. Not onely prophecie, and tongues, and gifts to teach, are the operations of the Spirit: But [u] BEZALEELS *and* AHOLIABS *skill to graue, &c.* is the worke of *Gods Spirit*: And therefore are gifts, and faculties & offices ſeuerally diſtributed in the body of Chriſt; that by conſideration of mutuall neceſsitie, the *members might haue the ſame care each for other*; and no man incloſe his abilities to his proper vtilitie.

In which reſpect, fault, Firſt, our curious crafts, our vaine & vnneceſſarie imployments, in Minſtrelſie and the like:

r *Phil.*4.8.

s *Wiſd.*5.7.

Cyprian. de diſc. & habit. Virgin.

t 1.*Cor.*12.7.

u *Exod.*31.2,3

like: for *Cui bono*; ſo, I meane, as to be made a trade for Chriſtians to liue in: Secondly, but more our pernicious profeſſions, that find too much applauſe amongſt voluptuous Senſualiſts: as that of Pantomimes and Hiſtrionicall Stage-players, amongſt others holden ſo accurſed and damnable. Our perſonall induſtrie *Paul* requires, but in things that are good; that is honeſt, and apparently profitable to community.

Tertul. Cyprian, de ſpectaculis.

So of the ductie; the reaſons follow. Firſt, *As we commaunded you.*

Queſt. Had *Paul* authority to preſcribe in matters of Ciuility?

Anſw. Firſt, There be that allot to the Miniſtery power to order things Ciuill; and make euen Miniſters *Cuſtodes vtriuſque tabulæ.* The difference betwixt Ciuill and Eccleſiaſticall Magiſtrates they conceiue to ſtand, not ſo much in the matter of the preſcripts; as in the ends of preſcribing, and manner of inferring. As heeding Ciuill duties ſtands in force by Gods Law, and tends to grace Chriſtian profeſſion, ſo preſcribes the Eccleſiaſticall: as meanes to ſupport ſocieties, ſo the Ciuill Magiſtrate. Neglect of ſuch preſcripts, the Magiſtrate puniſheth with the ſword, or ſome corporall mulct. The Church, onely with ſpirituall cenſures. Secondly, But what if we ſay, It was done *ceſſante Magiſtratu?* Truth is, in *Pauls* time Princes were Heatheniſh; perhaps alſo negligent in ordering affaires of Gouernment; at leaſt, not taking into their care the Church of God. Sure I am, it is *no arrogancie in a Miniſter to remember the people of duties of Ciuill honeſtie*, and to vrge vpon their conſciences care of obedience to any Gods Commaundements. And they that ſleight ſuch preſcriptions, though but of Miniſters, ſhall beare their ſinne, and make more heauie their owne iudgement.

The ſecond reaſon, is from ends and vſes of ſuch their induſtry. Firſt, *That they may walke honeſtly towards them without.* The word may be rendred, *ſeemely*, and *according to good faſhion.*

Honeſtie

Honeſtie in Scripture imports three things. Firſt, *Vertuous goodneſſe.* Secondly, *Grauitie.* Thirdly, *Seemelineſſe or decencie.* I am willing to follow the Authentique Tranſlation; and thinke, without ſtrayning, the obſeruation flowes hence; That *Induſtrie is no ſmall part of honeſtie.* Firſt, vertuous goodneſſe, I am ſure, there is much in it; it being the nurſe of all vertuous affections. Secondly, the comelineſſe of it ſuch; that it hath approbation from very aliens; And not without cauſe ſaid *Salomons* mother of the induſtrious woman, [x] *Her workes praiſe her in the gates.*

x *Prou.* 31.31.

So that their error is palpable, that haue *pent* vp all honeſtie within the limits of ſeuenth and eighth precept: and thinke all honeſtie ſtands in chaſtitie and fidelitie; ſo their bodies bee kept from adulterous vncleanneſſe, and their care be to pay euery man his owne, how euer diſſolute their liues are otherwiſe, the wrong is vnſufferable, if they be cenſured of diſhoneſty.

Theſe are, I confeſſe, ſome parts of honeſty, yet ſtands not all honeſty in chaſtity and particular iuſtice. In *Pauls* iudgement, an Idler or buſibody is no honeſt man, no, though his chaſtity and fidelity were as great as that of *renowmed* [y] IOSEPH. Yea, there is honeſty in hearing the Word of God; and he is no honeſt man, that doth not *with* [z] *an honeſt heart receiue it, and bring forth fruit with patience.* What thinke you of Sodomites? were they honeſt men? Neuer ſaw the Sunne a people more conſpurcate with luſt, and all abominable vncleanneſſe. Yet by our Sauiours ſentence, Sodomites are more honeſt, then ſuch as deſpiſe Miniſters in their Miniſterie. I am ſure the [a] *ſtate of the Sodomites ſhall be more tolerable in the day of Iudgement, then the ſtate of ſuch honeſt men.*

y *Gen.*39.

z *Luk.*8.15.

a *Mat.*10. 14, 15.

Secōdly, How could I wiſh, many religiouſly affected to the Word & worſhip of God, more carefull of this point of honeſty? that it neuer might be told in Gath, There are amongſt the moſt zealous Chriſtians, Idlers, Buſibodies,

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inordinate walkers, that eat not their owne bread. How doe ſuch blemiſh our holy profeſſion? and cauſe *the way of God to bee blaſphemed* amongſt aliens? Remember, that induſtrie is ſome part of honeſtie; ſo iudged amongſt aliens; towards whom *Paul* aduiſeth, *To walke in all good faſhion and honeſt deportment.*

Towards them without. So calles hee all thoſe not yet called into the Church of God; And euen *towards ſuch aliens muſt Chriſtians walke honeſtly and without offence*; precepts, See *Col.*4.5. 1.*Pet.*2.12. & 3.1,16.

First, to *preuent* their *blaſphemie* of that great name that is called vpon vs. Occaſioned by any our leaſt exorbitancy. Not left vnpuniſhed, in thoſe that occaſion it, *No, not in* [b] DAVID, that man after Gods owne heart.

Secondly, To [c] *winne them* to the truth; a better preparatiue can ſcarce be, then the inoffenſiue liues of thoſe that profeſſe it; nor greater diſcouragement, then neglect of ſuch honeſty, as falles within compaſſe of their apprehenſion. It would be meditated, that though in things ſpirituall, Naturalliſts and Heathens know little or nothing, becauſe *they are* [d] *ſpiritually diſcerned:* yet haue they [e] *written in their hearts ſome principles of the Law* Morall; by which they are directed to order their owne liues, and inabled to iudge of other mens. It ſhall behooue vs therefore in matters of this Nature, to *walke accurately towards them without*, that they may [f] *glorifie God in the day of their viſitation:* at leaſt, haue no occaſion or aduantage to ſpeake euill of our precious and moſt holy faith.

Now *Lord, that our wayes were made ſo direct, that wee might keepe thy Statutes*; At leaſt in Moralities known naturally, we did not too foulely corrupt our ſelues; & giue occaſion to aliens to blaſpheme! How many Chriſtians by profeſſion, are more then Heatheniſh in practice! growne diſſolute in duties, wherein the blindeſt amongſt aliens can obſerue their faultings. Whether ſuch doe more

b 2.*Sam.*12.14
c 1.*Pet.*2.12. & 3.1.
d 1.*Cor.*2.14.
e *Rom.*2.15.
f 1.*Pet.*2.1,2.

more good by profeſſion, or hurt by vnholy life, is hard to determine: or rather eaſie to prooue, they bring more preiudice by their licenciouſneſſe to the proceedings of the Goſpel, then thouſands of others can procure furtherance by their gracious behauiour. I ſay not but it is Gods iudgement on them that are offended, and farther eſtranged; but it is the fearefull ſinne of thoſe that occaſion their alienation; and g *Woe to that man by whom the offence commeth.* g *Mat.*18.7.

And that yee may haue lacke of nothing. A ſecond fruit of diligence; preuention of want, comfortable furniſhing our ſelues with all expedient comforts of life: *Such bleſſing followes diligence, by the bleſſing and promiſe of God. The hand of the diligent,* ſaith SALOMON, h *ſhall haue plentie,* at leaſt ſufficiency, plenty proportionate to his eſtate: like promiſes *Salomon* hath many to encourage to painefulneſſe. h *Pro.*10.4.

Their accompliſhment, as all other made of temporalties, is ordinary onely; it may be fayling in ſome few particulars. Truth is, the bleſſings of this life, firſt, are not *promiſed* abſolutely, but with limitation to expedience: ſecondly, with reſeruation of power to the promiſer. Firſt, to *chaſten* our ſteppings aſide. Secondly, *to trie* our faith: patience, ſincerity in obedience. Thirdly, are accompliſhed, not alwayes in the *particular* promiſed, but ſometimes in the *equiualent*, and by a commutation *in melius.* Howbeit, ordinarily it is true: the diligent are fedde *with* i *foode conuenient for them*; and rare are the examples of men, diligent in their buſineſſe, that haue beene deſtitute of neceſſary prouiſions. No honeſt calling ſo meane, but faithfully applied, hath yeelded competency to thoſe that liue in it. It is amongſt our *quotidiana miracula*, as *Auſtine* termes them; to ſee hardeſt Labourers, with courſeſt diet, ſupplied with greater ſtrength and more ſolid health; then thoſe that daily feede on delicates, euen to ſatietie. This is the Lords doing, and it is i *Pro.*30.8.

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maruellous in our eyes; and ſhould, me thinkes, encourage the moſt ſluggiſh amongſt Loyterers, to induſtrious heeding the workes of their vocation.

VERS. 13. 14.

But I would not haue you to be ignorant, Brethren, concerning them which are aſleepe; that yee ſorrow not euen as others that haue no hope.

For if we beleeue that Ieſus died and roſe againe: euen ſo, them alſo which ſleepe in Ieſus, will God bring with him.

SVcceedeth the laſt Branch of Sanctitie, in this Chapter commended to Gods people; moderation of ſorrow and lamentation for the dead in Chriſt. Wherein conſiderable are firſt, the dutie to keep meane in mourning: ſecondly, Reaſons preſſing the dutie: firſt, leaſt we bewray *ignorance* of the bleſſed ſtate of Gods children after this life: ſecondly, becauſe immoderate ſorrow is rather for *hopeleſſe Heathen:* thirdly, their death is no aboliſhing of Nature, but a ſleepe for a time: fourthly, and reſurrection is certaine. Firſt of the dutie; *ſorrow not as men without hope.* It ſhould ſeeme, *the Apoſtle interdicts not ſorrowing, but deſires to moderate it.* *Auguſtin. de verb. Apoſtoli. Ser. 32.* *Contriſtamur & nos in noſtrorum mortibus neceſſitate amittendi, ſed cum ſpe recipiendi.*

Obſer. *Religion aboliſheth not affections, but only moderates them.* *Paul* prohibites not to mourne, but to mourne without meaſure; [k] permits *to be angrie,* ſo the cauſe be iuſt, and due meaſure and moderation obſerued.

k *Eph.* 4. 26.

Grace deſtroyes not Nature, but rectifieth it; it doth not aboliſh Reaſon, but rectifie it; depriues not of Senſe, but teacheth right vſe of Senſes; proportionally kills not Affections, but only orders them. And *the* [l] *mortifying of affections* preſſed in Scripture, muſt ſo be vnderſtood,

l *Gal.* 5. 24.

ſtood, that the Carnalitie of them only is ſtrucken at, not the Affections themſelues.

Vſe. The opinion of Stoickes, not allowing to their Wiſe man any vſe of Affections, not to ſigh or change countenance at any croſſe accident, ſorts neither with Religion nor Reaſon; yet ſuch Stoickes, or ſtockes rather, deſire Worldlings to make Saints. They, forſooth, muſt be ſo mortified, as they terme it, that no occaſion may prouoke wrath, or ſorrow, or ioy; no, not when Gods owne cauſe requires it. Yet firſt, God himſelfe hath imprinted ſuch Affections in mans Nature with his owne finger; and they blame Gods workmanſhip, that condemne them: ſecondly, Chriſt, of whom it is ſaid, *He* [m] *was holy, harmeleſſe, ſeparate from ſinners*; that *knew no ſinne, per experimentum*, yet had vſe of Affections; [n] *wept ouer* LAZARVS, ouer the [o] *Citie*; and not without Indignation, beheld the hard-heartedneſſe of incredulous Iewes.

m *Heb.7.26.*

n *Ioh.35.*

o *Luc.19.41.*

Another ſort of men wee haue, in practice more then Stoicall; whom no croſſe from God or men can affect to ſorrow; Loſſe of Goods, of Children, Wiues, Parents, things deareſt, toucheth not ſo farre, as to worke the leaſt relenting. Their patience they thinke it, and inſuperable fortitude, not to be moued with theſe things; their patience is it, or rather their blockiſh ſenſeleſneſſe? [p] *Thou haſt ſmitten them, O Lord, but they haue not ſorrowed.* It was not patience, but ſtupiditie which the Lord complained of in his people.

p *Ier.5.3.*

Obſer. Howbeit, that muſt be confeſſed which *Paul* would here intimate; *Moderation of Affections is no ſmall part of Sanctification.* The Corruption that hath by the Fall growne vpon the affections, ſtands chiefly in two things: firſt, their *miſapplying* to vnmeet Obiects: ſecondly, their *exceeding*, or *comming ſhort* of their due meaſure. And this is that Gods Spirit doth in ſanctifying them; firſt, directs them to their right Obiects; ſecondly, keepes them to their iuſt proportion.

Very

Very Heathen saw somewhat in this kind: wherefore some of them herein placed the top of Wisdome; and he was with them reputed wisest, that had best stay & guide of his Affections. Their vertues Morall are exercised all about moderating the appetite and affectuous part of the Soule.

Vse. Our Christian endeuour should be hither bended, that rectified Reason, or rather Grace and Religion, may bridle our turbulent and head-strong Affections. Wherefore Gods Spirit is pleased so highly to commend this temper. *He that ruleth his spirit*, saith *Salomon, is better* q *then he that winneth a Citie*; and *Contra*, *Whose hath no* r *gouernment of his spirit, is like a Citie broken downe, that hath no walls.*

q *Pro.16.34.*
r *Pro.25.28.*

A Meditation, if any other, meet for vs: this part of Sanctitie being so generally neglected; insomuch, that we see many hungring and thirsting after knowledge of God, in other parts of their life walking holy and blamelesse; yet, I know not how, pleasing themselues, and almost iustifying the inordinate motions of their tumultuous Affections. In Wrath especially it is obseruable: how small occasions kindle it? and when it is growne to a flame, no place left for Right, Reason, or Religion, to sway it; nor is the gentlest remembrance admitted, though it be as that of the Lord to *Ionah*, s *Doest thou well to be angrie?* Remember wee whose prayer it was, *that our* t *whole spirit, and soule and bodie might be kept holy and blamelesse.* And of these generalls thus farre.

s *Ion.4.4.*
t *1.Thess.5.23.*

Obser. The particular wherein this prudent moderation is required, is *sorrow for the dead in Christ*: and it is so carried in the Apostles Exhortation, as if he would teach, *Immoderate mourning for the dead in Christ, to be for Christians most vnseemely.* The Saints before vs laboured herein, to set bounds to Affection, and to cut off occasions of excesse in that kind. *Abraham* mournes for *Sarah*, euen vnto weeping; yet fearing lest hee should forget his measures,

meaſures, *deſires to burie* [u] *her out of his ſight: Ægyptians mourne for* IACOB *ſeuentie dayes*; *Ioſeph*, his naturall ſonne, [x] onely *ſeuen dayes*. Not that hee was leſſe kind, but more Chriſtian-like prudent.

u *Gen.*23.4.

x *Gen.*50.3,10

The Lord interdicts his Iſrael thoſe Heatheniſh Rites of [y] *Balding and Cutting themſelues for the dead:* And our Sauiour intimates diſlike of *Iewiſh* [z] *Minſtrelſie*, for increaſe of Sorrow; Affection, he thought, in that caſe, needed not the ſpurre, but the bridle rather.

y *Deut.*14.1.

z. *Mat.*9.23.

Indeed we read of ſome Saints exceſſiue in this kind; *Dauid* weeping for his *Abſolon*, as *Rachel* for *her children*, and would not be comforted. But firſt, both it is noted as his infirmitie; and ſecondly, in *Auſtines* iudgement, he bewayled not ſo much his ſonnes death, or his owne Orbitie, as the puniſhments whereinto his ſoule, ſo inceſtuouſly adulterous, ſo vnnaturally murtherous, ſhould in likelyhood be plunged. *Non orbitatem doluit in eius interitu, ſed quia nouerat in quas pœnas tam impiè adultera & parricidalis anima raperetur.* And *Bernard: Planxit meritò Dauid ſuper parricidâ filio, cui perpetuo ſciret obſtructum exitum de ventre mortis mole criminis.* Thirdly, And what if *Dauid* thus mourned for *Abſolons* damnation? Better hopes haue Chriſtians, of Chriſtians that *ſleepe in the Lord.* Such as make exceſſe of ſorrowing, for them moſt vnſeemely. For firſt, how argues it ignorance in that point, wherein a Chriſtians ignorance is moſt ſhamefull; the bleſſed ſtate of Gods children after death? And how giues it occaſion to Gentiles to traduce vs, when we bewayle, as vtterly loſt and extinct, thoſe whom we profeſſe to liue with God? *Spei noſtræ ac fidei prænaricatores ſumus*, ſaith *Cyprian: Simulata, ficta, fucata videntur eſſe quæ dicimus.* Secondly, And what ods, in this behalfe, betwixt hopefull Chriſtians, and hopeleſſe Heathens; while wee equally giue reines to ſorrow, and macerate our ſelues with like comfortleſſe griefe?

*Auguſt. de doct. Chriſt. lib.*3.*c.*21. *& contr. Fauſt. Manich. l.b.*22. *cap.*66.

Bernard.

Cyprian. de Mortalitate.

Our wiſdome it ſhall be, to ſet ſome reaſonable limits

Vſe.

to

to our ſorrow, for thoſe, of whom we haue reaſon to be perſwaded, that they *ſleepe in the Lord*. Let not the Monition ſeeme vnneceſſarie. Affections are violent, eſpecially hauing ſhew of lawfulneſſe to ſet them forward. More frequent are the ſlips of Saints, in things for their matter lawfull, then in thoſe that are ſimply vnlawfull. Conſcience, euen of good men, ſets it ſelfe looſe, hauing plea of lawfulneſſe for the action. Herein, Affection growes no leſſe then tumultuous, being able to warrant it ſelfe by inſtinct of Nature, practice of Chriſt and his Saints.

Truth is, the cuſtome of Mourning, but Stoickes, none condemned: howbeit, ſaith *Bernard*, the ſpirituall man that iudgeth all things, and is iudged of no man, preuents all his attempts with this three-fold conſideration; firſt, whether it be lawfull; ſecondly, whether decent; thirdly, whether alſo expedient. Secondly, And we are not ignorant, things lawfull in their kind, may through neglect of due circumſtances, proue ſinfull in the doer. Eating and drinking are lawfull and neceſſarie; yet exceſſe therein, is cenſured of Gluttonie. No wiſe man euer condemned Recreations as euill in their whole kind; yet immoderate vſe of Sports, is little leſſe then *Epicuriſme*. And ſorrow for the dead, hath example of Saints, yea of our Sauiour, to warrant it. *Pauls* Mandate is more, [a] *Flere cum flentibus*; howbeit, exceſſe in lamentation makes it ſinfull in Chriſtians. And here alſo hath place that Caueat of the Apoſtle, [b] *leſt any be ſwallowed vp of ouer-much ſorrow*.

Bernard. de conſiderat. lib.3.

a *Rom.12.15.*

b *2.Cor.2.7.*

Meditations auaileable this way, are theſe: Firſt, of the bleſſed ſtate of Gods children, deliuered from the burthen of the bodie; who thinks it not his gaine? *Sæculi laqueis non teneri, nullis peccatis & vitijs Carnis obnoxium fieri; exemptum preſſuris augentibus, & venenatis Diaboli faucibus liberatum, ad lætitiam ſalutis æternæ, Chriſto vocante, proficiſci.* Who is not of *Pauls* mind? *To be diſſolued, and to be with*

Cyprian. de Mortalitate.

with Chriſt, is c *beſt of all*; ſuch d *reſt from their labours, and their workes follow them.* Thus thinke, as S. *Cyprian* aduiſed, *Deſiderari eos debere, non plangi; nec accipiendas eſſe hîc atras veſtes, quando illi ibi inſtrumenta alba iam ſumpſerunt.*

c *Phil.*1.23.
d *Reuel.*14.13.

Secondly, That argument which with Epheſians in like caſe preuailed, why ſhould it not ſway with vs? e *The will of the Lord be fulfilled.* Let vs not make ſuch Idols of our ſelues, or ours, as for their deaths, ſo comfortable, to grow diſcontented at the Lords appointments.

2.
e *Act.*21.14.

Thirdly, And if that Heathen could ſay, *Præmittimus non amittimus?* Why thinke not Chriſtians much more, They loſe not their friends, but ſend them before? Thus of the maine matter in the Text.

3.
Seneca.

In our paſſage, let vs notice the Epithete giuen to the death of Gods Saints; they die not, but ſleepe; *their death is a ſleepe.* Vſuall in Scriptures. See *Ioh.* 11. *Act.* 7.

What is it of Man that ſleepeth? Some Heretiques made queſtion, and at length reſolued, the ſeparate ſoules caſt into a dead ſleepe, to remaine without action till the generall Reſurrection; which if they would limit to the organicall actions of the Soule, that without commerce with the bodie, cannot be exerciſed; the ſtriſe were ended. But Experience hath taught vs, the Soule hath her immateriall acts, which without bodily organs ſhee is enabled to exerciſe. Firſt, wee ſee it in the ſtreighteſt tie of the Sences, by Sleepe, Thinking, Meditating, Diſcourſing. Secondly, yea the moſt perfect actions of the mind are, what time it hath leaſt commerce with the bodie. In f *Extaſies, Paul* had his greateſt Reuelations; and *Iohn* in his g *rauiſhment* ſaw his moſt heauenly Viſions. Thirdly, perhaps alſo that h *place* of *Iohn* implyes, that ſeparate Soules haue their imployment in lauding and prayſing God and the Lambe.

f 2.*Cor.*12.3,4.
g *Reuel.*11.10.
h *Reuel.*5.12.

Limit therefore this ſleepe to the Bodie; whence I thinke it is, that our *Graues* are called i *our Beds*; wherein our Bodies, not our Soules, reſt from their labours.

i *Iſai.57.2.*

Reaſons of the reſemblance are thus conceiued: firſt, for that it reſts from all toyle and trauell, and ſenſe of euils: ſecondly, becauſe it riſeth againe by the power of God: thirdly, and is as eaſily reuiued by the voice of God, as the liuing man is awaked out of his ſhalloweſt ſlumber.

So that they erre, not knowing the Scriptures, nor the power of God, that teach, the Bodie to be reſolued by death into its firſt principles, without hope of reſtoring to life. What then, trow we, is the *Reſurrection* promiſed? They ſay, of the Soules. But *Tertullian* well obſerued, *They fall not*, being immortall; therefore haue no need, nor are capable of Reſurrection. And that the Bodies alſo ſhall riſe againe, that ſame *ſocietas operarum*, as hee termes it, is abundant conuiction. Partners they were with Soules in doing good or euill, muſt therefore participate in the reward or puniſhment.

Tertull. de Reſurrect. Carnis.

Secondly, And how fitly hence flowes *Pauls* exhortation, *To keepe meane in mourning?*

As men without hope. He meanes of *Reſurrection to glorious life*, and a better condition after death. The Periphraſis of Gentiles, and all aliens from the Church of God, accorded by the like, *Eph.2.12.* how fittingly applyed to their ſtate, iudge by theſe Reaſons: firſt, they were *without Chriſt*, the ground of hope: ſecondly, *out of the Church*, the place of hope: thirdly, *without the Conenant*, the reaſon of all our hope and beleeuing.

Vſe. So that the Opinion ſauours of more pitie then iudgement, that giues Gentiles out of the Church hope of ſaluation; whether by light of Nature, as ſome; or by ſecret and extraordinarie Inſpirations, as others haue dreamed.

Firſt, I wonder then the Prophets, *Danid* and *Moſes*, ſo

ſo much magnifie Gods grace to Iewes before Chriſts comming, in [k] *giuing to them his Statutes, and entring with them Conenant* of Peace and Saluation. Secondly, And why is that Bleſſing ſo much amplified to vs Gentiles ſince Chriſt, [l] that to *vs alſo God hath opened the doore of Faith*, and made vs [m] *neere by the bloud of his Sonne?*

I ſay rather as the Apoſtle, [n] *Let vs Gentiles*, of theſe times, *prayſe God for his mercie*, whom he hath *regenerated to a* [o] *liuely hope in Chriſt Ieſus*, hauing left deſperate ſo many Generations of our Fore-fathers.

k *Pſal.*147.19, 20.

l *Act.*14.27.
m *Ephe.*2.13.

n *Rom.*15.9.

o 1.*Pet.*1.3.

VERS. 14.

For if wee beleeue that Chriſt died and roſe againe, &c.

THe laſt reaſon preſſing moderation of ſorrow is here couched; taken from certainty of reſurrection to life. Of it hee layes two grounds. Firſt, the reſurrection of Chriſt. Secondly, the Power of God: withall, limits out the perſons to whom this bleſſing belongs. The Article of reſurrection, I meane not here to inſiſt on, but ſo farre onely as it receiues ſtrength from the reſurrection of Chriſt.

Chriſt is riſen: Therefore *vs alſo ſhall God bring*, againe from the graue.

Queſt.

How followes the Argument? It might be his priuiledge as being the Sonne of God, and hauing in himſelfe Diuine Vertue to quicken his body.

Anſw.

Firſt, Probable at leaſt it is made by the reſurrection of Chriſt, [p] *Man like to vs in all things, ſinne onely excepted*; Gods power in rayſing Chriſt from the dead, hath made manifeſt a poſsiblity of returning from death to life. Secondly, if withall wee conſider our vnion with Chriſt by the Spirit, whoſe heauenly influence and Diuine Vertue, in rayſing our ſoules to ſpirituall life, all liuing

p *Heb.*2.17.

uing members in his body haue experience of; a neceſſitie wee ſhall ſee of our being rayſed from death to fellowſhip of his glory. Thirdly, his reſurrection is vndoubtfull pledge to vs of our q *Iuſtification*, and full diſcharge from guilt and puniſhment of ſinne, that alone keepes vs vnder the Dominion of death, and debarres from entring the glorious preſence of God. So ſtrangely followes the Argument from the reſurrection of Chriſt, to the riſing againe of Chriſtians, euen as many as are by the Spirit members of his body.

q *Rom.*4.25.

So that, if any deſire to know himſelfe a ſharer in the reſurrection of the Iuſt; this let him firſt learne to know, whether hee bee one with Chriſt; that vnion death diſſolues not: yea, ſhall force the graue to render vp the bodies of Saints, that *where the Head is*, r *there may the members be alſo.*

r *Iob.*19.24.

Signes of this Vnion: Firſt, *Experience* ſ *of the vertue and power of Chriſts reſurrection*: enliuing our ſoules to all gracious and holy conuerſation. Secondly, the Sympathie and *fellow-feeling* we haue of t *the weale and woe*, of our fellow-members in the body of Chriſt. u *Who is afflicted, and ſuch burne not?* They haue no fellowſhip with Chriſt, whom IOSEPHS *afflictions* touch not neerely; and to whoſe greateſt merriments, the remembrance thereof puts not a pauſe.

ſ *Phil.*3.10. *Rom.*6.5.

t *Rom* 12.15.

u 2.*Cor.*11.29.

The perſons, to whom belongs fellowſhip in this bleſſed reſurrection, are deſcribed; *Such as ſleepe in Ieſus*: that is, *That continue in that bleſſed vnion and fellowſhip with Chriſt vntil death, and in death.* To ſuch is the bleſſing pronounced: To that condition x are the promiſes limited. In *ſuch* y *as withdraw themſelues, Gods ſoule hath no pleaſure*; their former righteouſneſſe is forgotten; z their *paſſions* and patience all become *vaine* vnto them.

x *Reuel.*14.13. *Reuel.*2.10.26.

y *Heb.*10.38.

z *Gal.*3.4.

Vſe.

Our care let be, a to *hold faſt what we haue receiued*, the beginning of our ſubſiſtence in Chriſt.

a *Reuel.*3.11.

Helpes auaileable. Firſt, Feare of our owne infirmity, in

in which reſpect we may ſay as SALOMON, [b] *Bleſſed is the man that feareth alway*: Such feare, firſt, how careſull makes it to flie all occaſions, that may withdraw our hearts from God! Secondly, how conſcionable, to vſe all holy meanes of preſeruation in that bleſſed condition!

b *Pro.28.14.*

Secondly, Deepeſt conſideration of the [c] *feareſull condition* of ſuch as fall from the Grace of God; becomming more hopeleſſe then Infidels; more profane then Atheiſts; I doubt not, but more grieuouſly tormented then the moſt ſauage amongſt hopeleſſe Heathen.

c *Heb.6.6. & 10.26. 2.Pet.2.20.*

Thirdly, Prayer vnto God, by whoſe grace onely we ſtand; *By* [d] *whoſe power alone wee are guarded through faith to ſaluation.*

d *1.Pet.1.5.*

VERS. 15. 16. 17.

For this we ſay vnto you in the Word of the Lord, that we which liue, which remaine at the comming of the Lord, ſhall not preuent them which ſleepe.

For the Lord himſelfe ſhall deſcend from Heauen with a ſhout, with the voice of the Archangell, and with the Trumpe of God, and the dead in Chriſt ſhall riſe firſt.

Then we which are aliue, and remaine, ſhall be caught vp together with them in the Clouds, to meet the Lord in the Aire; and ſo ſhall we be euer with the Lord.

THE Apoſtle goes on in his purpoſe, ſetting downe new arguments of Conſolation, in reſpect of the dead. In theſe Verſes wee haue one, taken from the order of our Glorification; wherein, they that are dead in the Lord, haue preeminence aboue thoſe that are found aliue at his comming: And thereby takes occaſion to explaine the order & courſe of the Lords dealing at his ſecond comming. And becauſe

it is a ſecret ſtrange to Reaſon, to win it the more credit, he prefaceth thereto, *verſ.* 15.

So that in the words we haue three things to conſider, firſt, the prerogatiue of the dead aboue the liuing at the comming of Chriſt, ſecondly, the explication, thirdly, the confirmation thereof. Take we the words as they lye in order.

Queſt. *This we ſay vnto you in the word of the Lord.* The queſtion is, where *Paul* had this from the Lord? whether from ſome other grounds of Scripture, or by ſpeciall reuelation, or by tradition?

Anſw. It matters not much to enquire: what hee ſpeakes of *the* [e] *laſt trumpe*, and miniſterie of *Angels* in the reſurrection; of *the voyce of the Lord*, and his *deſcending from heauen*, wee haue extant in the Euangeliſts.

e *Mat.*24.31. *Iob.*5.28,29.

What he here ſpeakes touching the order of proceedings at Chriſts comming, is found no where but in this Apoſtle: whether this were amongſt the *ſpeciall* [f] *reuelations*, he *had in his extaſie*, or at ſome other time diſcouered, we need not enquire: we know him of that number, that ſpake by inſpiration of the holy Ghoſt.

f 2.*Cor.*12.1.

Whereas to win credence to this myſterie, he prefaceth with mention of the word of God, ſuppoſing it ſufficient to procure faith to ſtrangeſt ſecrets; we learne, that *in ſtrangeſt myſteries and ſecrets fartheſt aboue the reach of reaſon, our inquiries muſt ſtay, when once we are aſſured the mouth of the Lord hath ſpoken them.* Therefore we may obſerue, it hath bene an imputation and blemiſh to them that haue queſtioned things ſtrangeſt to reaſon, once vttered in the Word of the Lord; as to [g] *Sarah*, in the *promiſe of a ſonne* to be borne in her old age, after ſo long barrenneſſe, [h] in *Zacharie*, father of *Iohn Baptiſt*, [i] in *Moſes*, *&c.*

g *Gen.*18.23.
h *Luc.*1.18,20.
i *Num.*11.21, 22.

Vſe. It teacheth vs to captiuate our Reaſon to the word of God, and not to giue it libertie, curiouſly to ſearch beyond reuelations; but to make this the vtmoſt period of

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our inquiſition, *The mouth of the Lord hath ſpoken it.* To tell you how many haue fallen into errours and hereſies damnable, by giuing reines to reaſon in this kinde, were endleſſe. We are not, I thinke, vnacquainted, how in that great myſterie of the Trinitie, ſome, by this meanes haue bin blinded, whiles willing to make that tranſcendent myſterie hold correſpondence with the ſhallow conceit of their vnderſtanding, they haue vaniſhed away in their apprehenſions, and growne to deny that myſterie, ſo plainly taught vs in the Word of God. Whence grew *Arius* to his hereſie, denying the eternall generation of the Sonne from the Father, and his equalitie vnto him in power, wiſedome, eternitie, and other eſſentiall properties of the Godhead? ſaue that he could not conceaue things otherwiſe in Gods, then they are in humane generations. And *Porphyrie* contradicting that Article of the Reſurrection, fell thereto by ouer-far enquirie, not able to conceiue how the ſubſtance of our bodies deuoured by beaſts, and ſo by digeſtion incorporated into their ſubſtance, could againe be ſeuered. Brethren, know we, that [k] *things reuealed, ſo far as they are reuealed, are ours and our Childrens,* and that faith muſt go beyond reaſon in matters ſupernaturall, believing what the Lord ſpeakes, euen becauſe he ſpeakes them; though *Nicodemus* his queſtion cannot be anſwered, [l] *How can theſe things bee?*

k *Deut.*29.29.

l *Iohn* 3.9.

See wee now the priuiledge it ſelfe: its propounded firſt, negatiuely, *Wee that ſurviue, ſhal not preuent them that ſleepe*: ſecondly, affirmatiuely, *the dead in Chriſt ſhall riſe firſt.*

Senſe. It is enquired, how *Paul* reckens himſelf amongſt thoſe that ſhould be found aliue at Chriſts ſecond comming, ſith he profeſſeth to *Timothy*, [m] *the time of his diſſolution was at hand*; and after aduizeth this people, [n] *not to thinke the day of the Lord ſo nigh*, as to fall within compaſſe of that generation. A queſtion that much troubled

m 2.*Tim.*4.6.

n 2.*Theſ.*2.2.

S.*Hierome*; and much toyles he himſelfe to find out a ſolution, reiecting in truth better expoſitions of others then himſelfe brings any.

Our later Interpreters thinke, the Apoſtle being vncertaine of the time of Chriſts comming, would expreſſe here in his practice our dutie, that is, to ſtand in cõtinuall expectation of Chriſts ſecond comming to Iudgement; and ſo to order euery day, as if it were the laſt day of the world. A duty it is needfull, *to* o *watch continually*. But that the Apoſtle ſhould vpon this ground performe it, becauſe he knew not whether it might fall into his life time, is vnlikely, by that caueat giuen, 2.*Theſ*.2.

o *Mat*.25.13.

Vnleſſe perhaps we may thinke, that as yet it was not reuealed to the Apoſtle, that the Lords comming ſhould be longer deferred. This once is a truth, The Lord did not at once reueale all things to his ſeruants the Prophets; but, as the Authour to the *Hebrewes* ſpeakes, πολυμερῶς, by parcils, as you would ſay, acquainted them with his ſecrets. Inſtance we haue in *Abraham*, that he ſhould haue a ſeed of bleſſing, was firſt reuealed; whether p *by generation, or adoption*, it ſeemes was not till after opened. When its farther made knowne, that it ſhould be of his body *by generation*, yet whether by *Sarah*, or ſome other, ſeemes not yet to haue bene reuealed, which was in likelyhood the occaſion of their q *errour in Hagar*; *So perhaps* in this particular; That there ſhould be a ſecond comming of Chriſt to Iudgement, and that this comming ſhould be ſudden, in a time when it was leaſt expected, was reuealed when *Paul* wrote this Epiſtle: That it ſhould not be till *the* r *departing from the faith*, the *reuealing* of *Antichriſt*, and *his conſumption, by the breath of the Lords mouth*, it may be was an after-reuelation. And this is a ſolution of the doubt not improbable.

p *Gen*.15.2.

q *Gen*.16.2.

r 2.*Theſ*.2.3.

Hierome.

Another expoſition there is extant in S.*Hierome*, vnder the name of *Diodorus*, howſoeuer reiected by *Hierome*, yet more probable then any himſelfe brings. The ſumme

ſumme of it is thus, *Paul* reckons himſelfe and his aſſociates amongſt ſuruiuers at Chriſts comming; not as thinking himſelfe and thoſe then liuing ſhould be found of Chriſt in the bodie, but knowing all the Righteous to make one body in Chriſt Ieſus, and himſelfe one of the number; *Nos dixit, pro eo quod eſt Iuſtos, de quorum & ego ſum numero:* We that remaine, that is, thoſe of the faithfull, that ſhall ſuruiue to Chriſts comming. Thus far of the doubt.

The prerogatiue followes; *the dead in Chriſt ſhall firſt riſe*, hauing their bodies firſt glorified, and clothed with immortalitie, incorruption, glorious ſplendour, &c. the Lord thus recompenſing their ſeeming diſaduantage, in reſpect of thoſe that know no death, but analogicall tranſmutation.

The point of notice is this, *The diſaduantages of Gods children, wherein they ſeeme to be caſt behinde their brethren, are euer recompenced with ſome priuiledge or prerogatiue, wherein they alſo haue their aduantage.* It may ſeeme a prerogatiue of ſuruiuers at Chriſts comming, ouer thoſe that are diſſolued by death, that they without death are *clothed vpon with incorruption*; but ſee how the Lord recompenceth their ſeeming diſaduantage; they are firſt glorified in their bodies; rayſed to a glorious life, before the liuing are changed. By plentifull induction it will appeare. It may ſeeme the diſaduantage of vs Gentiles, that Iewes had firſt [s] *the oracles of God committed vnto them*; had the miniſterie of Prophets, yea of the Lord Chriſt himſelfe, *the* [t] *miniſter of Circumciſion.* But how plentifully hath the Lord recompenced it vnto vs, giuing vs more plenty of cleare reuelation, and greater meaſure of grace, then euer he vouchſafed to the Church of the Iewes! that wee may ſay as our Sauiour; [u] *What many Prophets, and Kings, and righteous men deſired to ſee, and ſaw not, wee ſee.*

Obſer.

s *Rom.3.2.*

t *Rom.15.8.*

u *Mat.13.17.*

Wee may perhaps thinke it to be ſome diſaduantage vnto

vnto vs, that wee liued not in the dayes of Apoſtles and Prophets, that taught by ſpeciall Reuelation, and vnerring Spirit, what they taught the people of God; but fully is it recompenced vnto vs; in that many of the things which they a farre off beheld in the Prediction, wee with our eyes ſee in the accompliſhment. See it in other particulars of outward or inward eſtate. Diuerſly hath God ordered the ſtate of his children in this life, calling ſome to teach, ſome to be taught; ſome to rule, ſome to be ruled; giuing ſome, Wealth, Honour, Peace; exerciſing others with Pouertie, Infamie, Contempt amongſt men. It is ſtrange to ſee, how emulous wee are one of others preferment in theſe fauours of God; whereas, if wee would rightly weigh it, wee ſhould ſee, that in theſe things, wherein we ſeeme to be caſt behind our brethren, we haue in one kind or other our aduantage of them. Their Wealth is more; ſo are their Diſtractions, and Cares, and Spirituall Dangers; their Reckoning larger at the great Audite and Day of Accompts. Is it not well, the Lord hath freed thee from theſe Diſtractions? made thee rich in Faith, giuen contentment, and dayly experience of his Fatherly care in another kind?

In that which ſeemes the greateſt diſaduantage, as that the Lord ſo long keepes vs on the racke of an accuſing Conſcience, and with-holds the ſenſe of his fauour, in the pardon of ſinnes, I am deceiued, if there be not ſome aduantage to the oppreſſed. Vſually ye ſhall ſee the courſe of their liues more ſtrict; ſinnes, that others without ſcruple ſwallow vp, theſe conſcionably flye from; their ſanctitie, for the moſt part, greater; and ſo, I doubt not, ſhall be their glorie. In a word: Is life ſhort? the paſſage is ſpeedier to the Ioyes of Heauen: Is it prolonged? the more occaſion haue they of doing good; their ſeruice greater, and ſo ſhall be their reward. Wee cannot thinke of any diſaduantage of Gods children, wherein they are caſt behind their brethren, but a recompence we ſhall

ſhall find in one kind or another plentifully rendred into their boſomes.

Vſe.

The Meditation, me thinkes, cannot but reſtraine in Gods children all carnall emulation, at the ſeeming preferments of others in the fauours of God. I know not how it comes to paſſe amongſt vs, ſuch is our ignorance and infirmitie, that the old Poets Complaint may be taken vp amongſt vs. No man, almoſt, is content with the ſtate God allots him vnto: Euery man thinkes anothers Condition happier then his owne; and that God hath not dealt ſo liberally with him, as he hath done with others.

The people thinke it is well with Miniſters, whoſe whole life may be ſpent in meditation of the Word of God; whom God hath choſen to be his Inſtruments to ſaue the ſoules of his people. The Miniſter againe thinks it is well with the people, to whom God hath committed care of no ſoules but their owne, and from whom he expects leſſe meaſure of knowledge and obedience. The ſubiects eyes are dazeled with the glorie of a Kingdome; and they are ſure high in Gods fauour, that are eminent in authoritie aboue others. The Magiſtrate againe thinks it is well with the people, whoſe life is moſt retired from publique imployments; how ſecure liue they from enuie of the Ambitious, and from the Curſe of prophane Tongues? In a word, ſo emulous we are moſt, one at the ſeeming aduantages of others by Gods fauour; that hee is a rare man, like IOBS [x] *Interpreter, one of a thouſand,* who thinks his owne ſtate and condition in euery reſpect beſt for him.

x *Iob.* 33.23.

Againſt this emulation, we are ſtored with Reaſons in the Scripture.

1.

As firſt, It muſt be thought of, that the Lord whom we ſerue, is an abſolute diſpoſer of his gifts, in what kind ſoeuer. [y] *Is our eye euill, becauſe his is good?* Why ſuffer we him not, *to doe with his owne what he thinkes good?* Who likes

y *Mat.* 20.15.

likes the sawcinesse of that Begger, that quarrels at his almes, because another fares better? What euer our gifts are from God, they are *Eleemosyna mera*, meere Almes;
z *Rom.* 11. 35. *for* z *who hath giuen him first?*

2. Secondly, We should consider, that the seruice we do to God, in what place soeuer, is acceptable, when it is tendered vnto him in obedience, and singlenesse of heart; as pleasing to God is the obedience of the subiect, as the rule of the Magistrate. Hearing and obeying with an honest and good heart, as Teaching in the Congregation.
a *Eph.* 6. 8. Saith *Paul*, touching the condition of Seruants; a *Whatsoeuer good thing any man doth*, yea, in place of a seruant, *the same shall he receiue of the Lord.*

3. Thirdly, We call God Father, and so he is; and cannot but acknowledge his Fatherly loue to vs in Christ. How
b *Mat.* 7. 11. should we not be perswaded, that *what he sees* b *best for vs, that he will giue vs?* If Peace were better for thee then Trouble, Riches then Want, Honor then Infamie, makest thou question, but the Lord would giue it thee? Thou knowest not then the bowels of his Fatherly loue to thee in Christ, farre exceeding the loue of the tendrest father towards the sonne of his loines.

4. Lastly, let that now propounded, neuer be forgotten; an Argument, me thinkes, forcible to curbe in all men carnall emulation. In those things wherein wee seeme to be disaduantaged in respect of our brethren, wee are sure to haue, in one kind or another, our prerogatiue and priuiledge to counternaile it.

VERS. 16.

For the Lord himſelfe ſhall deſcend from Heauen with a ſhout, with the voice of the Archangell, and with the Trumpe of God, and the dead in Chriſt ſhall riſe firſt.

THe Explication followes; firſt, by cauſes principall and ſubſeruient; ſecondly, the order of proceeding then holden, *Verſ.* 16. 17. In the words are three things conſiderable; firſt, that Chriſt ſhall come; ſecondly, the manner of his comming; thirdly, the effects and conſequents thereof.

That *there ſhall be ſuch a glorious comming of Chriſt to Iudgement*, Scriptures plentifully proue. [c] *This ſame* IESVS *ſhall ſo come, as you haue ſeene him goe into Heauen.* [d] *They ſhall ſee the Sonne of man comming in the Clouds, with Power and great Glory.* [e] ENOCH, *the ſeuenth from* ADAM, *prophecied hereof, Behold, the Lord commeth with ten thouſands of his Saints.* The Lord was pleaſed to grant ſome intimation hereof to the very Heathen, by their *Sybillæ*. *Auguſtine* and *Euſebius* record the Verſes of *Sybilla Erythræa* to this purpoſe.

c *Act.* 1. 11.

d *Mat.* 24. 30.

e *Iude* 14.

Ἥξει δ' ὑράνοθεν βασιλεὺς αἰώνιος, ὃ μέλλων
Σαρκὶ παρὼν κρίναι πᾶσαν, καὶ κόσμον ἅπασαν.

Whence they had it, whether by extraordinarie reuelation, or by ſome notice from Scriptures of old Teſtament, it is not materiall to enquire. The Lord, it ſeemes, would haue extant amongſt the Heathen ſome Predictions thereof, as alſo of other things; the better to make way for entertainment of the Goſpell amongſt Gentiles, in the fulneſſe of time, when they ſhould ſee the Principles thereof haue conſent from their owne Writers, whoſe Authoritie was ſacred amongſt them.

Reaſons

1. Reaſons of it are many; amongſt many take theſe few, firſt, to declare the iuſtice and equitie of Gods ſecret
f *Rom.*2.5. iudgement, for which cauſe its called, f *the day of declaring the iuſt iudgement of God.* There is at euery mans death a iudgement of abſolution or condemnation paſſed vpon their ſoules, according to their faith, or infidelitie, repentance, or impenitencie, but to vs as yet ſecret. The Lord therefore hath appointed a day of generall Aſſiſe, wherein euery mans works ſhall come to examination and publique view, and all the world be forced to acknowledge the equitie of the Lords ſecret proceedings.

g *Iude* 15. To this tend other actions of the Lord euidencing the ſame truth, as g *conuiction of all the vngodly of their vnlawfull deeds which they haue vngodlily committed.* Though I doubt not but its true of moſt men, they liue and dye as
h *Tit.*3.15. thoſe heretiques *Paul* ſpeakes of, h αὐτοκατάκριτοι, their cõſcience being witneſſe & iudge againſt them; yet hath it pleaſed the Lord ſo to appoint, that there ſhal be a farther, and more publique conuiction of them: that if any hypocrite ſhall be ſo impudent as to obtrude vnto the Lord the formall ſeruice he hath done, his mouth may be ſtopped, and his face couered with confuſion; when his owne heart ſhall tell him, men and Angels witneſſing, he hath bin a Formalliſt onely in Chriſtianitie.

2. A ſecond reaſon, is the execution of full vengeance vpon the bodies and ſoules of them, that haue either ignorantly or maliciouſly i *diſobeyed the Goſpel.* And this
i 2.*Theſ.*1.8. reaſon is furthered by two others. Firſt, though they now in their ſoules ſuffer what their ſinnes haue deſerued, yet by their bodies, the inſtrumẽts of their ſoules in ſinning, in the ſame ſtate of ſenceleſneſſe with the bodies of Gods Saints. Its meet therefore, that there ſhould be ſuch a comming of Chriſt, that as bodies and ſoules haue been fellowes in euill doing, ſo they may both partake in the puniſhmẽt of their abominations. Secõdly, moreouer, its

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to be considered, that howsoeuer the personall acts of sinne in the vngodly, are, as they are acts, transient; and seene to die with the committers; yet haue many of them a propagation along euen to a thousand generations. It is said of *Ieroboam*, *He made Israel to sinne.* It is true, not onely of the time, wherein he liued; but the infection of that policie and example, reached to many succeeding ages. The same is true of other sins and sinners; the poyson and stench of their abominations, continue long after the death of their first Authors. Saint *Iude* tells vs of some in his time, *that walked in the way of* CAIN, *and* BALAAM. Themselues were long since dead, but the poyson of their example, remained euen to *Iudes* time, and will doe to the end of the world. And it is not to be doubted, but that all the sinnes of other men, occasioned by their example, shalbe punished in thē, as well as those that in their owne persons they committed. To the end therefore that they may haue a full measure of wrath, according to the full measure of their sins; there must be a second comming of Christ to the vniuersall Iudgement; and these are some ends in respect of the wicked.

I might be infinite in setting down other ends that respect Gods children. As first, the *clearing of their innocencie* to the faces of them that haue loaden them with vniust slanders and accusations. Secondly, the recompensing of their labours, that haue not receiued, in this life, any visible reward.

And what should I tell you of the vses it hath in respect of God himselfe, and his Christ? How often quarrell we at the dispensations of his prouidence? that hee casts prosperitie vpon the wicked, and exerciseth his children with continuall afflictions. There must a day come, *when men shall* [k] *discerne betwixt him that serues God, & him that serues him not*; and the equity of Gods present disposition shal appeare to all men: when the wicked shal be forced to confesse, they found the Lord liberall to them

k *Mal.* 3. 18.

them in the things of this earth; and Gods children haue all their afflictions rewarded, with a full measure of glory.

Let vs now come to the manner of his comming, and then we subioyne the vses. The manner is described to be with great terror, Maiestie and glory: *With the voyce of the Archangel, and with the Trumpe of God.* My purpose is not vpon this occasion, to enter the controuersie about the orders and degrees of dignity amongst Angels. That there is an order betwixt them, some being superiour, some inferiour, wee make no question. An *Archangel* wee find here; and will make no great *quere* of it, whether as they haue one supreme, so there may be others in their seuerall rankes, one superiour to another: Amongst the euill angels, wee read of one called, *The Prince of Deuils*; the other inferiours, and Ministers vnto him. Wherefore it is sayd, [l] *The Deuill and his Angels.*

l *Mat.*16.41.

Neither purpose I to speake much of the Ministery of Angels in the resurrection, and day of Iudgement. Yee haue them briefly set downe, *Mat.*24. First, *To gather Gods children from the foure windes*, and to present them to their Lord Christ. Secondly, to be witnesses perhaps, and giue euidence against the vngodly, of the sinnes they haue secretly committed; we doubt not but *they* [m] *attend our congregations.* Thirdly, to bee *instruments* of Gods [n] *vengeance* vpon the wicked. Lastly, to serue to the greater glory of Christ the Iudge, for which cause, hee is said at his comming, *To be made* [o] *marueilous in his Saints.*

m 1.*Cor.*11.10

n *Mat.*13.41, 42.

o 2.*Thes.*1.10.

Touching the *Trump of God*, whether we must take it in property of speach, or analogically, is a question: Interpreters varie in their coniectures: some take it analogically onely, to signifie the vertue, and power of Christs voice, summoning vs all together to his Iudgement seat; as amongst Iews, their assemblies were summoned by the sound of Trumpets: others otherwise. For my part, I see not but we may take it properly. As at the giuing of the

Law,

Law, when the Lord came downe vpon Mount Sinai, the p *voice of the Trumpet was heard exceeding loud*; ſo it may be here. Curious enquiries about the matter of it, or meanes of ſound, let vs omit as friuolous.

p *Exod.* 19. & 20.

The whole ſerues to expreſſe the terrour, maieſtie, and glorie of Chriſt, at his ſecond comming to Iudgement; attended with *thouſands, euen a thouſand times ten thouſand of his glorious Angels*; with his mightie voice ſhaking Heauen and Earth; and by the power of his Trumpe raiſing the dead out of their graues, and preſenting them all at his Seat of Iudgement. No maruell, if the wicked then *run to the Rockes to hide them, and to the Mountaines to fall vpon them*; his comming being with ſuch maieſtie and glorie. The vſes follow.

And firſt, it ſerues for confutation of thoſe q *godleſſe Mockers*, whom S. *Peter* ſpeakes of; that, in regard of ſo long delay of his comming, grow to deride and *ſcoffe at the Promiſe*. Such Atheiſts all Ages haue afforded: would God our owne times were free; men that labour to quench in themſelues thoſe notices of a Iudgement to come, that the Lord hath written in their hearts with the point of a Diamond: And, which paſſeth all meaſure of Atheiſme and prophaneneſſe, haue not ſtucke to reaſon againſt this Principle of our Chriſtian Faith. Will you heare how? S. *Peters* Mockers thus diſputed; *All things haue continued in like ſtate without alteration, euer ſince the Creation:* Wee ſee the ſame circumuolution of Heauens, viciſſitude of Times and Seaſons. *Ergo. Anſ.* Now, firſt (ſaith *Peter*) their ground is falſe, their owne hearts being witneſſes, ſaue that they haue wilfully ſhut their eyes againſt the light of the Truth: For they cannot be ignorant, that *the Earth once periſhed by Waters*, that Deluge hauing teſtimonie, not onely from *Moſes*, but euen from Heathens themſelues. Beſides, they cannot but acknowledge a ſenſible decay, and declining of all the creatures from their originall ſtrength

q 2. *Pet.* 3. 3, 4, 5, *to* 10.

r *Pſal.* 102. 26. and perfection; we ſee them, as *Dauid*, r *waxen old as a garment*, and now, as it were, of their owne accord growing towards a diſſolution. Laſtly, that *Word of God*, that was ſo powerfull to giue them a beginning, is it not as mightie to put an end to the creatures? Suppoſe then it were true, that the world ſtands ſtill in the ſtate wherein it was created; the Lord, by whoſe Word and Power it was firſt made, and hath, euer ſince Creation, continued in this order, can with the ſame power of his Word bring it to nothing.

Their ſecond Argument againſt the Diſſolution, is, as the Epicures againſt the Creation; *Quæ machinæ?* What ſhould the inſtrument and meanes of Diſſolution be? If we ſay Fire; it is one of the principall parts whereof it conſiſts. *Anſ.* Yet can the Lord vſe it as a meanes of the Diſſolution, as he once did Water, the common Principle of all things, at the vniuerſall Deluge.

Third Argument, is from the long delay. *Anſ.* Wherein, ſaith *Peter*, firſt, how much forget they themſelues; meaſuring the dayes of Gods eternitie by the ſcantling of our time? Secondly, how little doe they conſider the ends and reaſons of the delay? which are, not the Lords forgetfulneſſe, or change of his purpoſe, but his patience towards vs, in waiting for our repentance, & the accompliſhment of that number that he hath choſen to life; of whom, perhaps there are many as yet vnborne.

To theſe of *Peters* mockers, our iudicious Atheiſts, as they would ſeeme, haue added an Argument, as they thinke, irrefragable; taken from the ſeeming neglect of the good and euill done amongſt men.

Queſt. How many ſee we liuing piouſly, yet miſerably? How many, *as the vnrighteous Iudge* in the Goſpel, without feare of God, and reuerence of men, and yet in the top and higheſt Chayre of proſperitie?

Anſw. Now, what is to be peruerſe, if this be not? That which Gods Spirit thinkes an Argument demonſtratiue, to

to proue a ſecond Iudgement, theſe thinke inuincible to ouerthrow it. *The* [s] *preſent tribulation of the Righteous, is a demonſtration of a righteous Iudgement to come.* Whereto *Salomon* accords, in the vſe he makes of this vanitie he ſaw, amongſt others, vnder the Sunne. [t] *I ſaw a place of Iudgement, and lo, wickednesse was there; and the place of Righteouſneſſe, and behold, Iniquitie was there. Then ſaid I, God ſhall ſurely iudge the righteous and vnrighteous; for there is a time appointed for euery purpoſe.* Secondly, neither is this ſeeming neglect ſo vniuerſall, as they would make it: Some we ſee here puniſhed, & rewarded, that we may know, *there is a Prouidence* taking notice of all; ſome others yet reſpited, that we might know there is *a Iudgement to come.*

[s] 2. *Theſſ.* 1. 5.

[t] *Eccl.* 3. 16, 17.

Leauing theſe Atheiſts all to the Iudgement of the great Day, let vs ſee how we may profit by this Meditation. And firſt, it ſerues [u] *to admoniſh all men, in all places, to repent of all their vngodly deedes*, which they haue vngodlily committed, *in as much as the Lord hath appointed a Day, wherein he will iudge the world in righteouſneſſe, by that Man whom he hath appointed*: as *Salomon* alſo preſſeth the Exhortation, *To* [x] *feare God, and keepe his Commandements*; ſeeing *he will bring euery worke vnto Iudgement, with euery ſecret thing*, whether it be good or euill. And I beſeech you, euery one ſeriouſly thinke of it, there is not a vaine oath, no, nor [y] *an idle word*, but thou *art countable for it* at that Day. How much more for thy Periuries and Blaſphemies againſt God and his Truth? And let no man flatter himſelfe, thinking his greatneſſe or ſmalneſſe, his age or youth, ſhall excuſe him before God: [z] *Great and ſmall ſtand before God, to be iudged after the things written in the Bookes.* And euen of the *Iollities of Youth*, ſaid SALOMON, [a] *the Lord ſhall bring them to Iudgement.* Nothing ſhall ſtead thee at that Day, but Faith and Repentance. Leſt any ſay, euen that Day may bring Repentance to Saluation; and the Lord is merci-

Vſe.

[u] *Act.* 17. 31.

[x] *Ec.* 12. 12, 13.

[y] *Mat.* 12. 36.

[z] *Reuel.* 20. 12.

[a] *Eccl.* 11. 9.

full, and will then be entreated; heare what *Paul* hath, *That Day is* [b] *a day of Wrath* to all impenitent sinners; and thou mayest crie and howle, with [c] *Esau*, for the Blessing, but shalt find no place for Repentance, because thou neglectedst the time of the Lords Visitation.

b *Rom.* 2. 5.
c *Heb.* 12. 17.

A second vse S. *Paul* points vs vnto, in his owne practice; and S. *Peter* also, hauing described the terror and glorie of that Day, it should teach vs all *faithfulnesse in our Vocations* and Callings; [d] *This terrour of the Lord* should make *vs perswade men*: yea, saith *Peter*, [e] *What manner men ought we to be in all holy conuersation and godlinesse*! Fooles as we are, we dreame of too much strictnesse in holy courses; and generally, it goes for an Opinion currant amongst the wise, *We may be iust ouer-much*. Alas, brethren, doe we consider the Maiestie, Power, Puritie, strict Iustice of the Iudge, when wee thus speake? He that brings euen idle words to Iudgement, and forgets not a thought of disobedience, how will hee spare our grosse negligence and presumption? How our formalitie and vnreuerence in his seruice? Saith PETER, *What manner ought we to be in holinesse?* Euen Angelicall puritie were little enough, to present vs to the eyes of that Iudge. It is his great mercie to vs, that he hath promised, *to* [f] *see no iniquitie in* IACOB, *nor transgression in Israel*; yet so, as that he would haue vs endeuour [g] *to be holy, as he is holy*, and *to* [h] *purge our selues, as he is pure*.

d 2. *Cor.* 5. 11.
e 2. *Pet.* 3. 11.
f *Num.* 23. 21.
g 1. *Pet.* 1. 16.
h 1. *Ioh.* 3. 3.

The last thing to be considered, are the effects and consequents of his comming; some of them respect the dead, whereof already; others, the liuing that remaine at his comming; some others, both.

VERS.

VERS. 17.

Then we which liue, &c.

AVGVSTINE here propounds the Queſtion, Whether they whom Chriſt ſhall then find aliue, ſhall not die at all; or, whether in their paſſage towards Chriſt in the Aire, they ſhall die, and be reuiued: and ſeemes to incline to that opinion, that they ſhall haue their death, and be againe *mirâ celeritate* reuiued. Againſt him directly is the Apoſtle; [i] *We ſhall not all ſleepe*; and PETER, *Chriſt is ordained of God to be Iudge* [k] *of quicke and dead.* *Auguſtine.* i 1.*Cor.*15.51. k *Act.*10.41.

His Arguments are of ſmall moment; *To* [l] *duſt thou ſhalt returne*; and, *It is* [m] *appointed to all men once to die.* *Caietanes* anſwere is briefe, but pithie; *The Statute*, ſaith he, *is regular*; but, *illos non mori eſt ſingulare*; There be that haue their priuiledge and diſpenſation. l *Gen.*3.19. m *Heb.*9.27.

Touching the manner of this *Raptus*, whether it ſhall be by Miniſterie of Angels, as ſeemes to bee implyed, *Mat.*24. or by an immediate power of God, making our bodies of that agilitie, that, as Birds, we ſhall mount vp into the Aire, is not curiouſly to be diſputed.

If any ſhall aske, What the vſe is of our meeting the Lord in the Aire, whereto it ſerues? *Queſt.*

Firſt, to fill vp the [n] *Maieſtie and Glorie* of the Iudges preſence. Secondly, to be his Aſſeſſors in the Iudgement, to bee pronounced and executed vpon the vngodly. Which made *Paul* ſay, *We* [o] *ſhall iudge the world*; whether by way of Compariſon, as *Niniuites* are ſaid *to* [p] *condemne Iewes*; or by way of Approbation, is indifferent to be reſolued. *Anſw.* n *Iude* 14. o 1.*Cor.*6.2. p *Mat.*12.41.

Here onely take *notice of the glorie God reſerues for his children againſt the Day of Iudgement*: that howſoeuer they are here contemned, and in the eſtimation of the wic- *Obſer.*

wicked, as *the scumme and off-scowring of the world*, the Lord Christ shall then honour them so farre, as to make them his q *Assessours* in the Iudgement of the World. r *Mat.19.28.* *In the Regeneration, they shall sit on* r *Thrones, iudging the Tribes of Israel.* Such honour haue all his Saints.

q 1.*Cor.6.*

Vse. And let it be our solace, against all the contempt we liue in, in this World. I know not how, that temptation of Infamie and Reproch preuailes much with many; gladly, wee would all be some-bodie in the eye of the World. And because we see Religious courses so euerie where loaden with disgrace, many, exceeding many, shrinke, if not from practice, yet from open profession of the Gospell.

Now, if wee had wisedome to measure the happinesse and glorie of Gods children, not by their outward state in this life, but by their condition in the life to come, wee should neuer enuie vnto *Salomon* his Royaltie, nor to any Monarch of the Earth the perfection of Maiestie. For to which of the Kings of the Earth said the Lord at any time, they shall be his Assessors at the day of Iudgement? except to such onely, as contentedly submit themselues *to beare his Reproch*; and that haue learnt with MOSES, f *Heb.11.25,26* *to* f *count the rebuke of Christ greater honour, then all* the Maiestie that the World can afford them. They also shall *die like men*, and be countable for the iniuries and oppressions they haue loaden Gods children withall: yea, if they repent not their vngodly deedes, stand to be iudged of them whom they haue contemned and despightfully entreated.

Obser. The last consequent of Christs comming here mentioned, is the *admission of Gods children to the perpetuall societie of Christ, and fellowship in the blessednesse and glory of his Kingdome.* The excellencie of that state, see at large described, *Reuel.22.*

Vse. And let it teach vs, *to long, and pray for that blessed* appearing and comming of the Sonne of Man, t *The Spi-*

t *Reuel.22.17.*

rit

rit and Bride ſay, Come, yea euen come quickly, Lord Ieſus: The [u] *Creatures with earneſt expectation wait and long for the manifeſtation of the ſonnes of God.* And by how many meanes doth the Lord labour to draw our Affections towards that bleſſed Eſtate? exerciſing, and euen loading vs with Afflictions in this life; giuing vs taſte of the comforts he hath prouided for vs in the life to come, in the Peace of Conſcience, and firſt fruits of Sanctification; yet ſo, as wee haue neither in perfection, nor without interruption: To what end? but that we might, from the ſweetneſſe of the taſte here vouchſafed vnto vs, frame this kind of reaſoning to our ſelues? If the taſte of this happineſſe be ſo ſweet; Oh, what ſhall the fulneſſe be? If this glimmering light of Heauenly knowledge, when we ſee but as in a Glaſſe, darkely, be ſo delightfull; what ſhall it be, to ſee the Lord face to face, and to know him as hee is? If our weake obedience, and the firſt fruits of the Spirit be ſo comfortable, that wee highlier prize it then all the treaſures of the World; what ſhall the perfection of Holineſſe be? When there ſhall be no Deuill to tempt, no Concupiſcence to entice, *no Fleſh to luſt againſt the Spirit, no Law in our members to rebell againſt the Law of our mind.* If the communion we haue here with Chriſt, in his Word and Sacraments, be ſo ioyous, that we are of *Dauids* mind, [x] *One day in the Lords Houſe is better then a thouſand in the Tents of vngodlineſſe*; and thinke it more honour, *to bee a Doore-keeper in the Houſe of God, then to reigne in the Tabernacles of the wicked*; what ſhall it be, to enioy the immediate Preſence and Glorie of God our Father, Chriſt our Redeemer, the holy Ghoſt our Comforter? &c.

[u] *Rom.* 8. 19.

[x] *Pſal.* 84. 10.

To which, if wee adde the conſideration of the vnchangeableneſſe of that eſtate, what can be added to that meaſure of happineſſe? *We ſhall,* ſayth the Apoſtle, *be euer with the Lord.*

So then, *the bleſſed ſtate of Gods children after this life* *Obſer.*

y 1. Pet. 1. 4.
z Dan. 12. 2.
a Iſai. 66. 23.

is vnchangeable and euerlaſting. That *inheritance* y is *incorruptible, vndefiled*, and *that fadeth not away.* That *life* is z *euerlaſting*; that *Sabbath* a *is perpetuall*, that *glory* is *eternall*; that ioy laſts for euermore.

There be three things eminent in the ſtate of glory, aboue that of Gods children in this life. Firſt, perfection. Secondly, perpetuity. Thirdly, immutability. We ſee now but in a glaſſe, imperfectly; b *then face to face*; wee haue now c *the firſt fruits*, onely *of the ſpirit*, the d *earneſt penny of our redemption*; then the full meaſure, according to the meaſure of ſuch creatures.

b 1. Cor. 13. 12.
c Rom. 8. 23.
d 2. Cor. 1. 22.

We haue now peace of Conſcience; but alas, how often interrupted with vnſpeakeable horrour? Now reioyce we with e *ioy vnſpeakeable, and glorious*; but times fall out, as with *Dauid*, that we need pray, f *Reſtoring the ioy of the Lords ſaluation.* There is peace, without trouble; ioy without ſorrow; *Fœlix ſecuritas*; *ſecura fœlicitas*, ſaith BERNARD: *fœlix æternitas, æterna fœlicitas*, ſaith *Auguſtine.*

e 1 Pet. 1. 8.
f Pſal. 51. 12.

Vſe. 1.

Herewith g *ſolace* wee our ſelues in *all afflictions*, yea, though they ſeem to threate vs with death. It is a bleſſed change we make by dying in the Lord, or for him. Giue hopeleſſe men leaue to tremble at death, *whoſe portion is in this life.* Let Gods children ſealed with his Spirit, lift *vp their heads for ioy*, in their diſſolution: as *Simeon* ſings his *Nunc dimittis*, **quaſi neceſſitate quadam teneretur in hac vitâ, non voluntate*; ſaith *Ambroſe.*

g 2. Cor. 4. 16, 18.

* *Ambroſ. de bono mortis, cap. 2.*

2.

Secondly, Leaue to moderate mourning for the dead, though neuer ſo neare, that die in the Lord. *Lugeatur mortuus ſed ille quem gehenna ſuſcipit, quem tartarus devorat, in eius pœnas eternus ignis æſtuat*, ſaith *Hierome*, intending to put meaſure to a mothers ſorrow.

Hieron.

3.

Thirdly, h *Loue*, and long for; and i *haſten vnto the ſecond appearing of Chriſt.*

h 2. Tim. 4. 8.
i 2. Pet. 3. 12.

4.

Fourthly, Know hence, that the miſerable eſtate of the damned in Hell, is alſo vnchangeable and euerlaſting. It

was

was *Origens* errour, and the Chiliaſts, that within one thouſand yeeres after the reſurrection, there ſhould bee a yeere of *Iubile* for the damned in Hell; a yeere of releaſe out of their torments. I maruell then why *Abraham* ſaid, *They* [k] *cannot come from you to vs.* Why our Sauiour ſaid, *That* [l] *worme dies not, that fire goes not out?* why hee calls that fire, [m] *euerlaſting?* * *Procul à beata Paradiſi patriâ exulati cruciabuntur in gehennâ perpetuâ, nunquam lucem viſuri, nunquam refrigerium adepturi, ſed per millia millium annorum in inferno cruciandi, nec inde vnquam liberandi, vbi nec qui torquet, aliquando fatigatur; nec qui torquetur, aliquando moritur: ſic enim ignis ibi conſumit, vt ſemper reſernet; ſic tormenta aguntur, vt ſemper renouentur. Bernard.* And I wonder, how elſe their puniſhment anſweres to their ſins; they ſinned, ſaith THOMAS, *in æterno ſuo*; Iuſt therefore that they ſhould be tormented *in æterno Dei.* Their deſires to ſinne, were euerlaſting, ſaith *Gregorie*; is it not iuſt, their puniſhment ſhould be euerlaſting? Euen now in hell continues their impenitency; and can we thinke the ſinnes may bee pardoned, that are not repented?

k *Luk.*16.26.
l *Mar.*9.44.
m *Mat.*25.41.
* *Bernard. meditat.cap.*3.

Laſtly, the Maieſtie they offended, is infinite; ſome infiniteneſſe then there muſt be, to anſwere the violation of that infinite Iuſtice; it cannot be in the weight, leſt the creature be aboliſhed: It muſt bee therefore in the continuance.

VERS. 18.

Wherefore, comfort one another with theſe words.

THe inference out of this whole Treaty, touching the ſtate of the dead in Chriſt: wherein conſider, firſt, the duetie inioyned; *Comfort one another*: the meanes of comfort; *with theſe words.*

The

The points obſerueable are theſe. Firſt; *The duety we owe to the afflicted*; that is, *comfort.* [n] *Comfort the feeble-minded. Man that is in miſerie* [o] *ſhould be comforted of his friends*; but that *men haue forſaken the feare of the Almighty.*

n 1.*Theſ.*5.14.
o *Iob* 6.14.

Reaſons. 1. Firſt, compaſſion & Sympathy that ſhould be betwixt vs, in reſpect of our neere linking together in the body of Chriſt. If a thorne be in the foot, the backe bowes; the eye is buſie to prie into the hurt; the hands doe their beſt, to plucke out the cauſe of anguiſh? euen *we are* [p] *members one of another*: therefore ſaid PAVL, [q] *Who is afflicted, and I burne not?*

p *Ephe.*4.25.
q 2.*Cor.*11.29.

2. Secondly, *We our ſelues are* [r] *yet in the body*; and may ſuffer what others now feele.

r *Heb.*13.3.

3. Thirdly, [ſ] *Sorrow*, ſaith the Apoſtle, *is a gulfe*; how many ſwallowes it vp for want of comfort? Example ſee in *Iobs* friends, *Barzillai, &c.* Defectiue in this duty, are, firſt, all men inſenſible of others ſorrowes; whom the afflictions of Gods children touch not. *They drinke wine in bowles*, ſaith AMOS: *but* [t] *no man is ſorry for the affliction of* IOSEPH. *Therfore the Lord hath ſworne by himſelfe, that he doth abhorre the excellency of* IACOB, *and hate the Palaces thereof.* How can we be aſſured we are quickened by the Spirit of Chriſt, that *haue* [u] *not his affection?* To *count the afflictions of his Church*, after a ſort our [x] owne.

ſ 2.*Cor.*2.7.
t *Amos.*6.6,8.
u *Phil.*2.5.
x *Act.*9.4.

Secondly, They that make themſelues merry with the miſeries of their brethren; & count it a chiefe melody, to ſee, and heare the maladies of others; when [y] SHVSHAN *is* in greateſt *perplexitie*, HAMAN *is in the* height of his iollity. How many of the ſame ſpirit amongſt vs, triumph in the greateſt miſeries of their brethren, that miſerie of miſeries, a wounded ſpirit? there are, that can ſooner make matter of exprobration, then means of compaſſiõ; it is the fruit, they ſay, of following Sermons. How euer it be true, *It is a* [z] *fearefull thing to fall into the hands of God*, and wonderfull intolerable to wreſtle with his wrath

y *Heſt* 3.15.
z *Heb.*10.31.

in

in the Conscience; yet farre more heauy token of his implacable displeasure is it, to liue senslesly in sin, and not to be remembred with some afflictions. Truely said HIEROME, *Magna ira est, quando peccantibus non irascitur Deus.* It is cause of trembling, when the Lord comes to [a] *visite our offences with the rod, and our sinnes with scourges*; but much more grieuous, that he threatens by HOSHEA; *I will not visite their daughters when they are harlots. Medicus, si cessabit curare, desperat.*

a *Psal.*89.32.

Yea see how the Scripture teacheth vs, from the afflictions of Gods children, to inferre a farre more miserable estate of the wicked. *If Iudgement begin at the house of God,* [b] *what shall be the end of them that obey not the Gospel? I begin to plague the* [c] *Citie where my name is called vpon,* and *shall yee goe free? If the* [d] *righteous bee recompensed in the earth*; how much more the wicked and the sinner? doth he so chasten the infirmities of his children? what will hee doe to the presumptions of his enemies, &c.

b 1.*Pet.*4.17.
c *Ier.*25.29.
d *Prou.*11.31.

Remember what *Salomon* aduiseth in this case: [e] *Reioyce not*, no not *when thine enemie falleth: neither let thy heart be glad, when hee stumbleth; lest the Lord see it, and it displease him; and so he turne away his hand from him to thee.*

e *Prou.*24.17, 18.

Thirdly, They that *adde affliction to them whom the Lord hath wounded.* Giue gall for meat, and vineger to quench thirst, as the Iewes to our Sauiour: make more bitter the afflictions of Gods children; first, by insolencies, secondly, [f] *exprobations*, thirdly, questioning sinceritie.

f 2.*Sam.*16.

Let all such barbarous, and inhumane natures remember, what *Dauid* prayes vnto such; not out of a reuengefull affection, but by propheticall instinct: [g] *Powre out thine indignation vpon them, and let thy wrathfull anger take hold vpon them. Adde iniquity to their iniquity, and let them neuer come into thy righteousnes. For they persecute him whom thou hast smitten.* Heare what *Obadiah* threatens to such a people; [h] *As thou hast done, so shall it be done to thee*; *thy reward*

g *Psal.*69.24. 26,27.

h *Obad.*15.

reward ſhall returne vpon thine owne head.

Let Gods people be exhorted, to beware this inhumanity; and as we deſire to partake comfor from God, ſo not to withhold it from the afflicted.

Reaſons hereto inducing: Firſt, it is the end why the Lord hath beene pleaſed to Miniſter comfort to vs; that *we* i *might be able to comfort others*, with the ſame comfort, wherewith our ſelues haue beene comforted of God.

i 2.*Cor*.1.4.

Secondly, The comfort we Miniſter to others, is reflected vpon our owne ſoules. In ſpirituall things, no man is a loſer by communication. No man loſeth knowledge, by inſtructing the ignorant; nor abates his owne zeale, by inflaming the zeale of others, nor impaires his owne comfort, but increaſeth it, by Miniſtring comfort to the diſtreſſed.

Thirdly, God himſelfe becomes our debter by promiſe, to k *recompence it into* our boſomes.

k *Pſal*. 41.1,2.

Fourthly, The ſoules of the afflicted l *ſhall bleſſe thee.*

l 2.*Tim*.1.16.17

The matter or meanes of comfort followeth: *with theſe words:*

Obſer.

The beſt comforts are they, that are drawne from doctrines of the Scriptures. m *Scripture-comforts are the comforts indeede.*

m *Rom*.15.14.

Scripture-comforts exceed all others, in three ſpecialties. Firſt, they are more ſolid, becauſe more true; the very pith and marrow of comfort, is contained in Scripture: there is that, the weary ſoule may reſt, and build vpon. This, ſaith DAVID, *is my* n *comfort in mine affliction.* o *Thy word hath quickned me.* I p *remembred thy word, O Lord, and receiued comfort.*

n *Pſal*.119.50.
o *Pſal*.119.52.
p *Pſal*.119.92.

Secondly, more vniuerſall. Some miſeries there are, for which the Heathen found out, and penned ſome ſhallow comforts. But how many be there, which they could neuer find ſalue to cure? that miſerie of miſeries, *a wounded ſpirit*, how miſerably do they comfort? No marueil; they

they knew not the ſtorehouſe of comfort, the *Mediatour Chriſt Ieſus*, q *that died, to reconcile vs vnto God.*

Thirdly, More effectuall. What words but theſe, haue the Spirit of God promiſed to make them effectuall to the conſolation of the afflicted? This r *Word* and the *Spirit* goe together. The holy Ghoſt, *the Comforter*, ſcales it vp to the Soule, *and* s *ſheads Gods loue abroad in our hearts.*

And if we ſhall a little enter compariſon betwixt the Comforts extant in the writings of Men, and thoſe propounded in the Scripture, wee ſhall ſee, how vtterly vaine, and of no worth, thoſe are, in compariſon of theſe.

To ſpeake to the point *Paul* here treats of: *Tully* and *Seneca* haue many large Diſcourſes, tending to yeeld comfort in the death of friends. The ſumme of all they ſay, is this, *Eâ lege naſcimur*, Death is ineuitable, none can auoid it; fooliſh therefore for a man to grieue for it. Againe, it is *exitus communis*, none ſcapes it; and here they lay on load, with hiſtories of Cities, Kingdomes, Monarchies, that haue come to ruine. Thirdly, ſometimes they demurre, whether any thing of Man remaine after death? imagining no other Immortalitie, but in the mouthes of men, by commendation: either they are not, and then are not miſerable; or if they bee, yet herein ſtands their bleſſedneſſe, their ſoules are ridde from the priſon of the bodie. What are the comforts Scriptures affoord in this caſe? t *Death ſeparates not from the loue of God*, brings u *reſt from Labours*, leades to the x *preſence of Chriſt*; yea, of the very bodies teach truly, their *death is* but *a ſleepe.*

See in another particular: Outward afflictions and vexations; what comforts haue they? Forſooth, either they are fatall, and cannot be auoided; or elſe fortuitous, and therefore to be contemned: Compare the Scriptures; they are ſwayed by the *prouident hand of a louing Father*;

q *Rom.*5.10.

r *Iſai.*59.21.

s *Rom.*5.5.

t *Rom.*8.3,39.
u *Reuel.*14.13.
x *Phil.*1.23.

Father; that first, y *tempers them to our strength*; secondly, vseth them *as meanes to* z *mortifie our sinnes, to* a *preuent damnation*; Thirdly, they b *worke to vs an incomparable weight of eternall glory.*

y 1.*Cor.* 10.13.
z *Heb.*12.11.
a 1.*Cor.*11.32.
b 2.*Cor.*4.17.

In infamie and contempt; they shew vs the vanitie of popular applause. What is fame, but *aura popularis?* the breath of the people. And honour, they say, is in *honorante*, not in *honorato*. Heare Scriptures: *God hath chosen* c *the vile things, & things of no esteem, to cõfound the mighty*; these that now are counted the off-scouring of the earth, shall one day d *sit on thrones iudging the tribes of Israel*; and, e *great is their reward in Heauen.* I might be infinite in this kind; but whereto? who maruels, if the comforts of men be not comparable to those, that proceed from the Father of mercies, & God of all consolation? He that made mans heart, best knowes the maladies thereof, and what cordials to Minister thereto for medicine.

c 1.*Cor.*1.28.
d *Mat.*19.28.
e *Mat.*5.12.

Vse 1. What then may we thinke of them, to whose soules, no comforts are more vnwelcome, then those the Scriptures affoord? *that forsake this fountaine of liuing waters, & digge them pits that can hold no water?* in deadliest sickenesse, when now the soule drawes neerest to the pit, delight most in the company, and presence of the most profane, and ignorant, of their cursed acquaintance; The Minister, whom God *hath made* f *his interpreter*, and messenger of comfort to the weary soule, is last sent for, and left welcome; as if they thought, of all comforts, they were left precious, that the word of God affoordes.

f *Iob* 33.23.

Will you heare the forme of comforting that so much delights them? Be of good cheare, neighbour; you shall doe well enough, by grace of God: I haue seene many as low brought, and yet haue recouered: or if the worst come, it is but a dying. We owe God a death, and there is an end. As *Iob* speakes to his friends, *Miserable comforters are these to* the afflicted: *It is indeed appointed to all men once to die.* But heare what follows: g *After death comes*

g *Heb.*9.27.

comes Iudgement. Where is that ſhould ſupport the ſoule, againſt it be preſented to the Lords tribunall? *When euery man* [h] *receiues according to things done in his body*: To ſuch diſtreſſe, alas, what comfort can they miniſter; that haue neither experience, nor ſo much as knowledge, of the meanes of reconcilement vnto the Iudge; know not, to *reuealе vnto men that righteouſneſſe of Chriſt*, wherein, who is not found, periſheth in euerlaſting horror, and torment of conſcience?

h 2.*Cor.* 5.10.

Secondly, Learne we all diligently to conuerſe in the Scriptures, that we may ſtore our ſelues with ſound comfort, againſt the euill day commeth. Certainely it is a truth; either in this life for a time, or in the world to come, for euer, thou ſhalt finde conſcience an accuſer, a witneſſe, a Iudge againſt thee. It will be too late to ſeeke comfort, when the miſery commeth. Be exhorted therefore, to *let this Word* [i] *dwell plentifully in you*; if not for the pleaſantneſſe of heauenly reuelations, therein contained; if not, that you may know how to direct your liues according to the will of God; (though whoſo makes it not his *Counſeller*, ſhall neuer find it his comforter:) yet for your neceſſity ſake, that ye may haue comfort, wherewith to ſupport your ſoules, in the euill day of temptation.

2.

i *Col.*3.16.

Strange is the contempt of this knowledge, & *comfort of the Scriptures* amongſt men. Inſomuch that euen idle Ballads, profane Play-bookes, and lying Fables, are with more delight conuerſed in, then the ſacred Word of God, *able to ſaue, or deſtroy our ſoules.* [k] *God hath written vs the great things of his Law; but they are become a ſtrange thing vnto vs*; cauſed the Scriptures to be written for our comfort, and therein affoorded vs conſolations, ſuch as no writings of men deliuer. Iuſtly let their ſoules periſh in horrour, and euerlaſting diſcomfort, that neglect ſo great ſaluation offered to them in the Scriptures.

k *Hoſ.*8.12.

The end of the fourth Chapter.

THE FIFTH CHAPTER OF THE FIRST EPISTLE TO THE THESSALONIANS.

VERS. 1. 2.

But of the times and ſeaſons, Brethren, ye haue no need that I write vnto you:
For your ſelues know perfectly, that the Day of the Lord ſo commeth as a Thiefe in the Night.

THe Apoſtle in the former Chapter, hath ſpoken of the laſt Reſurrection, comming of Chriſt, and ſtate of the dead; ſhewing what ſhall be the bleſſed condition of men dying in the Lord, eſpecially, after Reſurrection. Now becauſe hee ſaw mans curioſitie would bee readie to inquire, as the Diſciples of Chriſt, [a] *When ſhall theſe*

a *Mat.* 24. 3.

theſe things be; and in likelihood there were ſuch queſtions on foot in the Church of God; he preocupates that inquiry; ſhewing that it is altogether curious; and both in it ſelfe, and in reſpect of them vnneceſſarie: becauſe they perfectly *knew that Day of the Lord ſhould come ſuddenly*. The ſumme of Doctrine here taught, is; that the Day of the Lords ſecond Comming is vncertaine, ſudden, and vnreuealed; and that vncertaintie and ſuddenneſſe thereof is ſet out ina double ſimilitude; the one of a Thiefe comming to ſpoyle: the other of a womans trauel.

The paſſage to this point is by way of *Prolepſis*; *q. d.* It may bee inquired, when theſe things ſhall bee. *Sub.* The queſtion is impertinent and needleſſe; in it ſelfe, becauſe the thing is vnreuealed; in reſpect of you, becauſe you know it ſhall be ſudden.

The points of obſeruation are theſe: *It is an ancient policie of Satan, to diuert our ſtudies and inquiries from things reuealed and neceſſary, to matters of ſecrecie, and meere curioſitie.* That the Lord ſhall come to Iudgement, is a point reuealed; and of neceſſary vſe to the Church of God; when hee ſhall come, God hath ſecreted to himſelfe. But mans curioſitie is made vpon ſecrets; in ſtead of meditating, & making vſe of that reuealed, it would be informed *of the times and ſeaſons*. The Diſciples had beene informed of the Lords purpoſe to reſtore the Kingdome to Iſrael; that ſufficeth them not to know; but they muſt be acquainted with the time. [b] *Wilt thou at this time reſtore the Kingdome to Iſrael?* Of this curioſitie the Apoſtle elſe-where complaines; there were that *doted*, and euen [c] *languiſhed about queſtions needleſſe*, that had no poſſible determination by the Word of God; no maruell, if they macerate & perplexe themſelues that are intangled therein. In after-times remayned the ſame euill in the Church. Saint *Auſtine* tels of ſome, that hearing the Doctrine of Creation taught in the Churches of God, left the meditation and holy vſe of that Article of faith, and fell to

b *Acts* 1. 6, 7.

c 1. *Tim.* 6. 4.

to buſie inquiries, Where the Lord was, What he did, & How he beſtowed his time, before he made the World. Another ſort, that gaue ſome credence to the Doctrine of Originall ſinne, and could not but acknowledge the deprauation of Nature; but it tortured them to know, how it ſhould be conueyed from *Adam* to his Poſteritie. A fitter inquiry it had beene, ſaith *Auſtine* in his Apologue, or Storie of him fallen into the Ditch, to vſe meanes to come out of it, then to know how wee came into it.

What ſhould I be long? One of the firſt occaſions of Poperie growing to ſuch height, was this doting about curious queſtions, wherewith their Schoolemen peſtered the World. The Deuill vſed that policie, to diuert mens mindes from things reuealed and neceſſary, ſo long, that they loſt almoſt all truth in the Church of God. It were endleſſe to mention all; take inſtance in that one point of Angels. That there are ſuch heauenly Spirits, and that they are [d] *deputed to the Miniſterie of the Church, &c.* the Scripture plainly reuealeth: This knowledge ſufficed not; but they fell to Diſputations about the time of their Creation; whether it were before, or with the viſible World; whether on the firſt day, or when they were created. Touching their Orders, what, and how many they were, their number, whether more fell or ſtood: whether they did occupie a place; and ſo, whether many might be in one place at one time; and how many might ſit on a Needles point; and ſix hundred ſuch like needleſſe points.

d *Heb.* 1. 14.

And in this policie, the Deuill is not ſlacke to this day, after we haue ſeene by lamentable experience, the wofull fruits of it. Touching the point of the Text; when the Day of Iudgement ſhall bee, how many haue taken in hand curiouſly to inquire, boldly to determine, not the Age only, but almoſt the Yeere and Day, wherein the Lord ſhall come. And how often heare wee the

queſtion amongſt men, careleſſe to goe to Heauen, yet curious to inquire, whether we ſhalthere know one another not?

Let vs bee admoniſhed to take notice of, and preuent this policie of Satan. Remember what *Moſes* hath; e *Secret things belong vnto God; things reuealed only to vs and our Children.* Our Nature is maruellous curious, and delightfully prone to Nouelties, and matters of ſecrecy; It is not the leaſt part of our f *mindes vanitie.* I beſeech you conſider, that in things neceſſary, and plainly reuealed, there is ſufficient to exerciſe our wits, and to weare out our liues; were our bodies of Iron, our yeeres as thoſe of *Methuſalem*, our acritie as that of *Salomon.* Laſtly, conſider the iſſue of ſuch curioſitie; it *breeds* nothing but g *queſtions without end, to no edification* of our ſelues, or others.

e Deut.29.29.

f Epheſ.4.17.

g 1.Tim.1.4.

Queſt. *You need not that I write vnto you.* Was it then a point vnneceſſary? why doth *Paul* teach it? was it neceſſary? how needleſſe then to write vnto them?

Anſw. Firſt, God his Spirit is not vnacquainted with points of Rhetorike; ſuch Ironicall preteritions are ſomething h frequent in Scripture.

h 2.Cor.9.1. 1.Theſſ.4.9.

Secondly, vnneceſſary it was not, in it ſelfe; for it is a point of Scripture-Doctrine, whereof *all is* i *profitable.* But ſomewhat vnneceſſary, to bee newly taught to this people.

i 2.Tim.3.16.

Queſt. Why then written to them?

Anſw. Know, that theſe paſſages of Scripture, though directed to particular Churches by name, yet were intended to the vſe of the whole Church in all times. Though therefore in reſpect of this people, alreadie inſtructed in this point, the mention might ſeeme needleſſe; yet neceſſary was it for the Church, that of it ſhould be extant plentifull teſtimonies in Scripture.

Thirdly, How euer needleſſe to mention to them, by way *of inſtruction*; yet not for farther *confirmation*, and

ſet-

ſettling their iudgements in that point of their knowledge.

From his practice, inſiſting in a point wherein hee acknowledgeth their exacteſt knowledge, learne we; that *it is not vnprofitable for vs to be remembred, & after a ſort newly inſtructed, in points wherein our knowledge is moſt exact.* Therefore we ſee the Apoſtles themſelues thinke it not περιεργον, to inſiſt in things wherein they acknowledge the knowledge of the people. *Paul* is *perſwaded* that the Romanes *are* [k] *filled with knowledge, able alſo to admoniſh one another*, neuertheleſſe writes boldly, *to put them in remembrance.* Saint *Peter* to like purpoſe is *not negligent* [l] *to remember them of thoſe things they knew, and wherein they were eſtabliſhed.*

Our Sauiour inſiſts in ſome points of the Law [m] of Nature, which are, as *Iude* ſpeakes, *knowne* [n] *naturally*; and preſſeth them not without inſtance.

Obſer.

k *Rom.* 15. 14.

l 2. *Pet.* 1. 12.

m *Mat.* 7. 12.
n *Iude* 10.

Heare ſome Reaſons:

First, euen in points knowne there may bee forgetfulneſſe in the time of vſe. In times of temptation, memorie often failes in things otherwiſe knowne *ad vnguem*. In matters of practice, how oft are our beſt knowne rules forgotten! the Philoſopher hath a ſaying generally true; *Omnis malus ignorans*; hee meanes of that ignorance which hee cals particular: what through paſſion and head-ſtrong violence of affections, hee lackes vſe of his knowledge, when he conſents to lewdneſſe.

1.

Secondly, beſides, in nothing is our knowledge ſo exact, but ſomething may bee added to the diſtinctneſſe of our vnderſtanding. There are many appertinencies to the Articles plainlyeſt reuealed, and moſt perfectly vnderſtood, wherein the wiſeſt need not ſcorne to receiue farther information.

2.

That wee are iuſtified by Faith, and by it alone, wee are moſt of vs fully inſtructed: but how Faith iuſtifies, whether as an act, or as a qualitie, or as an inſtrument,

Example.

ment, how many thinke you doe not yet vnderſtand?

Thirdly, Adde vnto this, that there may corruptions grow vpon vs in the points of our moſt perfect vnderſtanding; there are ſome parts of duety [o] *knowne naturally*, and therein, ſaith IVDE, *there be that corrupt themſelues.*

o Iude 10.

Vſe. Fooliſh then is that niceneſſe in many hearers, that cannot endure plaine points, wherein they are already inſtructed, to bee ſo much as lightly mentioned, or but pointed vnto. Tell vs, they ſay, what wee know not; theſe things we haue heard often, and know ſufficiently. A ſpeech ſauouring of arrogancy, and ſuch as an humble ſpirit would tremble to vtter: what Article of faith, what one precept in the Morall law is it, of which a man may ſay; there is nothing compriſed in it, but he vnderſtands to the full? *Dauid* had long trauelled with an extraordinary ſpirit in the ſtudie of the Word of God; yet ſaw he ſtill ſome [p] *wonders in it*, which hee could better admire, then conceiue.

p Pſal.119 18.

Secondly, Remember who ſaid, [q] *If yee know theſe things, happie are yee, if yee doe them.* Thy taske is not ended when thou knoweſt; there is ſomething more required, to make thy knowledge comfortable. Thou knoweſt thou ſhouldeſt not ſweare. But haſt thou gotten that command of thy tongue, that thou canſt bridle it from vaine othes? ſo planted Gods feare in thy heart, that thou haſt learnt, as SALOMON, [r] *to feare an othe?* Thou muſt giue vs leaue to remember thee of Gods commaundement; that thy Conſcience may bee wrought vpon; and thou driuen from practice of ſinne againſt Conſcience, or be left inexcuſable at the day of Iudgement.

q Iob.13.17.

r Eccle.9.2.

And I beſeech you, brethren, beware of this [ſ] *itch of the eare*, as *Paul* calles it; weary of plaine truths, and carrying vs often, before our time, from rudiments, to matters of greater profoundneſſe and perfection. In our childrens education we like not, that they ſhould be led

ſ 2.Tim.4.3.

to

to the depth of Art, before they are ſufficiently inſtructed in principles. It is the great errour of many to deſire *ſtrong meate*, before they are well able to digeſt their milke.

I blame in no man, a deſire to be *ledde forward to perfection*: But, firſt, yee ſhould conſider, in all our Congregations there are [t] *Infants, that haue need of milke*, as well as *ſtrong men*, fit *for ſtrong* meat; whoſe ſoules are with like charge committed to our care. Secondly, let thy ſtrife to perfection be according to right order, and methode. Thirdly, and thinke it is poſſible in euery thing, to adde ſomething to the diſtinctneſſe of our vnderſtanding.

t *Heb.*5.12.

Followes now the manner, or meaſure of their knowledge herein. They knew it *perfectly*, or as the word ſignifies, accurately and euen exactly. From which meaſure of their knowledge taken notice of by the Apoſtle, not without their commendation, we obſerue; That *in points clearely reuealed, exacteſt knowledge is required of Gods people.* The Phariſes guiſe was in nurture of their Diſciples, *to inſtruct them* καθ' ἀκρίβειαν *τοῦ νόμου, after the* [u] *exactneſſe of the Law.* PAVLS aduice is, that *the Word of God dwell in vs* [x] *plenteouſly, or richly.* His prayer for the PHILIPPIANS, *that they may bee* [y] *filled with all knowledge.*

u *Act.*22.31.
x *Col.*3.16.
y *Phil.*1.9.

His reaſon is, that they *might be* [z] *able to diſcerne things that differ.* Which, without exact knowledge, and plentifull vnderſtanding, cannot be done. In many things ſo neere is the affinitie betwixt good and euill, truth and falſhood, at leaſt, as they are preſented to vs by the ſeducer of the brethren, that without accurate skill, it is hard, that I ſay not, impoſſible, to cut a difference. In dayes of groſſe darkneſſe, the deuill was more bold, then in theſe times of light: Then durſt hee obtrude to Gods Church, errours ſo palpable, that they might be felt. Since God hath pleaſed to cauſe the Light of the Goſpell to ſhine cleerely amongſt vs, errours are diſguiſed in the habite

z *Phil.*1.10.

a 2. *Cor.* 11. 14.

b *Iſai.* 5. 20.

c *Mat.* 16. 6.

of trueth; and we haue now [a] *Satan transformed into an Angel of light.* In *Iſai* his time, there were that durſt [b] *call good, euill; and euill good; light, darkeneſſe; and darkneſſe light*; confound the apparenteſt differences of things. In the dayes of our Sauiour, Phariſes were growne more ſubtill; together with the bread they [c] *mingled their owne leauen.* And ſuch is the ſtate of our times, that whoſo ſhall compare ancient Poperie, with that wee haue now refined by our new maſters, ſhall ſee they were Dunſes in compariſon, that had firſt to doe in publiſhing and defenſe of Popiſh errours. It went once for currant doctrine without diſtinction, that Scriptures might at no hand be permitted to the Laitie: that errour is now refined. And their meaning, they ſay is, promiſcuouſly without difference, and without a Catholike Commentarie. Howbeit, to diſcreete & ſober men, well Catechized in the Romane faith, by licence of a ſuperior, the Scriptures may be permitted in their mother tongue.

What ſhould I tell you how neere, in termes, they approch to truth; in the mayneſt points of queſtion betwixt vs; from which yet they are almoſt as farre as may be? That we are iuſtified and ſaued onely by the merits of Chriſt; there are amongſt them that acknowledge in ſo many words. But what is their meaning? by Chriſts merits; not imputed to vs, but purchaſing to vs a power to merit at the hands of God.

It were long to mention, how in matters of practice and moralitie, the ſame cunning of Satan may be obſerued. Who but a man of exact knowledge, *hauing wits exerciſed to diſcerne betwixt good and euill*, can put difference betwixt counterfeit and current graces? There is nothing more oppoſite to humilitie, then pride: yet how doth pride it ſelfe maske vnder the vizar of humilitie? ſo that it is now taken vp amongſt the differences of pride, there is, they ſay a kind of *humble pride.* Who prouder, or more ambitious then *Abſalom?* who, in outward de-

por-

portment, more lowly? [d] *greeting* with loweſt curteſie the meaneſt amongſt the people. Theſe things conſidered; ſhew how neceſſary it is, for men deſiring to keepe faith and good conſcience, to labour for exactneſſe and perfection of knowledge.

Defects in this kind, there are two eſpeciall, amongſt our people. The firſt is, groſſe ignorance: the ſecond, confuſed and indiſtinct knowledge.

Vſe.

Maruellouſly mercifull hath God beene to vs in theſe laſt times, *Cauſing the light of his glorious Goſpel to ſhine vnto vs*; and, for the time, *we might haue bene teachers*: But how apparent is it, euen where the meanes of knowledge haue beene moſt plentifull, wee are many, ſuch as need to be inſtructed; ſhall I ſay in rudiments of Chriſtian faith? yea, ſurely in the very language of Scripture. Inſomuch that to this day, the termes of *Redemption, Vocation, Iuſtification*, are ſtrange to our people; and wee ſeeme Barbarians, when we mention theſe things in their eares. Oh brethren, conſider, I beſeech you, and remember, who ſaid; *It is the* [e] *condemnation of the world; that Light is come into the world, but men loue darkeneſſe rather then light*; and how the ſame *Ieſus ſhall one* day [f] come *in flaming fire, to render vengeance to them that know not God, and diſobey the Goſpel.*

[d] 2. *Sam.* 15. 5.

[e] *Iob.* 3. 19.

[f] 2. *Theſ.* 1. 8.

A ſecond fault is that I termed, *confuſed and indiſtinct knowledge.* Thus conceiue it; when men in groſſe vnderſtand ſomethings of faith, and practice; but neceſſarie particulars thereto belonging, conceiue not.

Example.

Chriſt died for vs, is a principle in all mens mouthes. What Chriſt is in his Natures, Perſon, Offices, Benefits to vs, how few are they that vnderſtand? That faith iuſtifies; what Libertine amongſt vs profeſſeth not to know? how faith iuſtifies, or what it is to iuſtifie, ſeeming Doctors amongſt them comprehend not. Who maruels, if ſuch nouices become a prey to ſeducing Papiſts?

And of theſe circumſtances of the Text thus farre; ſee we

we now the substantiall conclusion therein deliuered: It is, that *the comming of* Christ is vncertaine, & sudden; as is the comming of *a thiefe* to his prey. The qualitie of the similitude is not to bee passed ouer without our notice; affoording vs this obseruation: *That things sinfull, and vnlawfull, afford resemblances to expresse holy truths, and to admonish of duetie.* Besides this instance in the Text, there are others many in the Word of God. The imployment of our gifts to the glory of the bestower, wee haue pressed by resemblance of *the* g *vsurers cursed* courses: *Wisdome to prouide for euerlasting Tabernacles*, by liberalitie to the poore Saints, is taught vs, h by the *vniust* policie of the deceitfull *Steward.*

g *Mat.* 25. 27.

h *Luk.* 16. 8, 9.

Quest. Doth any aske reason of the Spirit of God?

Answ. It should suffice vs to receiue his holy instructions and reuelations, without asking a reason. It is his mercy that he is pleased to acquaint vs with Gods will; who are we, that we should prescribe to him? or aske him reason of his counsells? yet nothing lets with modestie to make coniecture. Perhaps he would teach vs, how by worse things we may worke our aduantage in goodnesse. Physicians, they say, can make of deadliest poyson, antidotes against poyson; of the Vipers venome, the soueraignest Triacle. And there is not the worst man, but may teach vs goodnesse; their vilest practices may, after a sort, be our paternes. There is an oblique kind of imitation of wicked men permitted to Gods children: the rule is this: Change but the obiect, thou mayest imitate them in wisedome, in contention, in wrath, in labour, &c. They are i *wise to doe euill*; learne thou wisedome to doe well. They are zealous for superstition; it shall be thy shame, if thou bee not as zealous for Religion. They striue for their pleasures, for their sinnes; striue thou with as great eagernesse of Gods glory.

i *Ier.* 4. 22.

Vse 1. Is it not then a worthy argument for vsurious contracts; drawne from the parable? Worldlings looke for

their

their owne, with vſury; ſo the Lord for aduantage of his glory, by his gifts. Approues he their practice? or rather vpbraydes our negligence, by compariſon drawne from mens courſes in euill? They were beſt ſay, they may imbezzle their Maſters goods, becauſe CHRIST, by that worldlings wiſdome, would teach vs prouidence for our ſoules; or becauſe he reſembles his comming to a Thiefes, in the point of ſuddenneſſe, thence inferre the lawfulneſſe of theeuery. Compariſons are borrowed from things ſinfull, and vnlawfull, to teach truth, and admoniſh of dutie; the vſe of them is, not to iuſtifie their euill, but to remember vs of dutie, or to explaine his truth.

Secondly, let Chriſtians labour for this wiſedome, to make profit of other mens euils, to further them in goodneſſe. Gods Wiſedome is in this kind remarkeable; directing vs by all things that may runne into our ſenſes, to rayſe vs furtherances in ſpirituall things; the ſillyeſt creatures, he hath made our patternes; their naturall inclinations, are in a ſort our inſtructions; [k] *The Crane and Swallow teach vs, to obſerue our ſeaſon of viſitation.* [l] *The Oxe and Aſſe, to acknowledge* our great Lord and Maſter, that giues vs all things liberally to inioy. *The* [m] *Piſmire* can teach *the Sluggard* prouidence, and induſtriouſneſſe. The worſt men, though *ſibi nequam*, yet may doe good to vs, and bee our Monitors to holy Duties. Worldlings [n] *riſe early, and take late reſt* for the traſh of this World: wilt not thou redeeme ſome time for heauenly aduantages? Gods enemies agree as SIMON *and* LEVI, *as* [o] *brethren in euill.* Learne we like vnitie, and conſent in goodneſſe. *Phariſes trauell Sea and Land to make a Proſelyte.* Ieſuites hazzard liues, to peruert from the truth: oh learne of them, to bee as painfull to gaine to GODS Kingdome, as they are to winne to the Deuill. It is probably the reaſon of ſuch reſemblances, to teach vs, out of worſt things to worke our ſpirituall benefit.

2.

k *Ier.8.7.*

l *Iſai.1.3.*

m *Prou.6.6.*

n *Pſal.127.2.*

o *Gen.49.5.*

The concluſion now followes, in ſumme this: *The time* *Obſer.*

time and season of Christs second Comming, is amongst Gods secrets, that must be adored, rather then searched into. Not Scripture, but the euent only reueales it. Of p *that day and houre knowes no man; no, not the Angels, no, nor the Sonne of man, as hee is man.* True, say some; not the day and houre, but the yeere, at least the Age, within some small compasse of time may bee knowne. I wonder by what calculation, that the Scripture affords vs. Saint *Paul* speakes here, not of the seasons onely; but of the times; and of both teacheth, they are vnreuealed. The difference betweene the termes, the learned in that Language thus assigne, χρονος signifies time at large; and often, time of the largest: καιρος, the article and point of time, that determines opportunitie, as if to the point in hand the Apostle would say; Touching the Yeere, or Moneth, or Age, when the Sonne of man shall come, it is as much vnreuealed, as the season; whether *in the spring, or fall, by day or night, at* q *midnight, or cocke-crowing, or in the dawning*, as our Sauiour himselfe speakes; both are equally vnreuealed, and therefore curiously inquired. r *It is not for you to know the times and seasons, which the Father hath kept in his owne power*; saith our Sauiour to his Disciples, in a point conioyned something neere with the finall consummation.

p *Mat.24.36.*

q *Mark.13.35.*

r *Acts 1.7.*

Quest. Doth any aske reason of the concealement? particular we haue none to assigne: this onely let vs bee assured; had it beene expedient for vs to know, such is GODS loue to his Church, hee would haue imparted it, as well as other secrets to our notice. What is written, wee are sure was *written for* s *our profit*: what is concealed, wee are as sure was not necessary to bee knowne, rather expedient to be concealed. And to say truth, what profit might wee imagine to come from the reuealing, that flowes not as fully from the concealement? perhaps our preparation would be more hastened? and the malice of the worst men thereby restrayned.

s *Rom.15.4.*

First,

Firſt, that benefit would be peculiar to thoſe only, that ſhould ſuruiue againſt that day. For Ages fore-going, in as great likelihood, ſecuritie would bee the greater. *Anſw.* 1.

Secondly, beſides, what greater preparation to meete the Lord, was in *Saul*, when he heard and beleeued, that his death ſhould be the next morrow? ſome penſiue ſadneſſe, and deſperate melancholy it wrought in him; no penitent remorſe for ſinne, nor godly ſorrow to Repentance. How were thoſe Iewes the better prepared, that knew, or might haue knowne, by what the Lord foretold by *Eſay*, the nigh approching of their captiuitie? nay ſee, how they grow the more indulgent to licentiouſneſſe, [t] *eating and drinking, for tomorrow they ſhould dye*, t *Iſai.* 22. 13.

Thirdly, I demand, for whom is this knowledge ſo expedient? for GODS Children or for Reprobates? Gods Children haue learnt by the concealement, to order euery day as their laſt; and ſo to liue euery houre, as if in the next moment ſhould bee their Iudgement. And for Reprobates, thinke we the ſame infidelity would not be in them towards this, as to other Reuelations? What auayled it the wretched Sodomites, to be told by *Lot*, of their nigh-approching vengeance? *He* [u] *ſeemed to them as one that mocked.* And what was the old World the better, for all *Noahs* preaching, and building the Arke for his owne preſeruation? And what would it auayle an Infidell, if a Prophet, yea, one from the dead, yea, an Angell from Heauen, ſhould tell him, that to morrow ſhould be his Iudgement? Queſtionleſſe it is truth; Nothing teacheth ſuch men faith, but ſenſe. It is queſtioned amongſt Schoolemen, whether the faith, that *Iames* affirmes Deuils to haue, bee faith in propertie of ſpeech, or not. And they reſolue, no: for they beleeue not what God ſpeakes, becauſe hee ſpeakes it; but becauſe they feele it. And like, commonly, is the faith, that Reprobates haue of any truth ſupernaturall; ſenſe is their only reaſon of beleeuing; and by euents only, they giue credit u *Gen.* 19. 14.

dit to Diuine Predictions. How often threaten wee out of *Salomon*? *The* x *Drunkard shall be clothed with rags*; *A* y *louer of pastime shall bee poore*: *The* z *Whore shall bring to a morsell of bread*; Yet who beleeues our report? till hee feeles his pouertie seize on him as an armed man. And thinke you, in case the time were reuealed, the Sonne of man when hee commeth, should finde faith on Earth? In Reprobates, little or none; neuer a whit the more, for the Lords reuealing the time of his comming. I say then, as *Abraham*; When the Glutton thinkes so much power in a Messenger from the dead, to worke faith in his brethren; nay, sayth ABRAHAM, a *If they heare not* MOSES *and the Prophets, neyther will they beleeue though one come from the dead.* So, if, while the comming is certaine, the time vncertaine, they repent not; neyther would they repent, or beleeue, though the Lord had reuealed the day, and houre of his comming to Iudgement.

x *Pro.* 23. 21.
y *Pro.* 21. 17.
z *Pro.* 6. 26.
a *Luke* 16. 31.

Lastly, consider of this pretended expediencie, but by this Reason. Some hundreds of yeeres are past, since *Peter* said, b *The end of all things is at hand*: wee see, or may see a sensible decay, and languishing through age, in this vast bodie of the World. How is the strength of the Earth worne out, with long trauell to bring forth fruit, for the vse of mans life! the other creatures, how are they feebled since their first originall! Yea, how many signes of Christs second comming haue beene euidently accomplished in our eyes? c *Apostasie from the faith, reuealing of that man of sinne, his consumption, in a great measure, by the breath of the Lords mouth*: And yet who almost bethinkes him of preparation against that Day? and rather liues not, as if Death, and Hell, and Iudgement were all but Fables. To conclude this point therefore, as great and farre greater expediencie there is of concealing, as of reuealing the time of Christs second comming to Iudgement; And the conclusion I hope is cleere; *The*

b 1. *Pet.* 4. 7.
c 2. *Thess.* 2. 3, 8

time

time and season of Christs last comming is amongst Gods secrets; knowne to no man, nor possible to bee knowne by Scripture Reuelations.

Vse.

Where comes iustly to be taxed, the curiositie should I say? or licentious boldnesse of such as haue in this point presumed to haue an eye, where the Lord hath no tongue, to inquire into this secret; and vpon inquirie, presumptuously to determine of the time of Christs second comming, and of the end of the World. All Ages haue beene pestered with such wits; diuerting mens mindes, from preparation to meete the Lord, to vaine speculations of things vnreuealed, and therefore vnprofitable. Amongst Philosophers serious contemplatours of of the Worlds fabrique, the originals, course and state thereof, specially the Mathematicians, and Star-gazers, as the Prophet cals them, tooke vpon them to determine the question; as *Tully* sayth, they conceited, *Magnum quendam Annum*, a great Yeere, wherein all the Starres should returne to the originall site, and position, when that Yeere came, should be the end. *Macrobius* calculates this Yeere to consist of fifteene thousand Sun-yeeres: Others of the same Heresie, allow it thirtie sixe thousand Sun-yeeres. They haue calculated belike the Natiuitie of the World, as they vse to doe of men; and thereby found out amongst the Starres, what wee cannot find in Scriptures, *the precise time of the end of the World.*

Amongst Iewes, the prophecie of *Elias*, as they say, the Thisbite, as we, the counterfeit, goes current; alloting to the continuance of the World, sixe thousand yeeres, *Sex erunt Annorum millia huius mundi. Duo millia inane: Duo millia lex: Duo millia Christus; postea finis:* from them, it seemes, *Lactantius* and *Hierome* receiued that errour; and haue added their explication, to make it more plausible. The sixt thousand yeere is not yet absolued; that time once expired, the consummation must needes be; and the restoring of all things to a better

Lactan. de diuino præm. l. 7. c. 14.

ter ſtate; what is the Reaſon? In *ſix dayes God made the World; reſted the ſeuenth*; therefore muſt the World continue in this ſtate, ſixe thouſand yeeres; and then be reſtored; for with God, *a thouſand yeeres is as one day*; one day, as a thouſand yeeres.

Within our owne remembrance, *Oſiander*, *Napier*, and ſundry others, haue buſied themſelues much in that queſtion, and determined too peremptorily of the time of conſummation. O curious wits of men; not contented with things reuealed, and neceſſary, they muſt needes ſearch into Gods ſecrets! *Cui bono*; was the old ſaying, but *to breed queſtions without end, rather then godly edifying, which is in faith.* Holily ſpake hee, that ſaid in this point, *Libentèr ignoro quod me ſcire Deus noluit*: I am willingly ignorant, of what God would not haue mee know. And know wee, there is an holy ignorance, beſeeming Gods Children, in things that hee hath pleaſed to ſecret vnto himſelfe. As holily may wee bee ignorant of what is concealed; as wee can comfortably know what God hath reuealed. Hereof thus thinke, ſith the Apoſtle ſo teacheth; it is amongſt thoſe [d] *ſecrets that belong to God.*

d *Deut.* 29.29.

Vſe. Let vs, leauing theſe idle and curious inquiries, take notice of the dutie concernes vs, in reſpect of the vnknownneſſe, and ſuddenneſſe of Chriſts comming; as our Sauiour commends it vnto vs; Firſt, [e] *To watch continually; becauſe in an houre when we thinke not of it, the Lord ſhall come*; thus conceiue it, that wee ſhould ſtand in continuall expectation of it; thinke of euery day, as if it were the laſt Day of the World, wherein Chriſt ſhall come to Iudgement. As *Hierome* profeſſed, whether hee did eate or drinke, or whatſoeuer hee did elſe, hee thought he heard that terrible Trumpe ſounding in his eare, *Ariſe, yee dead, and come to Iudgement.* Oh that there were ſuch hearts in vs, that the Swearer could thinke, It may bee, the LORD will now come,

e *Mat.* 13.35.

come, if not to the Generall, yet to my particular Iudgement; his wrath may ſeize on mee, euen while the Oath is in my mouth, and then what ſhall become of my poore ſoule? that the Drunkard would thinke; the Iudgement may come euen betwixt the cup, and the lip; as on [f] BELSHAZZAR *in the middeſt of his iollitie.* But alas, Brethren, how mocke wee at the mention of that day, as thoſe in *Peter?* or as *Amos* ſpeakes, *Put farre from vs the Day of the Lord*; and ſay, as thoſe in EZECHIEL, *The Iudgement is for a long time hereafter*; and, with the euill ſeruant, *thinke, our Maſter will deferre his comming.* There is no ſo great cauſe of ſecuritie, as this; whereas, alas, wee know not, whether hee will come euen this houre, if not to the generall, yet to our particular iudgement. There is nothing more certaine, then that the Lord will come; nothing more vncertaine, then when hee will come: that the certaintie of his comming, and the vncertainty of the time, might alwayes keepe vs in expectation.

f *Dan.5.5,6.*

A ſecond duty that concerne vs in this reſpect, whereto this expectation is ſubordinate, is; *preparation*, and *furniſhing* our ſelues with thoſe things, that may with comfort preſent vs to the face of the Iudge. They are three eſpecially; Firſt, *Faith* [g] *to receiue*, and make ours the righteouſneſſe of CHRIST. Secondly, [h] *Repentance* from dead workes: Thirdly, [i] *Diligence* in our generall and particular callings. *Bleſſed is the Seruant, whom the Lord, when he commeth, ſhall find ſo doing.*

g *Luk.12.35,40*
h *Phil.3.9.*
i *Acts 3.19.*

VERS. 3.

For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction commeth vpon them, as trauell vpon a woman with child, and they ſhall not eſcape.

THe Apoſtle in this verſe continues the explication of his former concluſion; withall deſcribing, firſt, the ſtate of the times. Secondly, the effect of that ſecond comming of Chriſt toward the wicked; the ſtate of thoſe times is this, they ſhall be *full of ſecuritie.* Thirdly, the effect that Day brings to the vngodly, is deſtruction; amplified by three circumſtances. It is firſt, *ſudden*, ſecondly, *painefull*, thirdly, *ineuitable.*

For the firſt, the note is this; *Wicked men are neuer more ſecure, then when their deſtruction is neereſt: neuer neerer deſtruction, then when they are moſt ſecure.* Thus was it with [k] *the old world*, thus with Sodome and Gomorrhe. Saith *Agag*, when he is going to execution, [l] *The bitterneſſe of death is ouer.* See [m] BELSHAZZAR *inter pocula*, ſurpriſed by the Perſians. Generally ſaith *Iob* of Epicures; *They ſpend their dayes in wealth, and* [n] *in a moment goe downe to Hell.*

No maruell: firſt, height of ſecurity growes from height of infidelitie, and contempt of Gods threatnings. Faith breeds feare: the more we beleeue, the more we trẽble at Gods Iudgements: [o] *as* IOSIAH. All ſecurity comes from infidelity; height of ſecurity, from height of infidelity. No maruell if the Lord now haſten his wrath, to iuſtifie his truth; and to teach them by ſenſe, what they would not learne by his Word.

Secondly, beſides, there is a conſequent of extreme ſecuritie, mentioned by *Moſes*, vpon which followes deſtruction immediatly. It is, [p] *adding drunkenneſſe to thirſt.* Whẽ they once begin to bleſſe thẽſelues in their iniquitie,

k *Luk.*17.27, 28.
l 1.*Sam.*15.32
m *Dan.*5.4,30
n Iob.21.13.
o 2.*King.*22.20
h *Deut.*29.18.

tie, & to ſay they ſhall haue peace, though they walke on in the ſtubburnneſſe of their hearts; then they grow inſatiable in their ſinnes. Whiles any faith, or feare of God is left in the heart, there may perhaps be a thirſting after the pleaſures of ſinne, but no ſatiating of the inordinate deſire of euill: That feare remooued, a man becomes as vile in action, as in affection; glutting himſelfe in the ſinnes, that before he longed after, but for ſome kind of feare, durſt not commit. It argues therefore a *ripeneſſe of* ſinne, and [q] *filling vp the meaſure of iniquitie*: high time now for the Lord to proceede to vengeance.

q *Gen.*15.18.

Vſe.

Wherein, as in a glaſſe, wee may ſee the dangerous eſtate of this Kingdome, and State, wherein wee liue. As there are many things, that may occaſion vs to expect Gods heauy indignation: [r] as firſt, *ripeneſſe of iniquity* in all degrees of men. Secondly, the little, or [ſ] *no profit* we haue made by former Iudgements. Thirdly, the *taking away of* ſo many of Gods ſeruants, no doubt [t] *from the euill to come*: ſo nothing more, then the generall ſecurity we liue in. I cannot thinke, the great Day of the Lords comming is ſo nigh, as to fall within the age of a man: becauſe I yet ſee not the [u] *Iewes calling* accompliſhed: But ſure, I am perſwaded, there is ſome heauy wrath of God approching vs. So generall is the ſecuritie, wee are moſt ouertaken withall: Let a man in his mind walke thorow the earth, as the Angell; he ſhall find, as hee, [x] *the whole earth ſitting ſtill, and being at reſt*: Nothing almoſt now heard of, but the peace God hath pleaſed to ſettle in our borders; and the concord wee haue with all Nations round about: which makes vs, as it is ſaid of the inhabitants of Lachiſh, *dwell ſecurely*. It ſhall behooue Gods children to take notice of it: And let the ſecurity of others, worke our feare and trembling, and humiliation before the Lord: that, if it be poſſible, *we may finde* [y] *hiding place in the day of the Lords anger*.

r *Gen.*15.13.
ſ *Amos.*4.11, 12.
t *Iſai.*57.1,12.
u *Rom.*11.15, 26.
x *Zech.*1.11.
y *Zeph.*2.3.

Secondly, This alſo may teach vs, as *Dauid*, leaſt to

feare men, when they leaſt feare before God; their very ſecuritie is a token, their deſtruction is not farre off. [z] *Be not afraid when ſuch men are made rich, and when the glory of their houſe is increaſed*; God ſets them *aloft* [a] *in ſlippery places*, that he may caſt them downe into deſolation.

z Pſal 49.16.

a Pſal.73.18.

Thirdly, Flie ſecurity; *he is bleſſed*, ſaith SALOMON, *that feares alwayes*; if any thing ſet thee ſafe from the ſenſe of euill, it is the feare of euill. The effect that Day brings to the wicked, is *deſtruction*. Touching the Nature of it, may be ſome queſtion: ſome deſiring to be Atheiſts, & to rid their conſcience of all feare of wrath, that they may ſin ſecurely; ſo conceiue it, as if it were an vtter aboliſhing of their being; making, in that reſpect, the ſtate of man, all one with the condition of beaſts.

See we what Religion, and reaſon teach, touching death and deſtruction of men. That neither death, nor Iudgement brings with it deſtruction of Nature, and abolition of being, Scriptures, and Reaſon teach abundantly. Firſt, *If Gods children had hope in this life onely, they were* [b] *of all men moſt miſerable*: as hauing leaſt taſte of the comforts of this life. And if there be not a vengeance laid vp in ſtore for the vngodly after this life, they were of all men the moſt happie, that here liue in iollity, *come in no misfortune as other men*; and at death, ceaſe to bee, and ſo to bee miſerable. *Now farre be it*, ſaith ABRAHAM, *that* [c] *the Iudge of all the world ſhould not do right*; ſo order the ſtate of things, that neither here, nor hereafter ſhould bee *reward for the righteous*; nor vengeance for ſinners. Secondly, No other, in likelihood, is the deſtruction of wicked men, then was *of euill Angels that kept not their firſt eſtate*. Their deſtruction aboliſhed not their Nature; but deſtroyed their ioy: *they are* [d] *kept in chains vnder darkenes vnto the Iudgement of the great Day*: and with them goe the wicked *to euerlaſting fire*; to torture them, not to conſume them. Saith *Peter* of Sodomites, whoſe deſtruction came from heauen; *They ſuffer*

b 1.Cor.15.19.

c Gen.18.25.

d Iude v. 6,7.

now

now the vengeance of eternall fire.

What ſhould I tell you of thoſe Arguments, which out of Reaſon Naturalliſts haue drawne? ſhewing of the ſoule, at leaſt; it muſt be immortall.

Firſt, Becauſe, they ſay, it hath in it, no principle of corruption, or diſſolution; being incorporeall, & as ſome of them taught, immateriall. At the death of the body they wondered not; for they knew it conſiſted of contrary Natures; and therefore carried in it principles of its owne diſſolution; but for the ſoule, they thought the originall thereof was Heauenly: made not of any elementarie matter, but, if of any, of the Quinteſſence of the Heauens.

Secondly, Moreouer, they obſerued in the ſoule, a kind of infiniteneſſe of deſiring; which, nothing that this world affoords, was euer able to ſatiate; and that deſire being Naturall, they thought, could not alwayes bee vaine; but ſhould at leaſt after ſeparation from the body, find ſome infinite good thing, in fruition whereof it ſhould find reſt, and full contentment.

Thirdly, Beſides, they obſerued in the moſt deſperate mainteiners of the ſoules mortality towards death, vnſpeakeable feares, wherewith their conſciences were ſurpriſed. Whence ſhould they grow? from perſwaſion of vtter deſtruction, and aboliſhment? It could not be. For as *Tullie* ſaid; The dead, if they be not, cannot be miſerable. No queſtion therefore, from impreſſion of that principle, faſtened in the hearts of al men; *It is appointed to all men once to die, and after that comes Iudgement.* ZENO was wont to ſay, he had rather ſee one Indian, willingly, & of his owne accord go into the fire to be burnt (their cuſtome ſee in *Valerius Maximus:*) then heare all the Philoſophers in the world, diſpute of the ſoules immortality. His meaning was, that the cheereſulnes they ſhewed in death, was to him a more binding Argument, that the ſoule was immortal; then all Philoſophical ſpeculati-

Lib. 2. cap. 1.

ons; thinking, there could be in no man ſuch alacritie in death, without a ſtrong impreſſion of immortality. So certainely, the feares that Atheiſts are ſurpriſed withall in death, is an Argument ſtrong as any, that there is a life of the ſoule, after it is ſeuered from the body.

What ſhould I ſpeake of that perfection, time, that weares out all things corruptible, brings to the reaſonable ſoule, and vnderſtanding? The body, the elder it growes, the more feeble; the ſenſes, that are exerciſed by bodily Organs, haue all their decay by age; whereas the mind, and vnderſtanding is perfited by age; e *With the ancient is Wiſedome, and in length of dayes vnderſtanding.* I ſpare the teſtimonies of Ancient Heathens, that euery Reader may find frequent in their writings. That of DIDYMVS King of Brackmans to *Alexander*, I cannot let paſſe. *Nos non ſumus incolæ huius mundi, ſed aduenæ. Nec ita in orbem terrarum venimus, vt in eo libeat conſiſtere, ſed tranſire; properamus enim ad larem patrium.*

e *Iob.* 12.13.

Epiſt. 102. SENECA: *Cum venerit Dies ille qui mixtum hoc Diuini humanique ſecernat, corpus hoc, vbi inueni, relinquam: ipſe me Diis reddam.*

Apud Galenum. Porphyrie; *Non eſt mirum animam, quæ ſubſtantia incorporea eſt, poſſe ſeparari à corpore; cum ignis, qui eſt ſubſtantia corporea & corruptibilis, à lignis quibus eſt coniunctus, poſſit ſeparari, & reuerti in ſuam materiam ſine ſui corruptione.*

The ſumme is this; that neither death, nor Iudgement brings to any man deſtruction of his Nature, or aboliſhment of being.

Queſt. What then is the deſtruction here ſpoken of?

Anſw. Not of their Nature, but of their ioy, and ſeeming felicitie, that in this life they inioyed.

The amplifications follow: Firſt, it is ſudden; comming in a time when it is leaſt thought of, and leſſe expected; *as trauell vpon a woman with child*; ſometimes while they are eating, drinking, ſleeping, laughing; and thinke of nothing leſſe, then of the paines of trauell: thereof before.

fore. Secondly, *as trauell*; painefull: The anguiſh, and paine of it, who may conceiue? The Scriptures, the better to faſten the impreſſion in our hearts, haue bene pleaſed to make choice of ſuch compariſons, as beſt ſerue to expreſſe it to our apprehenſion. Here, it is ſet out by the paines of womens trauell; the bitterneſſe whereof, that ſexe can witneſſe: in other Scriptures it is expreſſed by the paines of fire. Nothing more painefull to the ſenſe, then fire: of fires, none more ſcalding, or noyſome, then that of Brimſtone; ſuch, and more painefull are the torments, that Day brings vpon the world of the vngodly.

Diuines haue referred all to theſe two heads: Firſt, they call *pœnam damni*. Second, *pœnam ſenſus*. The good things whereof they are depriued; as the preſence of God, the ioyes that neither eye hath ſeene, nor eare heard, nor the heart of man conceiued. The torments they feele, are ſuch, as all earthly things are too little to expreſſe: the Brick-kills of Ægypt, the Furnace of Babel, or if there be any thing a man can conceiue more torturing, are all but Flea-bites, to the anguiſh, and horrible torment they then ſuffer.

To this if we adde the laſt circumſtance; that it is *ineuitable*, what can bee added to declare the horror? The Creatures are all then ſeruiceable to the will & appointment of the Iudge. [f] *Graue and Sea giue vp their dead.* Angels, as Gods Miniſters, preſent them to Chriſts Tribunall. They are brought in indeed, [g] *flying to the mountaines to fall on them, and to the rockes to couer them*, from the preſence of him that ſits vpon the Throne. But all in vaine: The power of God, his Iuſtice, and truth, all glorifie themſelues in their deſtruction. His mercy, then in reſpect of the effects thereof towards them, ceaſeth; that Day, [h] *is a day of wrath*, and *declaration of the iuſt Iudgement of God.* Lord, Lord, *open vnto vs*, ſay the fooliſh Virgins. What heare they? but *Depart from me, ye curſed, into euerlaſting fire.* Thus ſudden, painefull, and vnauoyd-

f *Reuel.* 20.13.

g *Reuel.* 6.15, 16.

h *Rom.* 2.15.

able, is the deſtruction that great Day brings vpon the world of the vngodly.

And I beſeech you, brethren, ſeriouſly and betimes thinke of it, and lay it to heart; *Pray*, ſaith our Sauiour, and by all meanes labour, *that yee may eſcape* the feares, and tortures of that great Day: and with comfort, *ſtand before Chriſt at his comming*. Wonderfull prodigall wee are, generally, of our ſoules; for the baſe profits, and pleaſures of this life, expoſing them to the bitter paines of eternall death. Alas, what is it to gaine the world, and to loſe thy ſoule? What, to fare deliciouſly euery day, and at death, to bee found in Hell, in torments? What, to ſpend our dayes in wealth and iollity, and in a moment to goe downe to Hell? Heare thoſe wretched men, crying out of their folly, when it is too late; [i] *What hath pride profited vs, and what hath the pompe of riches brought vs? All theſe are vaniſhed as a ſhadow, paſſed away as a Poſt*; left nothing behind them, but guilt and paine, torturing, and tormenting the ſoule, without eaſe, or hope of end. Let me therefore ſay, as *Iſai*: Oh [k] *ſeeke the Lord, while hee may bee found, call vpon him while hee is neere*. There is yet place for mercy; when that Day commeth, *Nothing but indignation and wrath, tribulation and anguiſh vpon the ſoule of euery one that hath done euill.*

[i] *Wiſd. 5. 8.*

[k] *Iſai. 55. 6.*

VERS.

VERS. 4.5.6.

But yee, Brethren, are not in darkeneſſe, that that Day ſhould ouertake you as a Thiefe.
Yee are all the Children of Light, and the children of the Day: we are not of the Night, nor of darkeneſſe.
Therefore let vs not ſleepe, as doe others, but let vs watch and be ſober.

THe words haue apparently this ſcope; to preuent the diſcomfort, that might ariſe to Gods children, by the noiſe of that ſo fearefull deſtruction, that the Day of the Lord brings to the wicked. Wherein, beſides the ſcope, obſeruable are, Firſt, the condition, and ſtate of Gods children. Secondly, their priuiledge, in reſpect of that ſtate. Thirdly, the duety, that concernes them in regard of both.

From the ſcope and practice of the Apoſtle, ſubioyning comforts for Gods children immediatly vpon the mention of the terrour of the laſt Day; thus much wee learne, that are Miniſters, for our imitation: *So to conuerſe in terrifying the vngodly, that wee forget not to comfort Gods children.* As we muſt warne the vnruly, [l] ſo *comfort the feeble-minded.* This is that, I thinke, *Paul* calls, [m] *Cutting or deuiding the Word aright*; our Sauiour, *Giuing the houſhold their portion*, when wee ſhare out to euery one, what belongs vnto him; terrour to whom terrour, comfort to whom comfort belongeth. So ISAI: [n] *Woe to the wicked, it ſhall bee ill with him, for the reward of his hands ſhall bee giuen him. But ſay to the righteous, It ſhall bee well with him: for they ſhall eate the fruit of their doings.*

Obſer.

l 1. *Theſ.* 5. 14.

m 2. *Tim.* 2. 15.

n *Iſai.* 10. 11.

Reaſons may bee, Firſt, the tender diſpoſition, and temper of their hearts, readie to bee immoderately caſt downe, with the leaſt noyſe of any thing, that ſounds terri-

o *Iſai.* 6.2. terrible from the mouth of the Lord. o *They tremble euen at the words of the Lord*, that howſoeuer wicked men are not mooued with the workes of God, except they be maruailouſly extraordinary; yet the very Word of God, ſounding any thing fearefull from him, makes them cry out as MOSES, p *I tremble and quake.* EPHRAIM and the Inhabitants of Samaria are brought in by the Prophet, mocking at the Lords executions; well, q *The brickes are throwne downe, but wee will build it with hewne ſtones.* But ſee, *Ioſiah*, when he but *heares the Words of t Law, his heart* r *melts*, and he is as a man ouer-whelmed with feare; ſo that the Lord is faine preſently to ſend him his cõfort, that *his eyes ſhould not ſee the euill.* As an ingenuous childe trembles at the Word of his Father; and more feares at the ſhaking of the Rod, then a ſlauiſh diſpoſition at the feeling of many ſtripes: ſo, &c.

p *Heb.* 12.21.

q *Iſai.* 9.10.

r 2. *King.* 22. 19, 20.

Beſides, the truth is, if there bee any thing terrible in our Miniſterie, it belongs not to Gods Children, as they are ſuch; as if there bee any thing comfortable, that is all, and onely theirs. See *Eſay* 61. *Rom.* 16.

Aug. de correption. & Grat. cap. 9.

Some caueats muſt here bee remembred. There are Children of God, ſaith *Auguſtine*, that are not ſo to vs, though they bee to God; as being written in the memoriall of God the Father, *Iohn* 11.52. ſuch was *Paul* before his Conuerſion &c. To theſe, whiles yet in the ſtate of Nature, diſcomforts are not vnprofitable, to bring them to Chriſt. *Moſes* brought Iſrael to the borders of Canaan, though *Ioſhua* diuided it for an Inheritance vnto them. It had, I thinke, this Moral; the Law is that, that prepares vs to grace, though the Goſpell bee the inſtrument to conuay it into our hearts.

Secondly, againe, there fall out times when as Gods Children, though they loſe not their adoption, yet forget to demeane themſelues, as becomes the Children of ſuch a Father; in ſuch caſe, *God himſelfe* s *writes bitter things againſt them*; and *Paul* caſts forth the Thunder-

s *Iob* 13.26.

bolt

bolt *of* [t] *Excommunication* againſt the inceſtuous Corinthian; that *his ſpirit*, by Repentance, *might bee ſaued in the Day of the Lord Ieſus.*

t 1. *Cor.* 5. 5.

Vſe.

It warrants vnto a Miniſter a like courſe in teaching, againſt the ſottiſh preſcripts giuen by their people. Some we haue of this minde; they would haue all Miniſters, at all times, to al men, as is ſaid of *Barnabas*, [u] *ſons of conſolation*: and with theſe it is crime enough to be charged on a Miniſter, that hee doth at any time, though with neuer ſo good caution, proclaime the Lords terrours. Others againe cry out, wee are too prodigall of our comforts; they like better in vs, the ſpirit of *Iames*, and IOHN, [x] *thoſe ſonnes of Thunder.* It may be, ſuch ſometimes is our indiſcretion; wee forget our rules of prudence: but ſhall I tell you, what I haue obſerued in theſe preſcribers of both ſorts? Thoſe that call for continuall comforts, are of all others moſt vnfit to receiue them; ſuch as neuer yet ſaw the horrour of ſinne, the terrour of the Iudge, nor felt, in any degree, the bitterneſſe of a wounded ſpirit: Onely they would haue their hurt *healed with ſweet words*, and are loth to take notice of the miſery they are in, by reaſon of their ſinne. And for the other ſort, howſoeuer they ſeeme to like beſt, reproofes, and threatnings of the ſharpeſt; yet if the finger be but pointed at their owne ſinnes, none ſo ſenſible, or tender, as they: ſaue that vſuall their skill is ſuch, to turne off all from themſelues to others.

u *Act.* 4. 36.

x *Marke* 3. 17.

It would be conſidered, that theſe things are to be ordered, not ſo much by times, as by the people, and ſtate of their perſons: looke what is their condition, ſuch muſt bee their portion; of the obſtinate, terrour; of Gods Children, comfort. And becauſe, ſuch is the eſtate of all viſible Congregations, that they are mixt companies, conſiſting of both ſorts, they walke with righteſt foot to the Goſpell, that ſo intermeddle theſe in their teaching, that neither want what belongs vnto them.

Gods

Gods people hence learne no ſmall part of Wiſedome, in all their reading, hearing, meditating of the Word of God; that part of it eſpecially, that is ſpent in threatning and terror. Know thou for thy comfort, that *feareſt God, and eſcheweſt euill*, the Thundrings and Curſes of the Law; though they belonged to thee in the ſtate of Nature, they belong not to thee in the ſtate of Grace. It is fearefull, that *Paul* remembers out of *Moſes*, [y] *Curſed is euery one that continues not in all things written in the Booke of the Law, to doe them:* But comfortable, that he annexeth for Gods children, vnited vnto Chriſt: *Chriſt hath* [z] *redeemed vs from the Curſe of the Law, being made a Curſe for vs, &c.*

y Gal.3.10.

z Gal.3.10,13.

I ſay not, but there is a good vſe of terrors, meditated by Gods children: firſt, to prouoke to thankfulneſſe vnto God, that hath exempted them from the common condemnation: ſecondly, to encreaſe humiliation for ſinne: thirdly, to quicken the dulneſſe of our fleſh, wherewith wee are too oft ouertaken. But this I am ſure of; If there be any thing deadly in the Word of God, from that his children are exempted; if any thing comfortable, therein they haue their portion. That from the ſcope; the particulars follow; wherein firſt offers it ſelfe the gracious eſtate of Gods people: They are not in darkneſſe.

Darkeneſſe, in propertie of ſpeech, is the abſence or priuation of light. Metaphorically in Scripture it ſignifies, firſt, the ſtate of [a] *Ignorance*; ſecondly, the ſtate of [b] *Impietie*; thirdly, the ſtate of [c] *Miſerie:* Here ſpecially put for the ſtate of Ignorance.

a Rom.2.19.
b 1.Pet.2.9.
c Pſal.107.10.

Obſer. And from the reſemblance, the Obſeruation is profitable, *That the ſtate of Ignorance is a ſtate of Darkeneſſe*; ſuch men liue in a perpetuall night. Thus take the proportion; *He that walkes in darkeneſſe,* [d] *knowes not whither he goes,* wanders in a maze, not knowing whether he goe right, or wrong, or what miſchiefes he may fall into.

d Ioh.12.25.

Such

Such is the ſtate of euery man groſſely ignorant; whether he be going to Heauen, or Hell, to God, or the Deuill, he knowes not; ſaue only that he may learne, *God dwelleth in Light*, and that the blackeneſſe of Darkeneſſe is reſerued for ſuch as liue and die in the ſtate of Ignorance. *Peſſima matris ignorantiæ, peſſima itidem duæ ſunt filiæ; falſitas, & dubietas.* One of the two they are neuer free from; error, or doubtfulneſſe in the way to life. That may be another, that it is a diſcomfortable eſtate, as that of Darkneſſe; full of feares, many times needleſſe. None of the former Plagues ſpent vpon Ægypt, ſo much affrighted *Pharao*, as that of Darkeneſſe. Before, ſome ſleight confeſſions are heard from him; *I haue ſinned*; I, and my people are wicked: Now, [e] *Goe you and your children all to ſerue the Lord.* The Darkeneſſe of Ægypt hath not halfe the diſcomfort in it, that palpable Ignorance; ſaue onely that it is not ſo ſenſible, through our carnalitie. The fouleſt ſinnes, God permitting to temptation, ſuch run into without ſcruple. No maruell, if *Paul* ſay of ſuch, They *are in the* [f] *ſnare of the Deuill, holden captiue at his will*; there wants but a temptation, to driue them to the groſſeſt euils. What ſhould I tell you, how they are oppreſſed with remedileſſe feares, when God is once pleaſed to awake their Conſcience? The Gaoler runs to his Sword, to rid himſelfe of life, not being able to anſwer his doubt, [g] *What muſt I doe to be ſaued?*

Bernard.

e *Exod.* 10. 24.

f 2. *Tim.* 2. 26.

g *Act.* 16. 27, 30

And I would to God our people would take notice of it: It is true that our Sauior hath, euery man confeſſing, [h] *Light is come into the world*: God hath cauſed the Light of his glorious Goſpel to ſhine amongſt vs, that we might all ſee clearely the Way that leads vnto Life. But that that followes, is too true of the World; *Men loue Darkneſſe more then Light*; let them feare it be not *their Condemnation.* What a gracious bleſſing hath the Lord vouchſafed vnto manie Congregations, in the plaine

h *Ioh.* 3. 19.

plaine, and plentifull preaching of the Gospel? and how would our Fathers haue reioyced in that which wee esteeme not? They haue, as *Salomon*, a [i] *price put into their hands, to get knowledge, but haue no heart.*

[i] *Prou.17.16.*

The reasons are, First, because [k] *their deedes are euill.* Ignorance, and impiety, are mutuall causes each to other: from ignorance proceedes impiety, all the workes of darkenes; from workes of darkenes, loue of ignorance; through lothnesse to *haue their sinnes reprooued.*

[k] *Ioh.3.19,20.*

Secondly, *Augustine* in his time obserued another: An opinion they had, by ignorance to excuse their sins. They had learnd of *Luke*, that *sinnes of knowledge*, [l] are *greater then* sinnes of ignorance: therefore fled *ad ignorantiæ tenebras*, in hope of excuse; not considering, that it is one thing *not to know*, another, to *refuse to know*. Yea, saith *Augustine*, the simplest ignorance of duety excuseth no man so farre, *Vt sempiterno igne non ardeat, si propterea non credidit, quia non audibit, &c. sed fortassis vt mitius ardeat.* Except perhaps it bee said in vaine: *Powre out thine indignation vpon the Heathen that haue not knowne thee, and vpon the Kingdomes that haue not called vpon thy Name.*

[l] *Luk.12.47, 48.*

From this state of darkenesse Gods children are deliuered: *They are not in darkenesse. Gods people then, though they be not freed from* [m] *all remaines of ignorance, yet* sure after calling, *from grosse and palpable ignorance. See Ioh. 6.45. Ierem.31.34.*

[m] *1.Cor.13.9.*

Grosenesse of ignorance thus conceiue: it is partly in respect of the things to bee knowne, partly, in respect of the manner of knowing.

The principles of Christian faith are so plainely, and familiarly deliuered in Scripture; that euen of a childish capacitie, vsing the meanes, they may bee vnderstood. *Paul* calls them [n] *the beginnings of Christ*, the [o] *first principles of Gods Oracles.* Now howsoeuer in some matters of greater depth; Gods people may be to seeke, yet in principles they are not ignorant.

[n] *Heb.6.12.*
[o] *Heb.6.1.*

Second

Secondly, there is a kind of accurate, and exact knowledge, when a man distinctly conceiues, not onely generalities of faith, and practice, but particulars thereto belonging; whereto are required [p] *wits exercised to discerne*: there is also a more confused, and indistinct kind of vnderstanding in grosse.

[p] *Heb.5.14.*

That there are in the God-head three persons, distinct each from other, by their personall properties, and maner of subsisting; is the Article in grosse. The manner of their distinction, as that the Father begets, the Sonne is begotten, the holy Ghost proceedes; suppose particulars belonging to this Article, and requiring a more accurate kind of apprehension. He that is ignorant of the manner of distinction, is ignorant; hee that is ignorant of their distinction, we may say, is grossely ignorant. And from such grosse ignorance are Gods children deliuered. *Example.*

So comes the promise in the couenant of Grace; They [q] *shall all know God from the greatest to the least.* [r] *They shall be all taught of God.* There is none *so simple*, but if he well vnderstood, the *Word of God giues* [s] *him wisedome* to know, at least, things necessarie to saluation: See also 2.*Cor*.3.

[q] *Iere.31.34.*
[r] *Iob.6.45.*
[s] *Psal.19.7.*

What thē may be thought of our people, after so plain and plentifull teaching? such as the Prophet describes: [t] *Line vpon line, precept vpon precept*: Yet not so vnderstanding the plainest principles, and rudiments of faith: yea, to this day, vnacquainted with the termes of Scripture, wherein the maine foundations of our faith, are deliuered. Should I acquaint you withall, whether it would breed more compassion of their miserie, or indignation at their wilfull sottishnesse, is hard to say. If the question were propounded to many of our people, that *Paul* once put foorth to the *Ephesians*; [u] *Haue ye receiued the holy Ghost since ye beleeued?* I feare me, like would bee the answere: *They know not whether there be an holy Ghost or no.* In a point, I am sure, of as necessary knowledge, and cleare *Vse.*

[t] *Isai.28.13.*

[u] *Act.19.2.*

cleare reuelation, as groſſe and palpable ignorance hath bene diſcouered. We all feele the ſmart of *Adams* ſinne, in our bodies and ſoules; the earth, and all we put our hands vnto, put vs in mind of our fall in him. How many yet know not the fountaine of that miſerie? nor haue taken notice of any thing read, or preached ſo farre, as to know by name, *that man, in whom we all haue ſinned, and are depriued of the glory of God?* And for the perſon of Chriſt, by whom we haue redemption from that miſery, alacke the while, there are thouſands amongſt vs, to whom, beſides the Name of Ieſus, nothing is knowne of his Natures, Perſon, Offices, Actions, Benefits, thence accruing to vs; or of the means to apply them, and make them our owne. As it is ſaid of the Athenians, they had an Altar to the true God, but the *inſcription was to the* x *vnknowne God*; ſo, ſome formall worſhip our people performe to God, and his Chriſt; who, or what an one he is, to whom this worſhip is performed, they know not.

x *Act.17.23.*

I beſeech you all, in the Bowels of Chriſt, and as you tender the ſaluation of your ſoules, take notice of it; and labour for knowledge of God in Chriſt. Me thinkes there need no other Arguments, then this Text affoords. The ſtate of ignorance, is a ſtate of darkeneſſe, as dangerous, as diſcomfortable. Gods children are deliuered from it. Thou canſt by no meanes bee aſſured of thine adoption, or ſaluation, whilſt thou liueſt in groſſe ignorance of the Scriptures. Shall I ſay more? Becauſe I know the people thinke highly of their blindeſt deuotion; be your deuotion neuer ſo feruent, your prayers neuer ſo freuent, your almes-deedes neuer ſo abundant, there is none of theſe pleaſe God, while you liue in groſſe ignorance, and loue it. The *Iewes had the* y *zeale of God, but not according to knowledge.* Reiected from Gods acceptance, is all ſuch blind zeale, ſuch ignorant deuotion. Their priuiledge followes: *That Day ſhall not take them as a Thiefe.*

y *Rom.10.2.*

Shall

Shall it not then come to Gods children, as a thiefe, in a time vnknowne? Anſweres are diuerſly conceiued. Firſt, In this reſpect *as a thiefe*, becauſe in a time vnknowne. In this reſpect, *not as a thiefe*, becauſe it is alwayes expected. Secondly, There is difference betwixt *comming* as a thiefe, and *taking* as a thiefe. It comes on Gods children as a thiefe, in a time vncertaine: It takes them not as a thiefe, working their ſpoile and deſtruction. But as our Sauiour ſaith of the Prince of this World, *He comes, [z] but hath no part in me*: ſo comes the deſtruction of that Day, but hath no part in Gods childrē. Behold then *the excellent priuiledge of the ſonnes and daughters of God.* They *are free from that deſtruction the laſt day brings on the world of the vngodly.* Hence in the Goſpell, it is called *The [a] Day of their redemption*: by PETER, [b] *The time of refreſhing.* And though then the Lord ſhall render tribulation to them that trouble his, yet *to them that [c] are troubled, he giues reſt with the Saints.*

What maruell? All cauſes of condemnation are remooued from their perſons. The guilt and puniſhment of their ſinnes, deriued from them to Chriſt; and by him [d] *cancelled on the Croſſe*: The power of ſinne, mortified by the holy Ghoſt, dwelling in them; yea at that day, ſo aboliſhed, that there remaines not any the leaſt relique of inclination to diſobedience; not the leaſt want, or defect of righteouſneſſe.

And it ſerues vnſpeakeably for the conſolation of Gods children. There is nothing, I confeſſe, ſo dreadfull to a mans ſerious meditation, as that Day of the Lords comming; taken as it is ſet out in the Word of God; and conſidering our ſelues, as we are by Nature, *the [e] children of wrath*; ſonnes and daughters of diſobedience. Who trembles not, reading what PETER *ſpeakes* of [f] the *diſſolution?* what *Paul* and our Sauiour, concerning [g] *ſtrictneſſe of accounts*, then to be made of our workes, words, of euery, not only euill, but euen [h] *idle word?* But,

Vſe.

z *Ioh.* 14. 30.

a *Luk.* 21. 28.
b *Act.* 3. 19.
c 2. *Theſ.* 2. 7.

d *Col.* 2. 14.

e *Ephe.* 2. 3.

f 2. *Pet.* 3. 10.

g *Rom.* 14. 12.

h *Mat.* 12. 36.

brethren, when we consider what the Lord euery where assures vs, for our comfort; he comes *to refresh* vs, not to torment vs, to *redeeme*, not to imprison vs: *to saue*, not to destroy vs; to destroy sinne in vs, not vs for sinne; how much cause haue wee to lift vp our heads with ioy? and as *Paul* saith, *to* [i] *loue his appearing*, and with the [k] *Spirit, and Bride*, to say, *Come: Amen. Euen so come, Lord Iesus, come quickely.*

i 2. *Tim.* 4. 8.
k *Reuel.* 22. 17, 20.

VERS. 5. 6.

Yee are all the children of Light, and children of the Day, &c.

Ἐπιμονὴ est. The Apostle continues still to set forth the gracious estate of Gods children; he had said before, they were not *in Darkenesse*: as if that had beene too little; they are *children of Light*, *and of the Day*. The amplifications are two. First, by the extent in the subiect; *Ye are all children of Light*. Secondly, by comparison of vnequals: not of light onely, but *of the Day*: and in the Antithesis; yee are not *of the Night*, no nor so much as *of Darkenesse*.

* Light in property of speech, is that visible creature, qualitie, or whatsoeuer you will call it, that makes things visible vnto vs. The Scripture translates it to signifie especially foure things. First, [l] *Knowledge*. Secondly, *Meanes of knowledge*. Thirdly, [m] *Sanctitie*. Fourthly, [n] *Felicitie*. Reason of the Metaphor ariseth from likenes, & semblable properties of Light, to the things which it is translated to signifie. The propertie, & office of Light, is to discouer vnto vs the differences of things visible; not vnfitly therefore is knowledge, and the meanes thereof resembled by it. It is a thing maruellous pure, admitting no mixture; no bodily creature, or qualitie purer: a fit Embleme for the sanctity that becomes Gods people; wonderfull

l *Iob.* 3. 19.
m *Ephe.* 5. 8.
n *Isai.* 59. 9.

derfull pleaſing, and delightfull to ſenſe: fitly ſignifying felicitie.

Children of Light: by an Hebraiſme; ſuch as to whom God hath granted the meanes of knowledge and ſanctification; and made them effectuall to your inlightning and ſanctification.

And of the Day. It is added to amplifie the bleſſednesse of their eſtate. There is light in *crepuſculis*: the cleare light, is that of the Day. *q.d.* God hath beene pleaſed to graunt you in the meanes, and power of them, not a glimmering Light; and obſcure inſight into the ſecrets of ſaluation; but after a ſort perfection of grace, and illumination; ſo that yee ſee, and ſee cleerely the things that concerne your peace: he hath freed you, not onely from the night, but euen from the darkeneſſe of ignorance.

For the particle of vniuerſalitie; thus conceiue it: Firſt, either to haue reference to the meanes of knowledge. Secondly, or elſe to be ſpoken after the iudgement of Charitie. Hitherto of the ſenſe.

The points obſerueable here are theſe. Firſt, *The bleſſed ſtate of Gods Church now in dayes of New Teſtament*, as in other reſpects, *ſo for the plenty & clearenes of reuelation, and knowledge granted vs by the Goſpel.* I ſay not, God was euer wanting to his Church, in a competencie of knowledge; but ſure it is, that light the Iews had, cõparatiuely was but as õf the dawning, ours as the cleare light of the Day. *Propheticall Scriptures*, ſaith *Peter*, are *as the light of a*[o] *candle ſhining in a darke place:* The light we now haue, is as that of *the Day-ſtarre.* S. *Paul* ſpeaking of the *myſterie of* the Goſpel, ſaith, *It* [p] *was hidden from the beginning of the world, till theſe laſt times.* What is his meaning? Say ſome, From Gentiles, not from Iewes. Rather thus, comparatiuely hidden, being neuer ſo cleerely made knowne to the ſonnes of men, [q] *as it is now reuealed to Apoſtles and Prophets by the Spirit.*

o 2 *Pet.* 1 19.

p *Rom.* 16. 25.

q *Eph.* 3. 5.

It were long to inſtance in particulars. How are almoſt all things preſented vnto Iewes in cloudie Ceremonies? The very maine points of Faith and Saluation taught them almoſt only by ceremonious reſemblances. As *Paul* ſayth of them in another reſpect; God dealt with them, as with *children*, in *their* [r] *minoritie and nonage*; not onely in loading them with a heape of ceremoniall rudiments; but in the means and meaſure of knowledge, making them all in compariſon, to vſe the Apoſtles phraſe, but *children in vnderſtanding*.

r Gal. 4. 2, 3.

Queſt. And thinke wee the knowledge of Gods children in theſe dayes ſo much exceeding?

Anſw. Firſt, If we reſpect the meanes, the oddes, I dare ſay, is as great, as betwixt the Twy-light and Noone-day. Secondly, if we conſider the fruit of the meanes, as great is the difference, if we ſhall make the termes of compariſon equall. I ſay not, euery of Gods children vnder the New Teſtament, exceedes euery of them vnder the Old: not euery Miniſter now, euery one then. But compare People with People, Miniſters with Miniſters, in their ſeuerall Degrees, ſo I thinke wee ſhall find it true. Some *Abraham* perhaps, a man of extraordinarie ſpirit, might be found amongſt them, to haue exceeded our People, as in Faith, ſo in Knowledge. But compare their *Vulgus*, with our many, the oddes is exceeding great. So, not euerie of our Miniſters may be compared with their Prophets; their gifts and ſpirit were aboue the ordinarie: but compare our ordinarie Miniſters with their Prieſts and Leuites, our Apoſtles, and Euangeliſts, with their Prophets and Patriarchs; our Light will appeare as the cleare Day; theirs, but as of the Dawning.

Vſe. It inſtructs vs to thankefulneſſe, whom the Lord hath reſerued for theſe times of ſo cleare Reuelation; vs eſpecially of the Gentiles, in diuers reſpects. A double benefit is therein reached vnto vs.

Firſt,

Firſt, *Conſider the Rocke out of which we were hewne*; our Fore-fathers, the Gentiles, from whoſe loynes wee all deſcended. Time was, when it was the Iewes Priuiledge onely, *to know God by his Word.* [s] *In Iurie,* ſaith DAVID, *is God knowne, his Name is great in Iſrael.* Hee [t] *ſhewed his Word vnto* IACOB, *his Statutes and Ordinances vnto Iſrael; he dealt not ſo with Gentiles, neither had Heathens knowledge of his Lawes.* God, by his Creatures, made knowne to them his inuiſible Properties; the vtmoſt iſſue and effect of that Reuelation, was, *to* [u] *depriue them of excuſe.* Here then, if there were no more, wee Gentiles haue cauſe to prayſe God for his Mercie. Had wee liued in the dayes before Chriſt, a thouſand to one, wee had periſhed euerlaſtingly, for want of ſauing knowledge of God in Ieſus Chriſt.

s *Pſal.76.1.* &
t *147.19,20.*

u *Rom.1.20.*

Secondly, But ſee yet a further Bleſſing, layd vp in ſtore for vs. Howſoeuer to Iewes hee then graunted a meaſure of Knowledge, Reuelation, and all Grace ſufficient for their Saluation; yet ſuch a meaſure, as is now vouchſafed vnto vs, Iewes themſelues, though Gods beloued people, enioyed not. [x] *We all with open face behold the glorie of God*, ſhining in the face of Ieſus Chriſt. And if this perſwade not to thankfulneſſe, what may? Sayth our Sauiour to his Diſciples, on this ground: [y] *Bleſſed are your eyes, for they ſee, &c. Many Prophets and righteous men haue deſired to ſee the things that yee ſee, and haue not ſeene them*; I ſay not onely in reſpect of the euents, which they beheld onely a farre off, and ſaluted in the Promiſes; but in reſpect of the meaſure of Knowledge and Reuelation graunted vs vnder the Goſpel.

x *2.Cor.3.18.*

y *Matth.13. 16,17.*

Secondly, A ſecond vſe generall the Apoſtle makes, *Rom.* 13. 12. *That the Night being paſt, and the Day at hand, we ſhould caſt away the workes of Darkeneſſe, and put vpon vs the Armour of Light.* A ſhame it ſhould be to vs, 2.

in theſe dayes of ſo cleare Light and Reuelation, to be found in the deedes of Darkeneſſe, [z] *Walking as other Gentiles walke, in vanitie of their minds, hauing their Cogitations darkened, being Aliens from the life of God, through Ignorance that is in them.* And marke it well, ye ſhall ſee how ſtrongly the Inference flowes from this ground. This account we may well make:

z *Eph.*4.17,18.

First, Our ſinnes are now all excuſeleſſe; we haue now [a] *no cloake for our ſinnes.* What will our people plead for themſelues, before the great Iudge of Heauen and Earth, for their Infidelitie, Blaſphemie, Diſobedience in all kinds? Perhaps, as fooles, *they* [b] *knew not that they did euill*; or, as *Paul* excuſeth the Iewes, [c] *Had they knowne, they would not haue crucified the Lord of Glorie.* Now ſure, if any be ignorant, it is becauſe they ſhut their eyes againſt the cleare Light of Truth ſhining vnto them: As *Paul* ſpeakes, *If* [d] *our Goſpel be now hid, it is hid to them that periſh*; not through defect of meanes, but through wilfull contempt of knowledge, tendered them in the meanes.

a *Iob.*15.22.

b *Eccl.*4.17.

c 1.*Cor.*2.8.

d 2.*Cor.*4.3.

Secondly, As more excuſeleſſe, ſo more ſhameleſſe. He muſt, me thinkes, haue *a brow of Braſſe*, that now liues in any groſſe ſinne, as Drunkenneſſe, Whoredome, &c. So clearely hath the Lord made knowne his Truth, that euen children are able to tell a Swearer, &c. he fearefully offends Gods Maieſtie. Times were perhaps (but thoſe times are paſt) when a man might haue ſwallowed vp many a foule ſinne, without notice of many; ſo groſſe, in former times, was their Ignorance, ſo little their Knowledge, that I thinke it true of many, in many foule ſinnes, *they knew not that they did euill.* But I would faine know, what now are the ſinnes that almoſt Infants cannot diſcouer: That we may now ſay as the Lord of Iſrael, *They are impudent children, and of a Whores forehead*, that walke in ſuch notorious abominations.

Thirdly, If none of theſe moue, let it be conſidered,

our

our plentie of Knowledge addes much to the weight of our ſinnes. Euery ſinne is now double, to that it was in times of groſſe Ignorance, or leſſe means of Knowledge. *To him* [c] *that knowes to doe well, and doth it not, to him it is ſinne.* Sinnes of Knowledge, are *cæteris paribus* greater then ſinnes of Ignorance: The [f] *puniſhment*, wee know, is *greater*, therefore the ſinnes. *Ezechiel* hath a ſpeech ſomething ſtrange at firſt hearing: *Samaria* [g] *and Sodome*, ſaith the Prophet, *haue not done halfe the abominations of Ieruſalem.* Not halfe the abominations of Ieruſalem? The Idolatrie of Samaria, the Luſt and Crueltie of Sodome, for the kind and matter of the ſinnes, might well ſway with thoſe of Ieruſalem: but yet conſider circumſtances; in degree of heynouſneſſe, farre greater were they of Ieruſalem. Gods mercies to Ieruſalem more in euery reſpect; in this eſpecially, their Knowledge, at leaſt, their meanes of Knowledge, farre greater then any vouchſafed to Sodome or Samaria. So may we ſay generally of the times of the New Teſtament; our ſinnes haue this one circumſtance, to adde much to their weight: our Knowledge, at leaſt the meanes of it, are farre greater then any was euer graunted to Fore-fathers, amongſt Iewes or Gentiles.

c *Iam.* 4. 17.

f *Luk.* 12. 47.

g *Ezech.* 16. 48.

Would God we had not too iuſt cauſe to complaine, as the Lord doth of Ieruſalem: that as ſhee had iuſtified Sodome, ſo we ſhall, I ſay, the Iewes; yea, the very Heathen; that they, vngracious, and abominable, as they were, yet may well ſeeme righteous, in reſpect of our multitude, now liuing in times of the Goſpel. How odious to them was Drunkenneſſe? To many of them, Whoredome, Vſurie? Euen of vaine Swearing, many made much Conſcience; Periurie they hated, as Hell it ſelfe. The greater, no queſtion, ſhall be the damnation of thoſe Monſters amongſt vs, [h] *without feare feeding themſelues* in ſuch ſinnes.

h *Iude*, v. 12.

Thirdly, The laſt vſe, let be the dutie that concernes 3.

vs, in reſpect of this gracious eſtate; as it is inferred by the Apoſtle in the Text: *Therefore let vs not ſleepe as doe others, &c.*

Sleepe is of two ſorts; one, of the Bodie; the other, of the Mind; metaphorically ſet out vnder the reſemblance of that of the Bodie, binding the Senſes, ſo that they ceaſe, for the time, to doe their office. I need not ſay any thing, to expreſſe the nature of it: neither is it my purpoſe to ſhew, Fryer-like, all the reſemblances betwixt it and the ſpirituall ſlumber, here forbidden vs. Vnder it the Apoſtle eſpecially ſhadowes out a ſecure ſtate of the Soule, neither fearing God, nor thinking of his Wrath approching, nor caring to prepare our ſelues to ſtand before him with comfort. It is then as if he had ſaid, Let not vs, as is the guiſe of others, ignorant of the danger they are in, lye ſnorting in our ſinnes ſecurely; but, ſith we know the Lord will come, and know not when hee will come, ſtand in continuall expectation of his Comming, preparing to meet him; that whenſoeuer he ſhall come, he may find vs prepared for him.

Obſer. *How farre a Chriſtian ſhould be from ſecuritie*, let be our note.

Conſider for enforcement, firſt, the watchfulneſſe of our common Aduerſarie, getting greater aduantage by nothing, then by our ſecuritie. *Bleſſed*, ſayth *Salomon*, *is he that feareth alwayes*; his feare makes him watchfull, his watchfulneſſe ſecures him from the touch of euill.

i *Mat.*13.25. i *When the Seruants ſleepe, the Enemie ſowes his Tares.* Sayth *Peter*, ſetting forth his nature and practice to this

k 1.*Pet.*5.8. purpoſe, k *He goes about continually, ſeeking whom he may deuoure.*

Secondly, Beſides that forreine Aduerſarie, there is *Hoſtis Domeſticus*; Euery man hath his Enemie in his Boſome, Corruption of Nature; an Enemie alwayes

l See *Heb.*3.13 dangerous; neuer more, then when he is l *moſt neglected.*

Thirdly,

Thirdly, If none of theſe moue; Remember what *Peter* hath: [m] *Gods Iudgements ſleepe not*, but haſten towards vs. They are neuer neerer, then when we are moſt ſecure. *When men ſay peace and ſafetie, then comes ſudden deſtruction vpon them.*

m 2. *Pet.* 2. 3.

Vſe.

Now heere, brethren, where ſhould I begin to complaine? or what meanes may I vſe, to awake vs out of that dead ſleepe of ſecurity, wherein moſt lie ſnorting? Theſe are, paſt queſtion, the laſt dayes. Saint *Paul* ſpeaking of them, ſaith, *The* [n] *ends of the world are come vpon vs.* If there were no other Argument, that of our Sauiour were ſufficient; As *it was with* [o] *Sodome and the old world*, ſo is it with vs. I *haue compaſſed the earth to and fro*, ſaith the Angel, *and behold, the whole earth ſitteth ſtill, and is at reſt.* That one thing onely lets, *The* [p] *calling of the Iewes.* The end, I would ſay then, were nigh, euen *at the doores.* The Lord hath beene amongſt vs in ſundry of his fearefull Iudgements, fore-runners of extreme deſolation. He hath ſent [q] *cleannеſſe of Teeth, Peſtilence after the manner of Ægypt*; ſhaken the ſword at our borders; taken from vs *the* [r] *Iudge, and the Honourable*, the *Captaine*, and *the Counſeller.* Yet, I know not how, as it is ſaid of LACHISH, *They were a ſecure people*, dwelt ſecurely, without feare of euill: ſo we. God ſends theſe iudgements amongſt vs, as *Ezechiel* to the Iewes, in *the* [s] *habite of a man going into captiuitie*, to giue vs occaſion to conſider, in what ſtate we ſtand: *It may be*, ſaith the Lord, *they will conſider.* But behold the deadneſſe of our hearts, the depth of infidelity in vs! where is the man of many, that once enters into his heart, to ſay; [t] *What haue I done?* Or what is it the Lords requires of me, that I may eſcape the things that are comming vpon this generation? *If the Lyon roare, all the beaſts of the Forreſt tremble.* The Lord of hoſtes cries to vs dayly by his Word, and Iudgements, yet who is it amongſt a multitude that conſiders? To ſay nothing of them, that lying in the very iawes

n 1. *Cor.* 10. 11.

o *Luk.* 17. 28.

p *Rom.* 11.

q *Amos* 4. 6, 10.

r *Iſa* 3. 2, 3.

s *Ezech.* 12. 4.

t *Ier.* 8. 6.

iawes of the Deuill, neuer yet had grace to bethinke themſelues of the future ſtate of their ſoules; what is heard from men of better inclinations, but *peace and ſafety*? God hath giuen vs peace round about, and linked vs in amity with moſt neighbour Nations: The Goſpel, they ſay, wee haue by Gods mercy preached plentifully amongſt vs. Theſe are (I confeſſe) great bleſſings of God. But, brethren, where are all this while the fruits of the Goſpel? except the curſed fruits of diſobedience may be imputed to the Goſpel. It is a remarkeable ſpeech in *Ieremie* to the Iewes, boaſting of like priuiledge: [u] *The Temple of the Lord*, the Temple of the Lord is amongſt vs. But *goe to Shilo*, ſaith the Lord, *where once I ſet my Name*; See, *what I haue done to it*. Hee would teach vs, that his Grace is not tied to any particular place or people: ſo, but for their diſobedience he may, and will remooue it. Where is Ieruſalem, the Citie of the great King? of which the Lord ſaid more, then euer he ſaid of any place; [x] *This is my reſt, here will I dwell for euer*. What is become of thoſe Churches of Aſia, famous in their times, and renowned through the whole world? Where is Galatia, Corinth, Theſſalonica and the reſt? all of them become either ruinous heapes, or dwellings for curſed Mahumetans. And as *Paul* ſpeakes, *Let not vs be* [y] *high-minded, but feare*. For infidelitie, and impenitency, they were broken off. By *faith*, if there bee any, *we haue our ſtanding*. But, if for impenitency he ſpared not them, let vs take heed, leſt he alſo ſpare not vs. The Lord giue vs all grace, ouer whom his Name is called, ſeriouſly to thinke of theſe things, and lay them to heart. And to Gods children, let this bee argument ſufficient of watchfulneſſe; *The generall ſecuritie of the multitude that are amongſt vs*.

u *Ierc.* 7. 4, 12.

x *Pſal* 132. 14.

y *Rom.* 11. 20.

As do others. Whether this be added as a reaſon to diſſwade ſecuritie; or as a preuention, to cut off what ſome might obiect, I will not ouer-buſily inquire. It may

may be, he conceiues ſome ſuch obiection. What meanes this taske of vigilancie, ſo ſtreightly laid vpon vs, more then others? Why may not we, as others, ſleepe ſecurely? The Apoſtle implies anſwere: Your ſtate is other, then that of others; Therefore, ſo muſt be your behauiour; *Yee are children of Light: ſo are not others*; your behauiour ſhould bee as diſcrepant, as is your ſtate from theirs. *The difference of our ſtate from others in ſpirituall things, ſhould draw with it a difference of behauiour.* [z] *Walke not henceforth, as other Gentiles walke*; your ſtate is now different: [a] *Though ye were Darkeneſſe, yet now are yee Light in the Lord. Walke therefore as children of Light.* The Scripture is plentifull this way; calling ſtill for our ſeparation from the wicked, not ſo much in our perſons, as in our behauiour. How often beats the Lord vpon it to his people? That ſith hee had choſen them to bee his peculiar people, they ſhould flie from the profane cuſtomes and conuerſation of the Heathen. See *Deut.* 12. *Iere.* 17. and that of the Apoſtle, [b] *Faſhion not your ſelues to the world.*

Obſer.

z *Ephe.* 4. 17.

a *Ephe.* 5. 8.

b *Rom.* 12. 2.

It affoords vs anſwere to thoſe fooliſh Arguments, and pleaes for profaneneſſe, riſe amongſt our people: with whom the Argument goes for currant; Thus doe others in other places, profaning the Lords Sabbath, &c. Why not we? I wonder they reaſon not for Idolatry, Swearing, Whoring, &c. For theſe things alſo doe many others.

Vſe.

Mee thinkes the anſwere is ready. Our ſtate is different. *God* hath of his mercy [c] *called vs out of Darkeneſſe, into his marueilous Light, that we ſhould ſhew foorth the vertues of him that hath called vs*; not liue in the vices of the world, out of which we are called: And will we indeede be like to people profane, and diſobedient? Firſt, ſaith the Apoſtle, We [d] *haue not ſo learned Chriſt*, if we haue beene taught as the trueth is in Ieſus. Secondly, It is iuſt with God, to make them [e] *fellowes in puniſhment, that will*

c 1. *Pet.* 2. 9.

d *Ephe.* 4. 20.

e *Reuel.* 18. 4.

will needes be fellowes in diſobedience.

Secondly, There is another ſort, and they are much amongſt men: Mungrill Chriſtians, as I may terme them: as it is ſaid of Samaritanes, *They feared God,* g *and ſerued their Idols*; and as of Iſrael, *They ſware by the Lord,* h *and by Melcom.* So theſe make a mixture in their Iudgement and practice of profaneneſſe and pietie; of Chriſtian Religion, and Antichriſtian ſuperſtition: heare as Proteſtants, beleeue as Papiſts: profeſſe as Chriſtians, liue as Heathen: talke as Saints, doe as Deuils: *ſo abominable, diſobedient, and to euery good worke ſo reprobate are they.*

g 2.*Kin.*17.33.
h *Zeph.*1.5.

The Lord to Iſrael permitted no medleyes: *A garment of Linſey-woolſey*, his people might not weare; nor ſow their field, *with Miſcellane*: to teach (ſay moſt Interpreters) how farre his people ſhould bee from ſuch medleyes in Religion. And though, I ſay not, it is a perfect rule to trie truth of Religion and Grace, by farthest diſtance from Heathens practice; for I know there are ſome principles *of* i *the Law written in their hearts:* yet this I am ſure of; euill things ſhould bee ſo much more deteſtable vnto vs, becauſe euill men practiſe them; and for things good in their matter, Gods children ſhould adde another forme and manner of performance, that they may be acceptable vnto God.

i *Rom.*2.14.

Shall I neede to adde other reaſons? Conſider this; Firſt, If we be Gods, *There is another* k *ſpirit in vs, then in the world*; as different in his operations, as exceeding in power. We haue *Paul* telling vs, *That* l *as many as are the ſonnes of God, are led by his Spirit*; and they are none of his, in *whom that ſpirit workes,* m *that rules in the children of diſobedience.*

k 1.*Joh.*4.4.
l *Rom.*8.14.
m *Ephe.*2.2.

Secondly, We ſhould conſider what *Peter* hath. *Chriſt hath ranſomed and redeemed vs*, not onely from the guilt, and puniſhment of our ſinnes, but *from our* n *vaine conuerſation taught by traditions of our Fathers.* They talke idly,

n 1.*Pet.*1.18.

idly, that boaſt of Chriſt their Redeemer from Hell, whom hee hath not freed from the power of darkeneſſe.

Thirdly, That of the ſame Apoſtle may not be forgottē. o *It is enough*, if any thing be enough, *that we haue ſpent our former times in doing the will of the Gentiles.* The little that remaines of life, how little it is we know not, wee ſhould, me thinkes, willingly conſecrate to the ſeruice of him, that hath bought vs with a price.

o 1. *Pet.* 4. 3.

The ſecond duty concerning vs: in reſpect of our gracious eſtate, is, *Sobrietie*: ſtrictly taken, it is that part of temperance inclining vs to moderation in vſe of drinkes. More largely, it is put for whole Temperance; the moderation of oure affections in the purſuit, and vſe of all earthly things. *Oh thou that art drunken, but not with wine!* ſaith the Prophet, ſpeaking of the people intoxicated, and now at their wits end, by reaſon of Gods wrath. The truth is, there is a drunkenneſſe, wherein euen *Nazarites* may be ouertaken. Very *cares of the world, and voluptuous liuing* haue a kind of inebriating power, as much diſturbing reaſon, oppreſſing the ſences, as wine, and ſtrong drinke. Our Sauiour elſe had neuer coupled them p with *ſurfeiting, and drunkenneſſe.* And ſee if there bee any wine or ſtrong drinke, more infatuating, and beſotting the mind, then theſe; or more depriuing of ſenſe in Spirituall things. S. *Paul* ſpeaking of *women* that *liue in pleaſures*, ſaith, *They* q *are dead, whilſt they are aliue.* Sure it is, aſſoone may wee worke on dead men, as faſten on ſuch, any ſenſe of goodnes. And looke if in all the Scripture, there be any ſort of people more ſottiſh, then thoſe that are noted of Couetouſneſſe, and Epicuriſme. The Phariſes being *couetous*, r *laugh* our Sauiour *to ſcorne.* s *Senſeleſſe* they are *of all corrections.* In daily experience, we ſee men, whoſe affections haue the reines to follow the things of this life, how vtterly vncapable they are of any heauenly inſtruction.

Hieron. in Ezec. cap. 44. *Ebrietas non ſolùm in potione vini, ſed in omnibus rebus oſtenditur: quibus & in contrariis & in negotijs ſæculi & damnis, & lucris, amore & odio mens inebriatur, & fluctuat, & ſtatum ſuum tenere non poteſt.*

p *Luk.* 21. 34.

q 1. *Tim.* 5. 6.

r *Luk.* 16. 14.

s *Prou.* 23. 35.

Let

Let their miſerie warne vs to labour for this Sobrietie: the branches whereof conceiue theſe:

.Firſt, The limiting and bounding of our affections and deſires, that they exceed not meaſure in purſuit of earthly things. [t] *Hauing food and rayment, let vs therewith be content. Natura minimum petit,* ſayth *Seneca*; A little, neuer ſo little, contenteth Nature; moderate Apparell, Diet, Recreation, any thing in meaſure, ſufficeth Nature.

t 1. *Tim.* 6. 8.

To this end, conſider firſt the vanitie of them all, in reſpect of any ſpirituall profit; our deſires grow inſatiable by this eſpecially, that wee fancie in them more good then they can poſſibly affoord vs: ſecondly, neither are they vaine only, ſaith *Salomon*, ſpeaking from experience, but draw with them in their looſe, [u] *vexation of ſpirit.*

u *Eccl.* 1. 14.

Secondly, A ſecond branch of this Sobrietie, reſpects the vſe of them, pointed at by the Apoſtle; *So vſe the world, as* [x] *though we vſed it not*; with as little intention of our deſires and delights therein, as may be.

x 1. *Cor.* 7. 30, 31.

In propertie of ſpeech, Sobrietie is a branch of Temperance, moderating the Appetite in vſe of Drinkes. It reſpects, ſay Moraliſts, firſt, the qualitie, ſecondly, the quantitie of Drinking, ſetting bounds to Appetite in both reſpects. For the Qualitie, it permits not to any frequent or ordinarie vſe of Wine or ſtrong Drinke. *Giue ſtrong Drinke* [y] *to him that is readie to periſh, and Wine to him of an heauie heart,* ſayth *Lemuel* to *Salomon* her ſonne. *Drinke Wine,* ſayth *Paul* to *Timothy,* [z] *ſed modicè, hoc eſt, medicè*; to cure thine infirmities, not to cauſe them: *Pro remedio parciùs, non pro delicijs redundantiùs, Ambroſe.* The effects and fruits of it, are [a] *Luxurie and Outrage.* Secondly, for the Quantitie, ſome ſet theſe bounds; firſt, Neceſſitie to ſatisfie Nature; to quench Thirſt; ſecondly, [b] *Chearefulneſſe* and alacritie, which ſome call *Poculum Hilaritatis.* To the third, which they call the Cup of Wantonneſſe, no man proceeds without violation of Sobrietie.

y *Pro.* 31. 6.

z 1. *Tim.* 5. 23. *Epiſt* 82.

a *Pro* 20. 1.

b *Pro.* 31. 7.

The

The truth is, the Meaſure is beſt taken from that fitneſſe it brings to doe the duties of generall or particular Calling. What euer Meaſure exceeds that limit, tranſgreſſeth againſt Sobrietie.

A Vertue it is, much commended vnto vs. The name it hath vſuall amongſt Greekes, is amiable; they call it σωφροσύνην; As you would ſay, the keeper and guard, as it were, of Wiſedome.

The Vice contrarie, is Drunkenneſſe: a Vice, ſayth one, to be lamented rather amongſt Germans; we may ſay, amongſt Engliſh too, then to bee defined. Verie children, out of effects, are able to define it, by beholding the manners and behauiour of men ouertaken with it. The Spartanes, to make their children loath it, were wont to preſent to their view ſome of their Vaſſals gorged with Wine, that when they ſaw their beaſtly demeanour, they might learne to deteſt it. The Saracens by inſtinct of Nature ſo abhorred it, that by Policie of their Countrey, none was permitted to drinke Wine. *Pittacus* his Law was, to puniſh euery fault of a Drunkard with a double Mulct. He thought it ſo farre from excuſing any ſinne, that it added a circumſtance to aggrauate euery ſinne. *Plutar. b.*

What tell I you of Men, though Heathens, when bruit creatures, moſt of them, by inſtinct of Nature deteſt it? Elephants, they ſay, are able to ſucke vp in their Trunke a great quantitie of water; and yet to quench their thirſt, are contented with moderate drinking. In caſe they be defrauded of their hire, they will fill the hollow of their Snowt with water, not to drinke, but to powre out; and ſo with a ſudden inundation to drowne his Shop, of whom they will bee reuenged. Whole Pooles are on a ſudden drunke drie; and ſuddenly powred out, all is afloat; *Cui non mirum, tam immania belluarum corpora ſuperfluum nil tenere?* And ſee the inſatiable Dropſie of Drinking, ſo riſe amongſt Chriſtians! *Ambroſ. de Elia. & Ieiun. cap. 17.*

To

To ſet downe all the abuſes in euery degree amongſt vs, were endleſſe. It is now made a point of royall entertainment, and a great part of our courteſie, to bid welcome with exceſſiue drinking. And hee is no friend, that runs not into fellowſhip of *that exceſſe and riot*; though *Peter* hath told vs, not onely μεθαι, [c] *but* πολοι, frequent and immoderate Bibbings *are workes of Gentiles, and fruits of the fleſh.* And the greateſt diſcourteſie that may be amongſt Good-fellowes, not to follow in Pledging, till neither Hand nor Foot (as the Poet ſpake) can doe their office. The Perſians, it ſeemes, had entertained ſome ſuch Cuſtome at Feaſts; yet this Caution and Law they had, [d] *None might compell.* Now it is a matter deſeruing the Stab, if a man by this meanes be not readie to run to Hell for companie; and to drowne, I ſay, not his Wit in Wine, but his Soule in Perdition. Amongſt the Iewes it was growne to an height; wherefore the Prophet thunders [e] *that woe againſt it*; they counted it a point of Manhood, *to powre in ſtrong drinke.* That beaſtlineſſe euen amongſt vs is growne into like reputation. As *Auſtin* complained of his time, If a man gorge himſelfe with Wine, drinke his Meaſures out of meaſure, it is nothing; *Non inuenit crimen, etiam viri fortis accipit nomen, tanto nequior, quanto ſub poculo inuictior:* So amongſt vs, he that drinkes moſt, is counted the ſtouteſt man: *Vomunt vt bibant, bibunt vt vomant*; how great cauſe haue we to feare, *leſt the Land, for theſe and like abominations, ſpue out her inhabitants.*

What ſhould I ſpeake of what *Habakuk* in his time complained of, [f] *Forcing others to Drunkenneſſe*? Good God, with what expence! Many of the mind, that to the Poore they ſpare not the leaſt Mite, yea, thinke all loſt, that Wiues and Children partake; and yet ſpare not to ſpend Pounds to make their Neighbours drunken. *Quid multa?* I know not any ſinne but is rife amongſt vs; yet muſt I needs ſay, none growne ſo rife, or to ſuch height,

as

c 1 *Pet.*4.3.

d *Heſt.*1.8.

e *Iſai.*5.22.

*De verb. Apoſt. Ser.*4.

f *Hab* 2.15.

as this of Drunkennesse. And may I not say, as *Ieremie*, g *Should not the Lord be auenged on such a Nation as this?*

What words may I vse to dissuade it, vnto men giuen to that sinne? The Lord hath threatened vengeance of all sorts to deterre from it; and we haue seene many exemplified on many. First, *Beggerie*, saith *Salomon*, is the hire of such *as companie with Drunkards*. Secondly Famine God hath sent on whole Kingdomes, *to* h *pluck the Cup from the Drunkards nose*. Thirdly, By *Hosea* hee tells vs, *It takes away the heart*. Fourthly, By *Salomon*, the fearfull sinnes that accompanie it; first, *Luxurie*; *Veneri & libero conuenit*, saith *Tertullian*; these two Deuils of Drunkennesse and Lust are conspired and euen sworne together: *Nunquam ego ebrium castum putabo*, said *Hierome*; secondly, *Stupiditie*; *They haue smitten me, shall he say,* i *but I haue not felt it*. Fiftly, In the bodie we see often loathsome & ougly diseases; monstrous mis-shapennesse, till a man become a burthen to himselfe: *Hos homines an vitres verius æstimauerim*, said *Ambrose* in another sense. Sixtly, In the soule such insatiable appetite, that wee may say of it, as *Tully* once spake of Couetousnesse, when other sinnes die with age, *Sola ebrietas senescit*. Seuenthly, And see if *Drunkards* be not reckoned amongst the damned Crue, k *that haue no portion or inheritance in the Kingdome of Christ and of God.*

I might be infinite, to set downe the bitter Inuectiues of Diuines and Heathen against it. *Ambrose* said of them, They bring on themselues the *Curse of* CAIN; their motion is with trembling; *tanquam in paralysin resoluti*, saith *Austin*, *---Pedibus ambulare non possunt*. Secondly, They were wont to vse it *pro equuleo*, saith *Ambrose*; and it hath often fallen out in the euent, what Torment could not wring out from men, Drunkennesse hath. Thirdly, The Romanes held it good policie, saith the same Author, to permit to the barbarous Nations of the Empire, free vse of Wine, *vt & ipsi soluantur in potus, & eneruati ebrietate,*

g *Ier.5.9.*

h *Ioel 1.5.*

De Spectac.

In Tit. Cap.1.

i *Pro.23.35.*

Amb. de Helia & Ieiun. cap.17.

k *1.Cor.6.10.*

vincantur. It is much to be feared, God in wrath hath giuen our people to this beaſtly ſinne, to vnſinew the people of the Kingdome, and to expoſe them to eaſier victorie of the Aduerſarie. Thus much of this ſinne, to ſhew the odious nature of it; too little, I feare me, to reforme the euill cuſtome.

VERS. 7. 8.

For they that ſleepe, ſleepe in the Night; and they that are drunken, are drunken in the Night.

But let vs who are of the Day, be ſober, putting on the Breſtplate of Faith and Loue; and for an Helmet, the hope of Saluation.

THe ſeuenth Verſe containes Reaſon, to preſſe the dueties of Watchfulneſſe and Sobrietie; in forme this: They that ſleepe, and are drunken, are ſo in the Night: We are not of the Night, but of the Day: *Ergo* may not be drunken, but ſober. The Allegorie (for ſo I conceiue it) vnfolded is this; As thoſe that giue themſelues to ſleepe and drunkenneſſe, make choiſe of the Night to ſecret their ſinnes from the notice of men; and are few ſo impudent, as to doe deeds of darkneſſe at Noone-day; ſo, ſeeing we liue in times of ſo cleare knowledge & reuelation, and are deliuered from the darkneſſe and Night of Ignorance; it ſhall behooue vs to walke ſoberly and honeſtly, vnleſſe wee will be too too impudent in ſecuritie and prophaneneſſe.

Obſer. The point we will here take notice of, is *the modeſtie of the times wherein the Apoſtle liued, chuſing darkneſſe and ſecrecie to couer their enormities.* The things they do, are ſuch

l *Eph.* 5. 12. as *a Saint would* l *bluſh to name*; themſelues, that do them, are not ſo ſhameleſſe, but *they chuſe ſecrecie to commit them:*

m *Iob.* 3. 21. *Euery one that euill doth,* m *hates the light*; he meanes principally of Grace and Knowledge; withall, that of Senſe, which

which is the ground of the Metaphor. Truth is, God [n] *in Nature hath imprinted* ſome principles of common honeſtie, to reſtraine the headſtrong inclination of corrupt nature vnto euill: till they be vtterly extinct, ſome remanents there are, as of conſcience, ſo of modeſtie, in doing euill.

n *Rom.2.15.*

Vſe.

The more deſperate is the ſtate of our times and people; and no doubt thoſe modeſt miſcreants amongſt Gentiles ſhal riſe in iudgement, and condemne this ſhameleſſe generation of enormious ſinners amongſt Chriſtians, that [o] *declare their ſinnes as Sodome, and hide them not*; bluſh not to doe deeds of darkneſſe in the ſight of the Sunne. Saith the Lord of Iſrael, when he would expreſſe a hopeleſſe eſtate of that people, *Were they* [p] *aſhamed when they committed abomination? They were not aſhamed, neither could they haue any ſhame: therefore they ſhall fall among them that fall in the time of their viſitation.* Thinke it ſpoken of theſe times.

o *Iſai.3.9.*

p *Ier.8.12.*

The third dutie followes; Arming our ſelues, as for a Conflict. Of Spirituall Warfare I meane not to treat at large; whoſo would ſee the condition of it, hath at hand the learned Labours of expert Captaines in the Lords Hoaſt. The parts of the Armour here commended to vs, are *Faith, Hope, and Loue*, the three Theologicall vertues, ſet out by reſemblance; Faith and Loue, in the ſimilitude of a Breſt-plate; Hope, of an Helmet. The vnfolding of the Metaphor is thus: As Souldiers are wont eſpecially to fence their Breſt for the Hearts ſake, the ſeat of life; and the Head, the fountaine and originall of the ſenſes, as vpon whoſe ſafetie depends the ſafetie of the whole Bodie principally: ſo our care ſhould be, againſt the euill day to arme our ſelues with graces beſt ſeruing to ſafegard the ſoule; amongſt which, eminent are Faith, Hope, and Loue. Touching them, two things ſhalbe handled: firſt, their nature briefly; ſecondly, their vſe in the ſpirituall combat.

M. Downham.

For *Faith*, thus in groſſe conceiue the nature of it; It is an aſſent to the truth of the Word of God, for the Truths ſake of him that ſpake, and inſpired it. Some principall

reſpect thinke it to haue to the Doctrine of the Goſpel. It is of two ſorts; firſt generall, whereby we beleeue the Doctrine of the Goſpel in generall; ſecondly, particular, whereby we beleeue it, as true to vs. Of the firſt ſort, yee may conceiue the faith of the Eunuch, being yet a Nouice: q *I beleeue that Ieſus Chriſt is the Sonne of God.* Of the ſecond, that of *Paul*: *Chriſt loued* r *me, and gaue himſelfe for me.*

q *Act.8.37.*
r *Gal.2.20.*

Both theſe haue their vſe in Chriſtian Warfare; one laying the ground of Comfort; the other applying it to our ſelues. Temptations yee ſhall ſee aſſaulting in both kinds; the Deuill labouring to make vs Infidels in the generall, that he may make vs incredulous in the particular.

Example. In *Cyprians* dayes, he ſtirred vp *Nouatus* to broach this Hereſie, That pardon of ſinnes purchaſed by Chriſt, belonged not to any denying Chriſt through feare of perſecution, though afterwards repenting: a dangerous and diſcomfortable Ground; the Mind giuing credence to that error, and perſiſting therein; the Conſcience guiltie of that ſinne, apprehends nothing but horror and aſtoniſhment. Not much vnlike are thoſe we haue experience of at this day. Thoughts of Atheiſme and Blaſphemie cannot ſtand with grace; no, not though abhorred, mourned for, ſtriuen againſt. A falſe concluſion; giue way in that generall, all comfort in thy particular failes thee. *Al.* Omiſſions of knowne duties cannot ſtand with ſanctification. A falſe concluſion, except it be mollified. Of *Aſa* it is ſaid, *He remoued not the high places,* s *yet was his heart vpright with the Lord all his dayes.* There be other infirmities, beſides that of ignorance, out of which ſuch omiſſions may proceed. Thus in the generalitie, wee ſee how Faith is oppugned; withall, how neceſſarie Faith, and the right information thereof in the generall, is for comfort. Like thinke we of the particular: for let generall grounds be neuer ſo firmely beleeued, except with like firmeneſſe Faith can aſſume, the Conſcience is all-out as comfortleſſe.

s *2.Chron.15.17.*

Euery

Euery temptation ſuppoſe to bee a ſecret Syllogiſme. Wherein ſometimes we haue the Propoſition corrupted; after, the Aſſumption aſſaulted; that the Concluſion follow not to the comfort of Conſcience.

In the queſtion of Adoption, whether we bee the ſons of God; thus reaſons the mind for comfort of Conſcience: *Whoſoeuer are* t *led by the Spirit of God, are the Sons of God.* I am led by the Spirit of God. *Ergo*, I am the child of God. Sometimes the Propoſition is aſſaulted by Satan; it muſt thus be vnderſtood; whoſoeuer in euery particular action is led by the Spirit of God, he onely is the child of God; yeeld him but this to corrupt the principle; thy conſcience muſt aſſume the negatiue, (*Sith* u *in many things wee ſinne all*) and inferre the concluſion diſcomfortably. Or ſuppoſe thou haue wiſedome to vphold the Propoſition, as *Paul* hath directed; that it is meant of thoſe that in x *courſe of their life follow the Spirits guidance*, though in particulars the fleſh preuaile: then aſſaults he thee in the Aſſumption, & permits by no meanes to bee aſſured of our guidance by the Spirit of God. So that we ſee, how neceſſary againſt the euill Day it is, to fortifie our ſelues with faith generall and particular.

Example.

t *Rom.* 8. 14.

u *Iames* 3. 2.

x *Rom.* 8. 1.

By the way obſerue, how profeſſedly the Church of Rome ſets her ſelfe, to hinder all ſolid comfort of the ſoule in temptation. Firſt, Allowing vs no ſound ground for generall faith; the matters whereof wee muſt take on truſt from them, without daring to y *ſearch the Scriptures, whether the things be ſo*; out of which, what faith can ariſe more then meerely humane? Secondly, accuſing, yea, accurſing the very endeuour of ſpeciall faith, as preſumptuous; allowing vs onely a coniecturall opinion, and probable hope, that it may be, we are ſuch, and ſo qualified, as they that ſhall bee *heires of ſaluation*. What a paper breſt-plate frame they vs of ſuch faith, to keepe out z *the fierie Dartes of the Deuill?* Leaue them.

y *Act.* 17. 11.

z *Ephe.* 6. 16.

The second part of the Breſt-plate, is Loue of God and of our Neighbour. The nature of this gracious affection is beſt knowne by ſenſe. Thus yet conceiue a deſcription of it by effects; firſt, wel-wiſhing; ſecondly, adhering; thirdly, deſire of vnion with the perſon loued. The kinds of it they make two: firſt, *Concupiſcentiæ*; whoſe maine ſcope in louing, is the good of the louer: ſecondly, *Amicitiæ*; when wee loue, whom wee loue, for his owne ſake, without reſpect to our owne priuate. Of this ſort is that we owe to God and men.

It ſteads vs in the Spirituall Conflict; firſt, as an Euidence; ſecondly, by its Operation. As an *Euidence*; the very preſence of it is a marke of our adoption, *and* [a] *tranſlation from death to life*: ſo, that if euer the Conſcience be ſifted about the maine, whether wee be in ſtate of grace, or not; this gracious affection preſents it ſelfe to the eye of Conſcience, to ſtay it from doubting.

a 1. *Ioh.* 3.14.

Secondly, by the Operation; which ye may thus conceiue: it cauſeth vs to cleaue cloſe to what we loue, and *ſets ſuch a price* thereon, [b] that *nothing will cauſe vs* to part with it. Suppoſe the temptation be, to forſake the Truth of Religion; perhaps vpon ſuch allurements, as *Demas* was miſſe-led withall; thus Loue teacheth to reaſon. The truth of Gods Word I haue found to *be Gods* [c] *power to my conuerſion*; the ſame hath *been* [d] *my comfort in trouble*; ſweetneſſe I haue found in it, ſuch as the *Honey-combe* cannot afford. How ſhall I forſake this Truth? &c.

b *Cant.* 8.7.

c *Amos* 1.16.
d *Pſal.* 119.50.

The Helmet is Hope; that is, the firme expectation of the good things God hath promiſed, and not yet exhibited: the maine whereof, is the *end of our Faith, the ſaluation of our Soules.* It is of two ſorts; firſt, the hope of the Hypocrite, which is, as *Iob* ſayth, as *the Spiders web*, with euery blaſt of temptation beaten downe, inaſmuch as it hath no ſure foundation nor euidence to reſt on; ſecondly, the hope of the Righteous, *that* [e] *neuer makes aſhamed.*

c *Rom.* 5.5.

The

The ſtead it doth vs in temptation, is ſuch, that *Paul* calls it *the* [f] *Anchor of the Soule.* Thus conceiue how. There are certaine bleſſings which God hath promiſed, Chriſt purchaſed, yet we poſſeſſe not, ſaue onely in title: [g] as, *To perfect the good worke begun, to the Day of the Lord Ieſus*; [h] *To confirme vs blameleſſe to the end*; *To* [i] *tread downe Satan vnder our feet, &c.* The caſes oft fall out, that we feele nothing leſſe then what is promiſed; perhaps declining, in ſtead of growing in grace; weakening, rather then eſtabliſhing of faith, &c. the cunning Deuill working vpon aduantage of our ſenſe, labours thereby to ouerthrow our faith. Here now is the vſe of Hope; expecting aboue reaſon and ſenſe, the bleſſings promiſed; conſidering the *faithfulneſſe and power* of the Promiſer. [k] *Though he kill me, yet will I truſt in him*; [l] *Againſt hope,* ABRAHAM *beleeues in hope.*

f *Heb.6.19.*

g *Phil.1.6.*
h *1.Cor.1.8.*
i *Rom.16.20.*

k *Iob.13.15.*
l *Rom.4.18.*

VERS. 9.10.

For God hath not appointed vs to wrath, but to obtaine ſaluation by our Lord Ieſus Chriſt:
Who died for vs, that whether we wake or ſleepe, we ſhould liue together with him.

THe words, as moſt conceiue, are added as a reaſon enforcing the exhortation to holineſſe of life; as they may be conceiued, they are ſubioyned as a meanes to ſtabliſh Hope; at leaſt, are pertinent to the purpoſe of arming our ſelues againſt the euill Day; through aſſurance of obtaining the Crowne, the *good fight of Faith* being finiſhed. The reaſons here couched, are two: firſt, Gods gracious act, in *ordaining vs to life*: ſecondly, the act of Chriſt the Mediatour, tending to accompliſh that Ordinance of his Father.

Apply we them to the Apoſtles purpoſe; this ground they affoord vs. *Gods Ordinance touching our ſaluation, fruſtrates in no man the care of holineſſe*; puts rather, in *Pauls* apprehenſion, the holy vſe of all meanes, tending to accompliſh Gods appointment. Therefore, in *Pauls* Logicke, the argument is binding, from the [m] *mercies of God*, in electing, calling, iuſtifying vs freely, to enforce, *the reſigning of our ſelues as an holy ſacrifice to God.*

m *Rom.* 12. 1.

Secondly, his Doctrine is, that the Ordinance reacheth as well to the meanes, as to the end. See 2. *Theſſ.* 2. 13. *Epheſ.* 2. 10. They miſ-conceiue, that thinke the Decree abſolute, without reſpect to the meanes: It is to the end, *and* [n] *the meanes*; to the end, by the meanes. There is no ſuch Decree of God, as miſcreant Atheiſts talke of; to Saluation, how euer we liue. The Decree is, to *ſaue*, [o] *by ſanctification of the Spirit.* And for the euent, neuer ſaw the Sunne men more holy, then the moſt aſſured of their ordaining to life. Who more ſure of his ſhare in that Decree, then our bleſſed Sauiour, [p] *in whom we are all choſen?* Who *more* [q] *holy, harmeleſſe, ſeparate from ſinners?* The Apoſtles, by conſent of all, [r] *knew their election:* Tooke any of them occaſion thereby, to turne this grace of God into wantonneſſe? Nay, ſee how all their writings breathe out holineſſe: And we ſhall be impious to imagine, they did not exemplifie in their Practice, what they deliuered in their Preſcripts?

n *Rom.* 8. 29. 1. *Pet.* 1. 2. *Eph.* 1. 5.

o 2. *Theſſ.* 2. 13.

p *Eph* 1. 4.

q *Heb.* 7. 26.

r *Luk.* 12. 32. *Mat.* 22.

Vſe.

What danger then I wonder ſo great, of publiſhing the Doctrine of Gods eternall Predeſtination, that it ſhould ſeeme good onely in the Chaire, naught in the Pulpit? Forſooth, the people may abuſe it to licentiouſneſſe.

Firſt, I wonder Gods Spirit had not the wiſedome to foreſee that inconuenience. And what is the reaſon hee handles it ſo largely, propounds it ſo clearely, with a charge to the People, [s] to *ſearch the Scriptures*; to Miniſters,

s *Ioh.* 5. 39.

niſters, to *keepe backe* [t] *nothing of the Counſell of God*? Knew he not, trow we, the temper of mens hearts? Had he not wiſedome to preuent the miſchiefe?

Secondly, Where learne wee to conceale from Gods people any branch of his mercie and free loue to their Soules? And what ſo great an euidence of the freedome of his grace, as that he choſe vs before we were?

Thirdly, I wonder what Truth it is we ſhall publiſh, if all muſt be concealed that *ignorant and vnſtable men will peruert to their deſtruction. Chriſt was to the Iewes* [u] *a ſtumbling blocke, to the Gentiles fooliſhneſſe*: may hee not therefore be publiſhed, *the Power and Wiſedome of God*, to ſaluation of his children?

Laſtly, the nature of the Doctrine rightly taught, affoords no inference of licentiouſneſſe: neither doe they that ſhare in the bleſſing, ſo abuſe it. Will others be offended? I ſay as our Sauiour, *Let them be offended.*

The truth is, ſuch deſperate reſolutions are ſometimes heard from men of corrupt mindes, ſeemingly, as from this ground. If they be elected, they ſhall be ſaued, how euer holily, or vnholily they liue. Now, firſt, what phrantike careleſneſſe of that pearle, the ſoule of man, more precious then the world, proceeds this from? If I be elected: wretched miſcreant! Is that the care thou haſt of thy ſoule, that ſhall liue euer either in bliſſe or torment? Why doeſt thou not rather *giue* [x] *diligence to make thy calling and election ſure*: then thus aduenture thy ſoule vpon vncertaine hazzard? Secondly, how conceiueſt thou ſuch a mangled, and halfed Decree of God, touching ſaluation? As if it were not as well touching [y] *Sanctification*, as ſaluation? Thirdly, Reduce thy Hypotheſis to a Categoricall; thus lies thy Propoſition: *The elect vnſanctified ſhall be ſaued.* Wherein what babe diſcernes not an abſurditie? The elect vnſanctified? There are no ſuch elect. *Thoſe that are choſen to life, are choſen* [z] *to obedience, and ſprinkling of the blood of Chriſt.*

Learne

t *Act.* 20. 27.

u 1. *Cor.* 1. 23.

x 2. *Pet.* 1. 10.

y *Eph.* 1. 4.

z 1. *Pet.* 1. 2.

Learne all Gods children from *Pauls* reaſoning heere, right vſe of meditating Gods ordinance to life. It is holily vſed, when it is made an incentiue to faith and good workes. I am deceiued, if ſuch vſe in the iſſue, proue not a comfortable euidence of election. The good vſe of Gods fauours beſtowed on vs in Chriſt, argues our ſharing in them. It is a ſigne, ſaith our Sauiour, *Many ſinnes are forgiuen her, that* [a] *ſhe loueth much.* We may be confident to ſay of *Dauid*, he had ſhare in Gods mercy; that ſo vſed the meditation as to inferre, [b] *Therefore hee ſhall be feared.* A ſtrong Argument, that Chriſt died for *Paul*, becauſe the meditation of his death, makes him [c] *liue to his glory, that died for him.* Generally, a ſound euidence of our ordaining to ſaluation, when we thence inferre; therefore *we will fight the good fight of faith*, that Gods ordinance may be fulfilled in vs.

a *Luk.*7 47.

b *Pſal.*130.4.

c 2.*Cor.*5.15.

The particulars of the Text follow; where is, firſt, Gods act, *ordained.* Secondly, the matter ſubiect, *vs*: Thirdly, the end, amplified by Antitheſis; *not to wrath, but to obtaine ſaluation.* Fourthly, the meanes of accompliſhment, *by our Lord Ieſus, &c. appointed or ordained.* The *ſaluation of Gods children is not onely fore-knowne, or ſleightly purpoſed, but peremptorily appointed and determined.* The decree more vnchangeable, then that *of Medes and Perſians that might not be altered.* Hence they are ſaid, *to be* [d] *ordained to eternall life:* [e] *predeſtinated to bee like to the Image of Chriſt.* [f] *To adoption: to be the glory of his Grace, &c.*

d *Act* 13.48.
e *Rom.*8.29.
f *Ephe.*1.5,11.

Ægyptians, (their ſleights we know in playing faſt or looſe) *Aquinas* notes, to haue made it alterable. But [g] *the ſtrength of Iſrael is not as man, that he ſhould repent. That* [h] *foundation ſtands ſure.* [i] *The gifts and calling of God are without repentance.* [k] *His counſels ſhall ſtand.*

g 1.*Sam.*15.29
h 2.*Tim.*2.19.
i *Rom.*11.29.
k *Iſai.*46.10.

Not much vnlike is their errour, who yeelding the decree vnchangeable, make the matter variable. The number of the predeſtinate is certaine *formaliter*, not *materialiter*:

liter; how many shall be saued, is determined; more or fewer shall not be saued; but of the persons, who shall be saued, nothing certaine is resolued. First, How then is it said, *Their* [l] *names are written in the Booke of life?* The Lord, I thinke, would teach by that Metaphor, the very persons to bee resolued of, as well as the number. Secondly, [m] *Those whom he predestinated*; those, and no other, *he called, &c.* he saith not, As many, but limits out the persons.

l *Phil.4.3.*

m *Rom.8.30.*

Obiect. They make the ordinance all out as vncertaine, that hang the execution on the variable will of man. Thus is the opinion. God hath generally and at large onely, determined to saue all beleeuers, to damne all vnbeleeuers; but hath determined nothing certaine, of bringing any particular to faith, or setting him in possession of saluation, saue onely vnder the generall notion of faith, and vpon the vncertaine Hypothesis of his faith.

Answ. Belike then, God hath left vs all in the hands of our owne counsell; made vs framers of our owne fortune. Iudge of the likely-hood by these reasons; first, Sorts it with the wisedome of the Creator, to make man, and to determine nothing certaine of his finall estate? Mans wisedome deales on better certeinties; first, determining of the end of his worke, and accordingly disposing of his workemanship. Secondly, Suites it in any sort with his loue to his Sonne, to resolue from euerlasting to send his Sonne into the world, to subiect him to the curse of the Law; and to determine nothing certaine of the issues, and fruit of his humiliation? Thirdly, how are wee not, by this supposition, more beholding to our selues, then to Gods Grace for our saluation? Sith he prouided meanes onely to be saued; inclines not our hearts to make vse of them to our comfort. That I may be saued, I must thanke God, that I am saued, I may thanke my selfe, that by good vse of my free-will, made that possibility beneficiall to my selfe. The summe is this: That ordinance is certaine,

certaine, vnchangeable, peremptory, particular: or if there be any other terme, to expreſſe the vnchangeableneſſe, and infallible certainty of this Counſell of God, thinke it fitting this purpoſe.

Queſt. May the Decree be furthered by our prayers, and other holy endeuours?

Anſw. The vſuall anſwere is this; wee are to conſider two things: firſt, the decree it ſelfe; ſecondly, the execution, and effect of the decree: for the decree it ſelfe; no man by any meanes can procure his enrolement in the number of the predeſtinate. If wee ſpeake of the execution, it is not to be doubted, but this, as other parts of prouidence, takes effect by meanes. Gods prouidence ſo diſpoſeth all his purpoſes, that ſecond cauſes haue their place ordinarily in their accompliſhment.

Queſt. Puts this decree any thing in the perſons of the predeſtinate? Thus vnderſtand it. Flowes any thing from this decree of God, touching ſaluation, to qualifie the perſons of the predeſtinate to ſaluation?

Anſw. No queſtion yes. Hence flowes [n] *Vocation, Iuſtification, Adoption; all ſpirituall bleſſings*, that concerne life and godlines. [o] *He hath bleſſed vs in ſpirituall things, according as he hath choſen vs in Chriſt.* [p] *He hath ſaued and called vs, according to his purpoſe & grace, giuen vs, before all worlds.* The decree is the rule and meaſure of all Gods donations. We now reſume the concluſion: *The ſaluation of Gods children is not foreknowne onely, but vnchangeably ordained and determined.*

n *Rom* 8.30.
o *Ephe.*1.3,4.
p 2.*Tim.*1.9.

Vſe. 1. Fond therefore is that opinion falſly aſſigned by ſome to *Damaſcene*: That there is no act of God, more then that of preſcience, touching any thing that is or ſhall be; no not touching the ſaluation of man. The Lord foreſaw that there were ſome that ſhould be ſaued; ordained nothing certaine of any mans ſaluation. Firſt, the Scriptures plainly place both in God; as well fore-ordinance, as fore-knowledge. Whom *he foreſaw, hee* [q] *predeſtinated*

q *Rom.*8.29.

ted to be like to the Image of his Sonne. r *Elect according to the foreknowledge of God.* Secondly, Gods will is the firſt cauſe of all things; neither could any thing be fore-ſeene, in this kind eſpecially; but that God willed, not onely to be, but himſelfe to worke. Thirdly, the ſaluation of man, and all things that way tending are the workes of God. Whatſoeuer God workes, He ſ *workes according to the counſell of his will*; a ſtrange and harſh conceit it is, that the Lord ſhould worke more then he purpoſed to worke. Leaue them: and

r 1. *Pet.* 1. 2.

ſ *Eph.* 1. 11.

Conſider the plentifull conſolation flowing from this Meditation to all Gods children. Is our ſaluation built vpon this foundation, the will, and peremptory Decree of God? What ſhould Gods people now feare to depriue them of it? Afflictions? t *Feare not, little flocke; it is your Fathers pleaſure to giue you the Kingdome.* Hereſies and ſeducement? u *The foundation of the Lord ſtands ſure, the Lord knoweth who are his.* Satans aſſaults? *God*, the Ordainer, x *is ſtronger then all.* y *Greater is he that is in vs, then he that is in the world.*

t *Luk.* 12. 32.

u 2. *Tim.* 2. 19.

x *Ioh.* 10. 29.
y 1. *Ioh.* 4. 4.

None of theſe, ſay ſome out of *Bernard*, can ſeparate; but a man may depriue himſelfe: ſee how many things the Apoſtle hath reckoned, that cannot ſeparate; but amongſt theſe many, our ſelues are not; *Sola id deſerere poſſumus propriâ voluntate.*

Obiect.

I loue *Bernard* well; but the Prouerbe is, *Non vidit omnia*! Belike then, mans will may fruſtrate Gods appointments. Where then is that of *Salomon*, z *The hearts of all men are in Gods hand, to turne whitherſoeuer he will?* Where is the Promiſe, of a *cauſing vs to walke in his Statutes*? So *to put his* b *feare in our hearts, that we ſhall neuer depart from him*? Secondly, yea ſee if the Apoſtles purpoſe be not to comfort vs, as well againſt our owne infirmities, as againſt outward aſſaults. c *There is no condemnation to them in Chriſt, walking after the Spirit*, ſayth *Paul*, preoccupating the diſcomfort might ariſe from

Anſw.

z *Pro.* 21. 1.

a *Ezech.* 36. 27.
b *Ier.* 32. 40.

c *Rom.* 8. 1.

from our common frailty. Thirdly, Saint *Iohn* takes it for graunted, that the deſire and ſtriuing for ſaluation in the elect, is ſo certaine, that except ſome outward aduerſary, none can depriue vs. *Hee that is begotten of God,*
d 1. Iob. 5. 18. d *keepeth himſelfe, and that euill one toucheth him not.* Fourthly, The will of Gods choſen is ſo confirmed by grace, that they cannot wilfully forſake their owne mercy. This bleſſing we haue by the ſecond, more then wee had in the firſt *Adam*; *eſtabliſhment in that gracious eſtate,* whereinto Regeneration brings vs. This promiſe wee haue in the new, more then in the old Couenant; *To bee*
e 1. Cor. 11. 8. e *confirmed blameleſſe vnto the Day of Chriſt:* Wherefore, my deare brethren, in your holy indeuours, thus comfort your ſelues. *Heauen and earth ſhall paſſe away, but Gods Counſels ſhall ſtand.* Gods appointments are peremptory, and *he hath ordained vs to obtaine ſaluation.*

The matter ſubiect followeth: *Vs.* PAVL then, belike, knew himſelfe to bee within compaſſe of this ordinance vnto life. May wee not thence inferre, *that it is poſſible for Gods children to know their election?* No, ſay Papiſts, and others many, except you make your concluſion particular; of ſuch as haue *Pauls* ſpirit, and reuelation. It was the priuiledge of *Paul* & men of his ranke to know it; and that knowledge they had by extraordinary reuelation. *Audio*: But how appeares it by any euidence of Scripture, that *Paul* knew it, by any other then the ordinary fruits, and effects of election? And according to that ground, I thinke we may make the concluſion generall; that ſith all Gods children haue like euidences, they may haue alſo like aſſurance of election.

We yeeld, they had their priuiledge in the meaſure, and degree of aſſurance; the reaſon is plaine, they had their priuiledge in the meaſure of common euidences, Faith, Loue, Obedience, Sanctity. Yet ſith the ſame euidences bee in a meaſure graunted to Gods children of meaner ranke, allow them their meaſure alſo of certaine aſſurance.

The

The ſtate of the queſtion thus conceiue; of certeintie in aſſent and perſwaſion, they make three ſorts: one Naturall, which ariſeth from demonſtration: ſo know wee the truth of principles. Another Supernaturall; as that firſt, of cleare euidence. Secondly, of Propheticall viſion. Thirdly, of adherence. A third, they call Morall, ariſing from groſſe and figurall ſignes, probable coniectures, inclining our minds to one part, rather then to the other, as probably, or poſſibly true; and this is that meaſure or degree of certeintie, which onely they allow to the ordinary rate of Gods children, in the point of their election. See we, whether a degree of infallible certeintie bee not poſſible to all.

1.

Firſt, The charge runs generally to all, [f] *To make their calling and election ſure*; and they were wont to cry *Anathema* to him that ſhall ſay, Gods precepts are not poſſible by grace to be fulfilled.

f 2.Pet.1.10. *Concil.Trident.*

2.

Secondly, Sundry parts of Scripture are penned purpoſely for this end, that, not Apoſtles onely, *but all Gods children* [g] *might know they haue eternall life*. Did Gods Spirit miſſe his end in the inſpiration?

g 1.Ioh.5.13.

3.

Thirdly, *The Spirit*, that ſearcheth the deepe things of God, *is giuen to this end*, [h] *that we might know the things that are giuen vs of God*: accordingly, *He* [i] *teſtifieth that we are the ſonnes of God.*

h 1.Cor.2.12.
i Rom.8.16.

4.

Fourthly, The fruits and effects of election, whence the aſſurance ariſeth, take place in all Gods children: [k] *Faith, Hope, Sanctification, &c.* What ſhould let, to aſcend from the effects, to knowledge of the cauſe?

k Act.13.48.

5.

Fiftly, The dueties which God requires in reſpect of ſaluation, and all acts of his grace thereto tending, he exacts of all. [l] *Thankeſgiuing*; *laying downe life* for his glory ſake, that hath ſo freely choſen and redeemed vs.

l Col.1.13.

6.

Sixtly, The neceſſitie of all Gods children requires it: in reſpect, firſt, of [m] *afflictions*: ſecondly, of temptations. And how can we thinke it the priuiledge of a few? Forſooth,

m Luk.12.32.

Queſt. Forſooth, they tell vs, firſt, The *heart of man is deceitfull aboue all things, who can know it?*

Anſw. The heart knowes it owne motions; their Schoolemen acknowledge a reflection of the mind vpon it ſelfe;

n 1. *Cor.* 2. 11. *The things of man, the* n *ſpirit that is in man, knowes*: ſecondly, eſpecially

o *Rom* 8. 16. o *helped by* the Spirit of God.

Obiect. There are, they ſay, certaine counterfeits of grace ſo neere a-kinne to the current, that euen the wiſeſt may erre in the diſcerning of them.

Anſw. Firſt, that proues a difficulty, no impoſſibility. Secondly, Gods Spirit hath ſtored vs with Characters and markes of difference infallible.

Obiect. Perſeuerance is vncertaine.

Anſw. How I wonder? when firſt, promiſed by the Father, Secondly, purchaſed by the Sonne, Thirdly, *ratified and*

p 2 *Cor.* 1. 20, 21, 22. p *ſealed* by the holy Ghoſt.

Vſe. Let vs, leauing theſe Academickes, whoſe profeſſion is to doubt of all things, reſolue of nothing; ſith God hath pleaſed not onely to ordaine vs to life, but to affoord vs the fauour, to be acquainted with his ordinance.

q 2. *Pet.* 1. 10. q *Giue diligence to make our calling and election ſure* to our ſelues.

Euidences, amongſt many, take theſe two fruits and effects of this ordination to life: Firſt,

r *Eph.* 1. 5. r *Adoption*; that gracious act of God the Father, chooſing vs in Chriſt to

ſ 1. *Iob.* 3. 1. be his children: knowne beſt, firſt, by ſ *right pricing* and eſteeme of this *high fauour of God*. It is ſomething, to

t *Eph.* 3. 18. t *comprehend the length, breadth, height and depth of the loue of God*. Secondly, *Croſſes ſanctified* in reſpect of their vſe and fruit; the ſmart common to children and baſtards;

u *Heb.* 12. 7, 11. *the* u *fruit*, peculiar to the ſonnes and daughters of God.

x 1. *Pet.* 1. 17. Thirdly, x *filiall feare* of that gracious Father, that hath choſen vs to be his children.

y 2. *Theſſ.* 2. 13. A ſecond euidence of election, y is *Sanctification*. The

z 2. *Cor.* 7. 1. parts whereof thus conceiue, firſt a care z *to purge our ſelues from all filthineſſe of fleſh and ſpirit*. Secondly, *a conſtant*

ſtant endeuour to grow vp to full holineſſe, in the feare of God.

The end of the Ordinance followeth, amplified by Antitheſis; *Not vnto wrath, but to obtaine ſalnation.*

Not vnto wrath.

It ſhould ſeeme then, there are ſome that are ordained to wrath. The Collection is ancient, and hath allowance euen from ſome Papiſts. *Negando quòd nos poſuit Deus in iram, affirmationem inſinuat, quòd reprobos poſuit Deus ad iram, Caietane.* As there are *veſſels of Mercie ordained to glorie, ſo veſſels of Wrath* [a] *prepared to deſtruction.* *Obſer.* a *Rom.9.22.*

That is true, ſay ſome; but prepared they are by themſelues, not by God. *Obiect.*

Firſt, What meanes the Apoſtle then, for clearing of Gods Iuſtice in this point of Reprobation, to flye to the Lords abſolute Ἐξουσία, and power ouer his Clay? The Anſwer had beene at hand, to ſatisfie any mans reaſon, *They prepared themſelues to deſtruction, God ordained them not to wrath.* Secondly, how apparent is it, that the Apoſtle there ſpeakes of Gods actions onely? His Act it is, *to loue* IACOB, *and hate* ESAV; to *haue mercie*, and *to harden whom he will.* If that be not plaine enough, what ſay we to that of SALOMON? *He hath* [b] *made the wicked for the day of euill*; and that of IVDE, [c] *Deſcripti ad hoc Iudicium.* Touching the cauſe mouing the Lord, whether there be any other then the will of God, as the foreſight of Infidelitie, &c. is a queſtion, on this occaſion, not ſo pertinently diſputed. The Text leads vs to acknowledge ſuch an Ordinance, points not at the cauſe. *Anſw.* b *Pro.16.4.* c *Iude 4.*

And it ſhewes vs the riches of the loue and grace of God to vs, whom hee hath pleaſed to exempt from that Ordinance vnto wrath, and to include within his Decree of election to life. S. *Paul* ſeemes to make it one chiefe ayme of the Lord, in his Decree of Reprobation, to [d] *ſhew the riches of his mercie towards the veſſels of Mercie.* And weigh it well, we ſhall ſee it addes maruellous amplifica- *Vſe.* d *Rom.9.23.*

tion to the exceeding loue of God. Had he ordained all men and Angels to life, euen ſo his mercie had beene exceeding great to the ſonnes of *Adam*. But ſee the ſpecialtie of his loue, and the priuiledge hee hath giuen vs in his fauour. Millions of men and women he hath ordained to deſtruction, whoſe ſtate in Nature was no more miſerable then ours; whoſe ſtrength in Nature was as great as ours, to exempt them from condemnation; whoſe liues no more abominable then ours; whoſe care to be reconciled, no leſſe then ours; till God was pleaſed, in mercie, to preuent vs. How ſhould this ſweeten the fauor of God to vs in this reſpect, and euen rauiſh vs with admiration of his loue? And yee may obſerue, the Lord in Scripture loues to amplifie his loue by this circumſtance, e *He e aſſumed not Angels, but the Seed of* ABRAHAM. f Was *not* ESAV, IACOBS *brother?* f *yet I loued* IACOB, *and hated* ESAV. Whoſe Soule, that hath taſted of this mercie of God, can expreſſe the meaſure of it, and faints not rather in admiration of it? Hath God in his loue preferred me before Angels, before ſo many thouſands of men and women; many of them more noble, wiſe, wealthie, perhaps more ciuill, and kept from many abominations wherein I liued? Did he ſingle me out from the common maſſe of Mankind, to make a veſſell of Honor prepared to glorie? Oh the vnſearchable depth of his loue to my Soule! How paſſeth it knowledge? How impoſſible is the comprehenſion of it? What meaſure of thankfulnes and obedience can I thinke ſufficient, for ſo rich grace and vnſpeakable loue vouchſafed me ſo freely in Ieſus Chriſt?

Obſer. Followeth the meanes reſolued on, for execution of this Decree touching our ſaluation, *By Ieſus Chriſt. By Chriſt then, and him alone, ſaluation is determined to be giuen vs. Him hath* g *God the Father ſealed.* h *No other Name giuen vnder Heauen, whereby we can be ſaued.* i *Him God hath propounded to be the Propitiation.*

e *Heb.2.16.*
f *Mal.1.2,3.*
g *Ioh.6.27.*
h *Act.4.12.*
i *Rom.3.25.*

If

If any aske Reaſon, this may ſuffice him; thus God determined to ſaue. It may be, other means might haue occurred to Gods Wiſedome, auaileable to ſaluation: But this was reſolued on, as moſt conuenient for the ends intended: as firſt, the *manifeſtation of* [k] *his endleſſe loue* towards man; ſecondly, that euen *in forgiuing ſinnes, he might ſhew himſelfe* [l] *as iuſt as mercifull.* What greater loue, then to ſend his onely Sonne out of his Boſome, to aſſume our Nature, to vndergoe our Curſe? What ſtricter Iuſtice, hauing mixture of Mercie, then to puniſh his owne Sonne, vndertaking our ſinnes, with that ſeueritie? Malice it ſelfe, though more then deuilliſh, knowes not how to quarrell at the Truth and Iuſtice of God; or to crime his Mercie, as vniuſt in forgiuing Iniquitie, Tranſgreſſion, and Sinne, ſo fully expiated by the death of the Sonne of God.

k *Ioh.3.16.*

l *Rom.3.25,26.*

The greater queſtion is, how Chriſt ſaues? *Queſt.*

Firſt, *Merito*; ſecondly, *Spiritu.* By his Merit, in paying that λυτρον, and price of Redemption, that Gods Iuſtice required for ſatisfaction. By his Spirit, applying that ſatisfaction, and making it ours; euery way qualifying vs, by mortifying our ſinnes, &c. to partake in the glorie of his heauenly Kingdome. *Anſw.*

Whence the inference is ſound, that to whom God neuer reuealed Chriſt Ieſus, the Mediator of Righteouſneſſe and Saluation, them he neuer determined to ſaue. Out of which Ground, flowes Confutation of two palpable Errors. Firſt, of them that thinke no Religion or Sect in the World ſo alienating from God, but that ſuch as liue honeſtly therein, may become heires of ſaluation. Firſt, What then, I wonder, is the great Priuiledge of Gods Church, ſo much amplified in Scripture, in *hauing* [m] *the Oracles of God*, and reuelation of Chriſt vouchſafed vnto it? Secondly, What haue [n] *Iewes loſt by their reiection?* Or what ſhall *they* [o] *gaine by their reſtauration?* Thirdly, What is the reaſon *Paul* ſo preſſeth *neceſſitie of the* [p] *Goſpel preaching to the Gentiles*; if without this Goſpel, reuealing Chriſt, the meane *Vſe.*

m *Rom.3.2.*

n *Rom.11.*

o *2.Cor.3.16.*

p *Rom.10.13, 14.*

1.Theſſ 2.16.

meane of ſaluation, they may be ſaued? Thus iudge of the Opinion, as the high way to Atheiſme.

A ſecond Opinion there is, much of kin to the former, That euen to men out of the Church, all & euery of them, there is helpe ſufficient graunted for ſaluation. *Cont.* Belike then, the knowledge of Chriſt, without which, what may we imagine to be ſufficient? Of it ſpeakes *Paul*, and ſayth, There were Nations, amongſt which *the* q *Name of* IESVS *was neuer heard of.* Euen at Athens, the *Name was new*; and for the noueltie of that r *ſtrange God*, they deſired to heare *Paul* further. Will they ſay? Though they knew him not by Scripture, or Preaching, yet notice ſecret they had by inſpiration. *Audio.* But, firſt, What means *Paul* to ſay, *They were* ſ *without Chriſt*, till they had him preached vnto them? Secondly, Is it likely, the Lord denying them the meanes ordinary, would make it ſo ordinary, to teach by immediate and extraordinary reuelation? Thirdly, It is a wonder to me, this being ſo vniuerſall a grace, it ſhould be taught by none of the Gentiles to their poſteritie; but they ſhould all vaniſh away, in the darknes of their Cogitations. As touching thoſe few Sentences of the *Sibyllæ*, extant in *Auguſtine* & *Lactantius*; firſt, neither were they vniuerſally knowne; ſecondly, and were full of obſcuritie and doubtfulneſſe; thirdly, as moſt thinke, not vnderſtood of them that vttered them.

q *Rom.*15.20.

r *Act.*17.18.20.

ſ *Eph.*2.12.

Leauing theſe Dreames, proceed we to enquire, how and in what ſort Chriſt is means to vs of ſaluation. There is of late ſprung vp in the Church of God an Hereſie, ſtrange to Chriſtian eares, That Chriſt no otherwiſe ſaues vs, then by Doctrine and Example; teaching vs the way to Life, and by his owne practice guiding vs ſo therein, that if we follow his ſteps, we are made partakers of Saluation. Me thinks, they thinke of this ſecond *Adam*, much what as Pelagians of the firſt: As he hurt not his Poſteritie, otherwiſe then by the poyſon of his euill example; ſo neither doth Chriſt helpe vs, but by his Doctrine and holy Example.

Now,

Now, Firſt, It is ſtrange the Lord ſhould ſo farre demit his Sonne, and ſend him downe from Heauen in t *the forme of a ſeruant*, for this end only to trace out the way to Heauen, and teach it vnto vs. Sufficiently in all times taught he it to his Church, before euer Chriſt was incarnate, inſpiring the Prophets.

t *Philip.* 2. 7.

Queſt. If they ſhall ſay, Chriſts liuely voyce was more effectuall:

Anſw. Let that bee granted; yet was it onely to them that heard it. His teaching by liuely voyce reached not to vs, for whoſe ſaluation notwithſtanding hee deſcended equally as for theirs. Secondly, Beſides this, whereto ſerued the death of our Sauiour, hauing in his life abundantly manifeſted the way that leades into Heauen? Thirdly, What oddes betwixt Chriſt and his Saints, in their life and death, excepting only ſome more perfection in Chriſt then in them? Euen their deaths afforded vs *exempla Patientiæ*, ſaith *Leo*, but not *dona Iuſtitiæ*.

There is a ſecond opinion, partly Popiſh, placing the mayne of Chriſts mediation in this, that hee merited for vs Grace to fulfill the Law, and ſo to merit ſaluation at Gods hand. That Chriſts merit hath purchaſed vnto vs Grace to liue holily, we deny not; but that ſuch Grace, as whereby wee might merit ſaluation, is in Scripture vnheard of. This we find, Firſt, That our u *Sacrifices are acceptable to God by Ieſus Chriſt.* Secondly, That our ſeruices ſhall bee rewarded, for the promiſe ſake of the Father, and the merits of his Sonne; But that his merit hath transferred ſuch dignitie to our workes, that they ſhould become x *worthy of the glory that ſhall be reuealed*, we find in no Scripture. This ſtill wee find; our beſt workes haue, Firſt, *Their blemiſhes.* Secondly, Their *interruptions.* Thirdly, The moſt eminent amongſt the Saints, y *not daring to preſent their beſt workes to be iudged without mercy.*

u 1. *Pet.* 2. 5.

x *Rom.* 8. 18.

y *Pſal.* 143. 2.

How then by meanes of Chriſt? The Apoſtle anſweres; *In that he dyed for vs.*

In which words we are to conſider, firſt, their Scope; ſecondly, Chriſts Fact, *He died for vs*; thirdly, the end and fruit of his Death, *That we might liue together with him.*

Obſer. The Scope is, to perſwade to care of holineſſe by this as a ſecond reaſon, becauſe Chriſt died for vs. The Obſeruation is this: *Chriſts death is as well an inſtruction to holineſſe, as meritorious of ſaluation.* *Paul* learned from thence, to *liue not to himſelfe,* [z] *but to the glorie of him that died for him:* and propounds it, as *matter* [a] *of myſticall imitation* to all Gods people. Well weighed, how forcible incentiues affoords it to holineſſe?

z 2. Cor. 5. 15.
a Rom. 6. 11.

Firſt, It moſt liuely ſets out the horror and haynouſneſſe of ſinne, and the fierceneſſe of Gods wrath againſt it, more then all Iudgements God euer executed vpon the world of the vngodly. They are fearefull Iudgements, and to be trembled at, that we are remembred of by *Peter* and *Iude*; the downe-fall of Angels, drowning of the old World, firing of Sodome and Gomorrhe, &c. and ſuch, as ſeriouſly meditated, cannot, me thinkes, but make vs tremble and quake. But of all euidences of Gods wrath againſt ſinne, none like this, the death of his Sonne; if we conſider, firſt, how deare he was to his Father; ſecondly, how excellent his Perſon; thirdly, how bitter and full of agonie his Paſſion; fourthly, how *holy, harmeleſſe, ſeparate from ſinners, himſelfe was in himſelfe; knowing no ſinne* by experience, or perſonall practice, but vnder going onely the puniſhment due to ſinnes of his Choſen. Euerie of theſe circumſtances in the death of Chriſt, ſet forth Sinne to vs in his colours, and ſhould make vs ſweare our ſelues enemies to the workes of Darkeneſſe.

b Eph. 3. 19.
c 2. Cor. 5. 14.

Secondly, In it we ſee the *wonderfull* [b] *and vnmeaſurable loue* of Chriſt to our ſoules, *which paſſeth knowledge*; a [c] *compulſorie* argument to PAVL, *to liue to the glorie of his Redeemer.*

How

Vſe.

How fearefull then is the abuſe of Chriſts death amongſt our people, making it their greateſt encouragement to licentiouſneſſe? So that we may truely ſay, the abuſe of Chriſts Death damnes more, then the Death it ſelfe ſaues. Saith PETER, *To you that beleeue, Chriſt crucified is a ſtone elect and precious, but vnto the diſobedient, d a ſtone of ſtumbling, and rocke of offence.* A ſtone of ſtumbling indeed, and rocke of offence, eſpecially through abuſe of the meditation of his Death. The Iewes indeed ſtumbled at it, but by another occaſion, and the Gentiles thought it fooliſhneſſe: the one, expecting a glorious eſtate of the Meſſiah in the World; the other, deeming it a fooliſh and abſurd thing, to expect Life out of Death, Glorie to iſſue out of ſuch extreme Contempt. But our people, perſwaded (as they would ſeeme) of the validitie thereof, to procure remiſſion and ſaluation, ſtretch the vertue of it farther then euer it was intended: in ſuch ſort, that the enforcement of holineſſe ſeemes abſurder from no ground then this; *Becauſe Chriſt died for vs.* Rather ſith Chriſt died for vs, what needes ſuch niceneſſe? Let vs *feed our ſelues without feare*; our ſinnes are expiated by the Death of Chriſt. To whom, me thinks, I may ſay as *Moſes* to Iſrael, e *Doe you thus requite the Lord, O people fooliſh and vnwiſe?* and proteſt with *Paul* to men of that ſpirit, f *Chriſt ſhall profit them nothing.*

d 1. Pet. 2. 7, 8.

e Deut. 32. 6.

f Gal. 5. 2.

Let all Gods people be exhorted ſo to vſe the Meditation of Chriſts Death, that it may be to them an incentiue to holineſſe. It is a bleſſed Soule that ſo vſeth it; and reapes as comfortable aſſurance as any can be, that he hath ſhare in the merit of it, when the *Meditation* is thus powerfull to g *worke Mortification*, and care to depart from euill.

g 1. Pet. 4. 1.

It is ſaid of *David*, hee once, in an effeminate humour, *longed to drinke Water of the Well of Bethleem*: three of his Worthies breake thorow the hoaſt of Philiſtims, to ſaue his longing. But when it is brought, hee

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z 2. Cor. 5. 15.
a Rom. 6. 11.

Firſt, It moſt liuely ſets out the horror and haynouſneſſe of ſinne, and the fierceneſſe of Gods wrath againſt it, more then all Iudgements God euer executed vpon the world of the vngodly. They are fearefull Iudgements, and to be trembled at, that we are remembred of by *Peter* and *Iude*; the downe-fall of Angels, drowning of the old World, firing of Sodome and Gomorrhe, &c. and ſuch, as ſeriouſly meditated, cannot me thinkes, but make vs tremble and quake. But of all euidences of Gods wrath againſt ſinne, none like this, the death of his Sonne; if we conſider, firſt, how deare he was to his Father; ſecondly, how excellent his Perſon; thirdly, how bitter and full of agonie his Paſſion; fourthly, how *holy, harmeleſſe, ſeparate from ſinners, himſelfe was in himſelfe; knowing no ſinne* by experience, or perſonall practice, but vnder going onely the puniſhment due to ſinnes of his Choſen. Euerie of theſe circumſtances in the death of Chriſt, ſet forth Sinne to vs in his colours, and ſhould make vs ſweare our ſelues enemies to the workes of Darkeneſſe.

b Eph. 3. 19.
c 2. Cor. 5. 14.

Secondly, In it we ſee the *wonderfull* [b] *and vnmeaſurable loue* of Chriſt to our ſoules, *which paſſeth knowledge*; a [c] *compulſorie* argument to PAVL, *to liue to the glorie of his Redeemer.*

How

How fearefull then is the abuſe of Chriſts death amongſt our people, making it their greateſt encouragement to licentiouſneſſe? So that we may truely ſay, the abuſe of Chriſts Death damnes more, then the Death it ſelfe ſaues. Saith PETER, *To you that beleeue, Chriſt crucified is a ſtone elect and precious, but vnto the diſobedient, d a ſtone of ſtumbling, and rocke of offence.* A ſtone of ſtumbling indeed, and rocke of offence, eſpecially through abuſe of the meditation of his Death. The Iewes indeed ſtumbled at it, but by another occaſion, and the Gentiles thought it fooliſhneſſe: the one, expecting a glorious eſtate of the Meſſiah in the World; the other, deeming it a fooliſh and abſurd thing, to expect Life out of Death, Glorie to iſſue out of ſuch extreme Contempt. But our people, perſwaded (as they would ſeeme) of the validitie thereof, to procure remiſſion and ſaluation, ſtretch the vertue of it farther then euer it was intended: in ſuch ſort, that the enforcement of holineſſe ſeemes abſurder from no ground then this; *Becauſe Chriſt died for vs.* Rather ſith Chriſt died for vs, what needes ſuch niceneſſe? Let vs *feed our ſelues without feare*; our ſinnes are expiated by the Death of Chriſt. To whom, me thinks, I may ſay as *Moſes* to Iſrael, e *Doe you thus requite the Lord, O people fooliſh and vnwiſe?* and proteſt with *Paul* to men of that ſpirit, f *Chriſt ſhall profit them nothing.*

Vſe.

d 1. *Pet.* 2. 7, 8.

e *Deut.* 32. 6.

f *Gal.* 5. 2.

Let all Gods people be exhorted ſo to vſe the Meditation of Chriſts Death, that it may be to them an incentiue to holineſſe. It is a bleſſed Soule that ſo vſeth it; and reapes as comfortable aſſurance as any can be, that he hath ſhare in the merit of it, when the *Meditation* is thus powerfull to g *worke Mortification*, and care to depart from euill.

g 1. *Pet.* 4. 1.

It is ſaid of *David*, hee once, in an effeminate humour, *longed to drinke Water of the Well of Bethleem:* three of his Worthies breake thorow the hoaſt of Philiſtims, to ſaue his longing. But when it is brought, hee

hee trembleth to taste it, because it was the bloud of them that fetcht it: [h] *Be it farre from me, O Lord, that I should doe this*; *Is it not the bloud of the men that went in ieopardie of their liues?* So, it may be thy licentious nature may long to taste of the pleasures of sinne: but me thinkes, when thou shalt consider, as DAVID, *It is the bloud of thy Saviour*; that, that cost him his dearest bloud, to expiate and kill it in thee; thou shouldest say as hee, *Be it farre from me, O Lord*: Is it not the bloud of the Sonne of God, that made his Soule an offering for sinne, to purge me, to be of his *peculiar people, zealous of good workes*?

h 2. *Sam.* 23. 15, 17.

As touching the Fact it selfe, *Christs dying* for vs; because it falls fitlyer to be largely treated in another Text, I spare to insist on it.

The fruit and end of it followes, *That we might liue together with him*, that glorious life which hee now liues at the right hand of his Father; and that, *whether wee sleepe or wake*, that is, liue or die. So then,

Obser. *How-euer God disposeth of the state present of his children, their salvation is certaine*: whether they liue or die, this they are, or may be assured of, liuing holily in this World, they shall liue happily with Christ in the World to come. Vpon like Grounds, Gods Decree, and Christs Death, is *Pauls* glorious Triumph, in the name and person of all Gods children. Therefore, [i] *neither life nor death, no State or Creature shall separate from the loue of God, or deprive of Salvation.* And that of the same Apostle, [k] *Whether wee liue or die, wee are the Lords.* And see how solid the foundations of this Assurance is; built, first, on Gods Decree; secondly, on Christs Death. Can any hinder the Lords Appointments? or frustrate the vertue of the Death of Christ?

i *Rom.* 8. 38, 39

k *Rom.* 14. 8.

Vse. Let it teach vs all, the practice of that high point of Dutie; [l] *Resigning our selues to the Lords absolute disposing*

l 1. *Pet.* 4. 19.

diſpoſing in our outward eſtate, whether it ſhall be by life or death: As [m] ELI, as [n] DAVID; *It is the Lord, let him doe whatſoeuer ſeemes good in his eyes.* Am I aſſured, that neither ſhall hinder my ſaluation? Then, though the Lord prolong my life, to ſee neuer ſo many euils; though hee call to ſuffer death, neuer ſo vntimely, or full of torture; me thinkes I cannot but ſay as they, *The Lords will be fulfilled.*

m 1. *Sam.* 3. 18.
n 2. *Sam.* 15. 26.

Sometimes it falls out, that life to Gods children ſeemes a burthen: So did it to [o] *Elias*, ſeeing the miſerable deprauation of all things in the Kingdome of Iſrael, and the implacable furie of that Monſter *Iezabel*: So to [p] *Iob*, ſuſpecting *his ſtrength* in ſuch extremitie of Afflictions. Sometimes Death, eſpecially violent, affrights euen to amazement: It is, indeed, the moſt terrible of all painefull euils. Conſider we, in either temptation, what *Paul* here teacheth; *What euer our lot ſhall be, whether Life or Death, our Saluation is certaine*; founded on Gods vnchangeable Decree, purchaſed by the precious Bloud-ſhedding and Death of Chriſt.

o 1. *King.* 19. 4.

p *Iob.* 6. 9, 10.

If Life be perplexed in miſerie, yet hee *whom thou haſt truſted, is able to keepe what thou haſt committed vnto him.* If Death ſeize thee, whether naturall or violent, it *cannot ſeparate*: whether wee ſleepe, or wake, die, or liue, wee *ſhall liue together with him* that died for vs.

VERS.

VERS. 11.

Wherefore comfort your ſelues together, and edifie one another, euen as alſo wee doe.

THe words containe another Precept, ſubordinately ſeruing to the practice of the duties of Sobrietie, Watchfulneſſe, &c. formerly inioyned. In them, obſeruable are, firſt, the Duties, ſecondly, the Perſons to whom they are inioyned, thirdly, the neceſsitie and ground of the Duties, fourthly, the mollification of the Precept.

The Duties are, *to comfort and edifie*. The word tranſlated *Comfort*, ſignifies indifferently to comfort, to exhort, to entreat. That of *Edifying*, is metaphoricall, and ſignifies firſt to build vp: thence it is tranſlated, to ſignifie any furthering or promoting of another, or our ſelues, in grace, or gracious practice, by Inſtruction, Admonition, Exhortation, &c.

Obſer. *The Dutie then is of all Gods people, to further each other by all holy meanes in gracious courſes.* To the People it is ſaid, q *Exhort one another dayly*; to the People commanded, *To* r *prouoke each other to Loue, and good Workes*; to the People belongs that of *Iude*, ſ *Edifie one another in your holy Faith*. And long before, t *To rebuke their Neighbour, and not ſuffer him to ſinne*. Practice of Saints is ancient; *Before-time it was wont to be ſaid in Iſrael,* u *Come, let vs goe vp to the Seer, &c.*

q *Heb.*3.13.
r *Heb.*10.24.
ſ *Iude* 20.
t *Leuit.*19.17.
u 1.*Sam* 9.9.

It is true, that in the manner of performing, ſomething there is in all theſe, peculiar to Miniſters. Thus conceiue this mutuall edification to differ from that wee call Miniſteriall. Firſt, the one is with Authoritie: the other, out of ſociall Charitie. Secondly, to doe theſe things in the Congregation, is ſo peculiar to the Miniſterie, that he is guiltie of x *vſurping the honour of* AARON,

x *Heb.*5 4.

RON, that intrudes vpon it: yet in the Familie and priuate Conuerſation, the Duties belong to all.

Two ſorts of people are here reproued: firſt of them, that, what in them lies, deſtroy, rather then build; rather quench, then further grace in others. The Rulers in Chriſts time had made an Ordinance, y *That whoſoeuer ioyned to Chriſt, ſhould be caſt out of the Synagogue.* I make no queſtion, but Gods Decree was as peremptorie for the Ordainers, to caſt them out of his Kingdome. Chriſt, I am ſure, cries heauie *Woe* to ſuch, as z *neither entred themſelues, nor ſuffered thoſe that would.* And, but that I know all haue not Faith, and that the World cannot receiue the Spirit of God; a man might make queſtion, whether theſe were the dayes of the New Teſtament, I meane, for the behauiour of the multitude. It was prophecied of thoſe dayes, a *They ſhould one prouoke another to pietie.* The Prophecie is fulfilled in thoſe, whoſe hearts God hath ſeaſoned with Grace; whoſo hinders it, giues euidence he hath no part nor portion in this buſineſſe. How full is euery Congregation of ſcoffing *Iſhmaels*, that labour by reproches, and like perſecutions, to diſcourage thoſe they ſee comming onward to Chriſt? It is true of theſe times, that the Prophet complained of in Iſrael, *Whoſo walketh vprightly, makes himſelfe* not a reproch onely, but *a prey.* And, which is prodigious, me thinkes, in Parents (to whom, what ſhould be ſo precious as the ſoules of their children?) rather then they ſhall ſhare in the Inheritance of the Saints, their temporall Inheritance ſhall be aliened from them. Woe, and a heauie Woe to ſuch: b *How much better were it, that a Mill-ſtone were hanged about their necke, and they caſt into the Sea?*

A ſecond ſort, is of men ſinning by careleſſe neglect of theſe Duties; thinking it well, and enough for them, that they hinder no mans progreſſion in grace. And ſurely, ſuch are the times generally, that he ſeemes to deſerue the

Vſe.

y *Ioh.9.22.*

z *Luk.11.52.*

a *Zach.8.21. Mic.4.2.*

b *Mat.18.6.*

the repute of a good man, that doth no euill, though he doe no good.

Queſt. Forſooth, [c] *Euery man ſhall beare his owne burthen*; and whereto ſerue our Miniſters?

c *Gal.* 6. 5.

Anſw. God hath layd this charge vpon euery mans Conſcience to admoniſh and exhort: the Precept is, not only *to turne*, but to [d] *cauſe others to turne*: and the ſinnes of others, which thou art bound to hinder, by not hindering, become thine. The duties in publike, concerne the Miniſters. But is it for nought, that yee are called *a Kingdome* [e] *of Prieſts?* and haue all receiued [f] *an Oyntment from the Father?*

d *Ezech.* 18. 30

e *Reuel.* 1. 6.

f 1. *Ioh.* 2. 20.

Bee all exhorted to more conſcience of theſe duties. Firſt, Our neere coniunction in the Body of Chriſt requires it. There is in the naturall body, amongſt the members, [g] *mutuall care each for other*: ſo ſhould it be in the Body of Chriſt. Secondly, Thou loſeſt not by any good in this kind done to another: The comfort and benefit of all theſe offices, is reflected vpon thine owne ſoule. Thirdly, If none of theſe mooue, let the example of wicked men ſway with thee; *They compaſſe Sea and Land to make a Proſelyte.* [h] *Their ſleepe departs, except they cauſe ſome to fall. Quodammodo Naturale eſt vnumquemque velle, ſiue in vitijs ſiue in virtutibus aſſociare conſortem.* Let not them bee more induſtrious to gaine to Hell, then thou art to winne to Heauen. Fourthly, Let the excellencie of the worke mooue thee. Thou ſhalt perhaps [i] *gaine a brother*; [k] *ſaue a ſoule:* for ſuch Pearles who would not ſtriue? Fiftly, *Non eſt talis illa Paradiſi hæreditas, vt poſſidentium numero minuatur.*

g 1. *Cor.* 12. 25.

h *Prou.* 4. 16.

i *Mat.* 18. 15.

k *Iam.* 5. 20.

Obſer. The next point obſeruable is the *neceſſitie of priuate admonitions, exhortations, &c.* collected from the particle of illation. Neceſſitie is of two ſorts: Firſt, *Præcepti.* Secondly, *Medij.* Neceſſarie in the firſt kinde, wee call all things that lye on our Conſcience by Gods Precept. Neceſſary as meanes, are whatſoeuer God hath or-

ordayned as helpes and furtherance to obtayne the ends whereto they are ordayned. This vnderſtand here. The neceſſitie, our many infirmities, and imperfections, abundantly teach vs in experience. Firſt, Our inconſtancy eſpecially in good courſes, if there bee not continuall meanes of confirmation. There is nothing more variable then mans Nature, from good to worſe. No maruell, for goodneſſe is all from without; hath neyther roote nor nouriſhment from our Nature. MOSES *is but a while from the people, they* [l] *fall backe to Idolatrie.* PAVL no ſooner gone from Galatia, but they *are turned to another Goſpell.* [m] *I maruell*, ſaith hee, it is ſo ſoone. His maruell grew from this: hee reputed them gracious; relapſing otherwiſe, is not ſtrange in men that are Naturall. Secondly, A kind of remiſſeneſſe and *torpor*, Ancients call it *Acedia*, the beſt are oft ouer-taken withall, except there be continuall excitements. It is not a fault peculiar to *the Angell of Epheſus, to haue* [n] *his fernour abated*; euery of vs admit ſuch declinations; a ſpirit of ſlumber wee are oft ouer-taken withall, that makes vs *dull in hearing*, praying, practice, all holy duties.

Wherefore ſuffer yee the word of exhortation, and admonition each from other. DAVID [o] *prayes for a friendly Reprooner; as for a great benefit:* and IOB *deſpiſeth not the aduice of his* [p] *ſeruant contending with him.* Our times are generally in a Lethargie of ſecuritie: no man is more troubleſome, then hee that would keepe vs waking; though that, ſaith *Auſtine*, be the way to cure vs. We thinke our ſelues able to aduiſe, and exhort our ſelues; we loue not *many Maſters.* Are wee acquainted with our owne hearts when we thus ſpeake? Alas, how cold, and euen frozen are our affections often? How diſſolute our practice? How dull our memory? How drowzie our Conſcience? &c. wherefore ſuffer the word of exhortation. And to this end further cõſider, that what we ſuffer not our Brethren to quicken in vs, by admonition;

l *Exod.*32.1.

m *Gal.*1.6.

n *Reuel*2.4.

o *Pſal.*141.5.

p *Iob*31.13.

q *Hoſ.5.15.* tion; wee occaſion the LORD *to* q *reuiue by ſharper corrections.*

How many afflictions from Gods hand heauie and grieuous, doe I perſwade my ſelfe, wee might preuent, if wee were carefull to miniſter, and admit wholſome admonitions each from other? The LORD will not ſuffer Grace to ruſt in his Children. If admonitions of Brethren be grieuous, hee will eyther make thine *owne*

r *2.Sam.24.10.* r *heart to ſmite thee*, and that ſtroke is grieuous; or ſtirre

ſ *2.Sam.16.7,8* vp *ſome aduerſary* ſ *to reproch*, and ſhame thee; or elſe, himſelfe remember thee with ſome heauy viſitation.

The mollification of the Precept remaines; for that *of the perſons*, fals fitter into another Text.

As yee doe: He ſeemes to preuent the obiection they might in likelihood make, as if this aduice were a kinde of reprochfull exprobration of their neglecting theſe duties. Not ſo, ſaith the Apoſtle; that yee doe this, it is my perſwaſion and acknowledgement: Neuertheleſſe, let me aduiſe you to doe, *euen what yee doe.*

Obſer. So then, *to duties moſt carefully performed, there may bee exhortations*; neyther may wee thinke much, to bee admoniſhed to doe euen what wee doe. Our Sauiour often cals for audience from his moſt attentiue Auditory;

t *Mat.13.9.* while they are hearing, he cryes out, t *Heare.*

Reaſons. Firſt, We hold it a rule current: that howſoeuer gracious gifts cannot be vtterly loſt; yet gracious practice may bee interrupted, euen when it is moſt neceſſary, it

u *Gal.5.7.* ſhould be continued. *Ye* u *did run well*, ſaith *Paul* to the Galatians; their courſe it ſhould ſeeme was interrupted.

Secondly, In beſt things, nothing is comfortable

x *Gal.3.4.* without perſeuerance. x *Haue yee ſuffered ſo manie things in vaine?* and that is knowne of EZECHIEL;

y *Ezech.3.20.* *If* y *a righteous man turne from his righteouſneſſe all is forgotten.* And howſoeuer it bee true, perſeuerance of Gods Children is certaine; yet this is as true; exhortations to perſeuerance are meanes of perſeuering.

Third-

Thirdly, The Lord requires of his children continuall growth, and encreaſe in holy practice. Standing at a ſtay in good courſes, is as dangerous as declining; yea, a ſtep to backe-ſliding. Therefore ſaid the Apoſtle, *Though yee lone one another, yet I beſeech you* [z] *that yee increaſe more and more.* z 1. *Theſſ.* 4. 9.

Let it not therefore ſeeme ſtrange vnto vs, that our Miniſters ſometimes, inſiſting in the Apoſtles ſteps, preſſe vpon vs the duties, which, by Gods Grace, wee alreadie conſcionably performe; if no other benefit come thereby, at leaſt our Apoſtaſie ſhall be preuented. *Vſe.*

Through ignorance I know it is, it comes to paſſe, that our admonitions, inſtructions, exhortations, are many times cenſured as accuſations of our people; and forſooth wee ſeeme to imply, the duties are wholly neglected, that wee preſſe with ſuch inſtance. And if they be points already knowne, we thinke the inſiſting thereon, inſinuates our ignorance. But ſpecially; if they bee ſinnes we reprooue, and they not apparant in the Congregation, that is preſently interpreted, as a matter of ſlander, and no leſſe then defamation layd vpon the Pariſh. Shew the danger of Drunkenneſſe, Whoring, &c. He makes vs, they ſay, a companie of ſuch Miſcreants. There are none ſuch amongſt vs. Now *vtinam*. Would God wee might once ſee our Congregations ſo farre reformed, that the publike practice of ſuch ſinnes might be bluſhed at.

But ſuppoſe it true, wee are free from ſuch ſinnes: In that caſe, thinke not your perſons, but your Nature accuſed. And that I am ſure none can excuſe from inclinations to fouleſt ſinnes. That ſpeech of *Hazael*, argued little acquaintance with the corruption of Nature: [a] *Is thy ſeruant a Dogge, that I ſhould doe this thing?* Sure it is, there is no ſinne, nor degree of ſinne, but the ſeedes thereof remaine in our Nature. a 2. *King.* 8. 13.

Secondly, Sometimes they are as IONATHANS *Ar-*

Arrowes, to giue warning, and preuent the ſinnes in after-practice. As the Lord ſometimes viſits his Children with afflictions, not ſo much to puniſh ſinnes paſt, [b] *as to preuent ſinnes to come*; ſo doe his Miniſters ſometimes reprooue, and threatten ſinnes, not ſo much to correct, as to preuent them; and make vs cautionate and watchfull againſt them. Like thinke when thou heareſt thy ſelfe admoniſhed, to doe what thou doeſt; ſay, as thou mayſt ſay; Sure it is but need. A dull and drowzie Nature I carry about mee, ſoone wearie of wel-doing: or it may bee, the Lord ſeeth me likely to faint, and therefore directs the Miniſter to bee my Remembrancer; to preuent my declinings: at leaſt, ſay; My pace is too ſlow; the Lord vſeth theſe [c] *as goades*, to pricke me forward to perfection.

b 2. Cor. 12. 7.

c Eccleſ. 12. 11.

VERS. 12, 13.

And we beſeech you, Brethren, to know them which labour among you, and are ouer you in the Lord, and admoniſh you:

And to eſteeme them very highly in loue for their workes ſake, and bee at peace among your ſelues.

CONnexion. The Apoſtle had giuen aduice to exhort and edifie one another: leſt any ſhould inferre; Theſe duties being mutually performed in priuate, there will bee no great vſe of the Miniſterie; ſayth the Apoſtle, Miſtake not: though the duties bee enioyned you for priuate exerciſe, yet muſt the publike Miniſtery haue its due honour and reſpect. *Know them, &c.*

Obſer. *Priuate Chriſtian duties of exhortation, admonition, &c. muſt bee performed, that in no caſe the publike Miniſterie be neglected.* [d] *Prouoke one another to loue and good workes:*

d Heb. 10. 24, 25

yet

yet forſake not the gatherings together of the Saints. It is their fault, ſayth the Apoſtle, that are growne in that kind diſſolute. To the Hebrewes, *Paul* had written a large Epiſtle, full of heauenly Doctrines and Admonitions; by reading whereof, they might attaine a comfortable meaſure of knowledge, and other grace: yet I beſeech you (ſayth he) [e] *ſuffer the words of Exhortation*; he meanes from their Paſtors ordinarie, whom God had ſet ouer them.

e *Heb.*13.22.

Need I adde Reaſons?

1.

Firſt, I ſay as *Iames*, Hee that ſaid, Admoniſh, exhort, &c. in priuate, ſaid alſo, [f] *Deſpiſe not Prophecie.* If then thou attend to Admonitions priuate, and neglecteſt the publique Miniſterie, art thou not a Tranſgreſſour of the Law? Chriſtian dueties are all ſubordinate: They fight not; neyther may wee thinke, the performance of one, diſpenſeth for neglect of another.

f 1.*Theſſ.*5.20.

2.

Secondly, Though, no doubt, a gracious bleſſing may be expected by priuate Admonitions, &c. yet a greater wee haue ~~cauſe to hope~~ for by the publique Miniſterie, wherewith God hath promiſed, in a ſpeciall manner, [g] *to be preſent.*

g *Mark.*16.16.

3.

Thirdly, The Lord hath appointed the Miniſterie publique, to be a generall guide and direction for performance of all priuate duties: and of purpoſe leaues the people of greateſt gifts, doubtfull and vncertaine in many things, that there may be continuall vſe of the publique Miniſterie. [h] *The people muſt ſeeke the Law at the mouth of the Prieſt.* And who of the people muſt not ſay, as the Eunuch, in ſundrie points of knowledge, vpon like queſtion propounded; *Vnderſtandeſt thou?* &c. [i] *How can I, without a Guide?* Beſides, in euery dutie there is as well a *Modus*, as the Action; circumſtances many, to be obſerued in exhorting, admoniſhing, &c. euerie dutie. It ſufficeth not to ſay, as the cuſtome is,

h *Mal.*2.7.

i *Act.*8.30,31.

they know as well as Preachers can tell them, what they muſt doe: the manner of doing, muſt be withall attended.

Vſe. It iuſtly reprooues that vſuall diſ-ioyning of theſe two in practice, which God, in his Preſcript, hath coupled together. Some yee may obſerue thus minded: It ſufficeth, they ſay, to heare in the Congregation; God hath giuen Miniſters to teach vs, what need wee be ſo carefull of Conference, Admonition, &c? By this meanes we ſhall haue as many Teachers, as men. Nay, euen for neceſſarie duties in the Familie, that goes for a currant excuſe, They bring their people to the Congregation, to heare. I would that were as conſcionably performed, as is pretended; vſually it is true of moſt, their ſeruants are their owne men on the Lords day.

But wee muſt remember, that God requires it as a dutie in all that he [k] *commends in* ABRAHAM. And if *Paul*, ſo great an Apoſtle, thought he might be [l] *comforted by the peoples Faith*; who are wee, to diſdaine the helpe of priuate men?

Another ſort there are, ſo highly conceited of the ſufficiencie of priuate ſtudie, meditation, &c. that they thinke the publique Miniſterie all-out, as needleſſe; and they, forſooth, chuſe to ſerue God at home. But thinke you, the Lord hath ſaid in vaine, *Deſpiſe not Prophecie*, [m] *Forſake not the Aſſemblies?* Are thy gifts greater then were they of Primitiue Chriſtians, that *continued* [n] *daily in the Apoſtles Doctrine?* Surely, though I know it is true; priuate helpes, ſeaſonably vſed, are accompanied with a gracious bleſſing from God: yet this I may boldly ſay with SALOMON, *Neglect of the Publique, brings a Curſe vpon the Priuate.* [o] *He that turnes his eare from hearing the Law, his very prayer ſhall be abominable.*

In the words are preſcribed duties concerning them towards

k *Gen.*18.19.
l *Rom.*1.12.
m *Heb.*10.25.
n. *Act.*2.42.
o *Pro.*28.9.

towards Miniſters: The particulars are, firſt, the deſcription of the Obiect of theſe Duties: They are, firſt, ſuch *as labour*, that is their Worke; ſecondly, ſuch as *are ouer vs*, that is their Dignitie; thirdly, that *admoniſh*, that is a ſpecialtie of their Office. Secondly, the duties the people owe to ſuch, are, firſt, Reuerence, *know them*; ſecondly, *Loue*; whoſe, firſt, meaſure, and ſecondly, ground, is propounded: It muſt be *ſingular loue*, and that *for their Workes ſake*.

To know, ſignifies not a ſimple notice or knowledge of our perſons, but a knowledge ioyned with reuerence, and high eſteeme. *I will not* p *know a wicked perſon*; that is, ſuch ſhall be extremely contemptible in his eyes. *Not to know*, in this ſence, is to contemne; *To know*, is to reuerence, and haue in honour.

p *Pſal.*101.4.

Obſer.

The firſt *Dutie* pointed at, due *from people to their Miniſters*; *is Reuerence, and high eſteeme, in reſpect of their Calling, and the Worke thereof.* This is that, as ſome thinke, that *Paul* meanes *by* q *double honour:* A ſingle reuerence and reſpect is not ſufficient; euery good office muſt be doubled to them.

q 1.*Tim.*5.17.

The Lord hath euerie way endeuoured to make them reuerend.

First, Giuing them Titles of higheſt reſpect: r *Meſſengers* they are called *of the Lord of Hoſtes*, ſ *Embaſſadours of Chriſt*, *Angels of the Churches*, *Fathers of their People*.

r *Mal.*2.7.
ſ 2.*Cor.*5.20.

Secondly, Their Authoritie wonderfull: To them are giuen t *the Keyes of the Kingdome of Heauen*, to open and ſhut Heauen; not as they pleaſe: yet ſo, as the Lord ratifieth their regular proceedings in the Court of Heauen. u *Power to remit and retaine ſinnes:* So that the Conſcience vſually receiues not the aſſurance of Pardon, but by their teſtimonie and declaration.

t *Mat.*16.19.
u *Ioh.*20.23.

Thirdly, Their Gifts ordinarily aboue the common rate; as Knowledge, Experience, Comfort; what not? *The* x *ſecret of the Lord is with them that feare him.* Yet a greater inſight into the ſecrets of Gods Kingdome, is giuen to Miniſters: Their lips, *the* y *Treaſure-houſe of Knowledge and Underſtanding.*

x *Pſal.* 25. 14.

y *Mal.* 2. 7.

Fourthly, What ſhould I ſpeake, how the Lord by them, as Inſtruments, conueyeth to his children all grace that accompanies Saluation? In ſuch ſort, that what the people receiue not by this Hand, as it were, of God, cauſe enough they haue to ſuſpect, that it is not ſuch as accompanieth Saluation. z By *Miniſters* he *workes Faith*; by them he conuerts, ſanctifieth, comforteth, a *ſaueth.*

z 1. *Cor.* 3. 5.

a 1. *Tim.* 4. 16.

Hence haue their perſons beene euer venerable in the eyes of the Saints. CORNELIVS b *giues* PETER *more then* ſociall reuerence; Galatians receiue PAVL *as an Angell from Heauen*; IOASH, an Idolater, ſalutes ELISHA; c *His father, the Horſemen and Chariots of Iſrael.* Of *Alexander*, the Great Monarch and Conqueror of the World, writes *Ioſephus*; that he was ſo moued with the preſence of *Iaddus* the High Prieſt, that hee diſ-mounts himſelfe to doe him reuerence; and in fauour of him, ſpares the ſacking of Ieruſalem. Thus hath God done, to make them reuerend; thus haue Saints and Pagans done, to teſtifie their reuerence.

b *Act.* 10. 25.

c 2. *King.* 13. 14

Antiquit. lib. 11. *cap.* 8.

Vſe.

Theſe then are curſed times; and they are curſed hearts of men, to whom, I dare ſay, for the generalitie, no mens Perſons or Calling are more deſpicable, then they are of Miniſters. A horrible Confuſion it was, fore-told by *Iſay* to come vpon Iſrael: d *Children ſhould preſume againſt the Ancient, and the vile againſt the Honourable*; no leſſe, that in HOSHEA, *The people were as they* e *that rebuked the Prieſt.*

d *Iſai.* 3. 5.

e *Hoſh.* 4. 4.

This

This Confusion is come vpon this generation, and I dare say, is fore-runner of a heauie Vengeance. No man almost so vile, but thinkes himselfe a better to the ableſt Minister: yea, the name it selfe wee haue cast, as a terme of Reproch and Contempt, vpon our faces.

Reasons, some may not be denyed to sticke in Ministers:

First, In many, their slender, or no gifts to discharge so high a Calling: *Curritur passim ad Sacros ordines & reuerenda ipsis quoque Spiritibus Angelicis Ministeria apprehenduntur, sine reuerentiâ, sine consideratione.* As in *Ieroboams* dayes, *Who would fill his hand, might consecrate himselfe*, though hee were of the *lowest of the people.* Woe to the hands that admit them, and thereby cast contempt vpon the reuerend Calling. 1. *Bernard. de Conuers. ad Clar. cap. 29.*

Secondly, Another, the lewd life of many in place of Ministers, whereby they loſe all Authoritie in their peoples Conscience, though gifts be otherwise neuer so reuerend. The Lord in his iust Iudgement f *casts Dung in such mens faces*, and makes their persons as *vnsauourie Salt*, to *be troden vnder foot of men.* Through their occasion, the whole Calling is exposed to contempt. 2. f *Mal. 2. 3, 9.*

There are others in the people: first, That they see not the necessitie of their Ministerie; nor therefore know to prize the worth thereof; specially, their no experience of the comfort and power of it. Secondly, It were strange, the plentie of the Blessing should make it contemptible: but true it is, in all experience, familiaritie euen with such fauours of God, breeds contempt. *The Word of God* g *was precious*, while it was *geason:* Now wee haue euery day Manna, *though it be Bread from Heauen*, and Food meet for Angels, wee grow to loath it; and with the Word, the Messengers that bring it. g *1. Sam. 3. 1.*

Now God be mercifull to the ſinnes of this Land; and pray all for mercie at Gods hand for this, beſides all our other ſinnes; *The contempt and vile eſteeme of the Calling and Perſons of Miniſters*; with it is entwyned the contempt of the Word of God, yea, of Chriſt himſelfe. And we haue cauſe to feare, leſt for it, together with our diſobedience, the Lord ſend h *a Famine of hearing the Word of God.*

h *Amos* 8.11.

The ſecond dutie inioyned in reſpect of Miniſters, is *Loue.* Where, is firſt to be conſidered, the meaſure of it; it *muſt be Loue in abundance*; in an ouer-flowing meaſure; an *ouer-ouerplus of Loue* for *our Worke ſake.* The Notes here are two:

First, *That there is a lawfull preferring of one before another in the meaſure of Loue.* They call it vſually, *the order of Louing. Paul* makes profeſſion, *His Loue was* i *more abundant to Corinthians*, then to ſundrie other Churches. And leſt any thinke, it might be his infirmitie; what hee practiſed towards them, hee here preſcribes to be done to Miniſters. Gods owne Example wee haue herein, for ought I know, as a patterne to be imitated: Hee hates nothing that hee hath made; yet is *his Loue* k *to Man* aboue many, yea, l *aboue all Creatures*, celebrated. Amongſt men, Iſrael is ſingled out with that ſpeciall *Encomium*, GODS m *peculiar People*, the People of his Loue. Accordingly, the effects and fruits of Loue towards them, abound in the meaſure.

i 2.*Cor.*2.4.

k *Tit.*3.4.
l *Pſal.*8.4.
m *Exod.*19.5.

If that Example may ſeeme tranſcendent, that of his Sonne, in dayes of his Fleſh, is beyond exception. His *owne he* n *loued, all*: But there was a Diſciple that had the ſpecialtie of his Affection, IOHN o *the Diſciple, whom he loued*; that is, more then others.

n *Ioh.*13. 1.
o 23.

In Loue are three things; firſt, Well-wiſhing; ſecondly, Pleaſure or delight-taking in the partie loued; thirdly, Beneficence, or actuall well-doing. In all theſe may

may be a preferment giuen to one aboue another. Of the firſt: what the people ſpeake to *Dauid*, diſſwading his going to Battell, muſt be holden of all ſuch like publique perſons: o they *are worth thouſands of others*; their ſafetie and welfare to be preferred in our well-wiſhing. And for Delight-taking; who knowes not, but though p *enemies muſt be prayed for*, yea, though enemies vnto God; yet muſt our q *delight be in the Saints that are vpon Earth, and ſuch as excell in Vertue.* For Beneficence, the place is plaine, *Doe good to all,* r *eſpecially to them of the houſehold of Faith.*

o 2.*Sam.*18.3.

p *Mat.*5.44.
q *Pſal.*16.3.

r *Gal.*6.10.

To ſet downe particular rules of direction, according whereto to guide the meaſures of Loue, is not my purpoſe. This once, as a generall pertinent to that which followeth, let be remembred; Perſons, on whoſe welfare depends the common good, are in all degrees and kinds of Loue to be preferred.

Vſe.

It affoords anſwere to that common Exception of worſt men againſt courſes of Miniſters, and others, in this kind; allowing vs no order in Loue; requiring a promiſcuous and prepoſterous kind of Charitie in all towards all.

In Almes, and workes of Mercie, the prophaneſt thinkes much, if they be not equalled to the holyeſt. In Companie and Familiaritie, they that, I dare ſay, hate the companie of ſuch, as *runne not to the ſame exceſſe of Riot*; yet make it matter of Crime, that they are not admitted, on equall termes, with men, whoſe graces are moſt amiable and louely.

I am of *Ambroſe* his mind; In Charitie, *Peccat qui præpoſterè agit*; Hee ſinnes, that is prepoſterous in louing: ſetting that firſt, that ſhould be laſt. The worſt I wiſh ſuch men as enuie other mens preferment, in the intireneſſe of our affections; That they would ſtore themſelues with the amiable graces of Gods Spirit; that s *Beautie within*, as the Pſalmiſt calls it. In

s *Pſal.*45.13.

the meane time, they muſt giue vs leaue, as the Lord chargeth IEREMIE, *to* † *take away the precious from the vile.*

† *Ier.* 15. 19.

The next point of notice, is the Particular; Who they are, *Paul* here commends to the ſpecialtie of our Loue. They are Miniſters. *They then, by Gods Ordinance, ſhould haue a ſpecialtie in the peoples Loue.* The Scripture points vs to three ſorts or degrees of Loue.

Firſt, φιλανθρωπία, *Loue of Men*, as Men, for the nature of Man, and common gifts of Humanitie they are endowed withall. This may not be denied to enemies, no, not to enemies of God. Nature is Gods worke, in whomſoeuer.

Secondly, φιλοσυνησία, *Loue of Neighbours*; that is, as I now interprete, ſuch as are neere vs in Societie, Nature, or friendly Affection.

Thirdly, φιλαδελφία, *Loue of Brethren*, for Sanctitie ſake, and fellowſhip in the Spirit of Adoption and Regeneration.

The Apoſtle here points to a fourth; wherein hee will haue our Loue ouer-flowing, and, after a ſort, exceſſiue. It is to the perſons of Miniſters. Doth any man aske Reaſons? Beſides the generall tye of like humane Nature; beſides that of Societie and neere Coniunction; yea, beſides that Brother-hood and participation of like precious Faith; they haue yet ſomething more, that layes clayme to a ſingular meaſure of Loue. Beſides eminence of Grace, and Office, they are Inſtruments by which the Lord reacheth to vs all Bleſſings that concerne Life and Godlineſſe. Whereout grew that queſtion in Schooles, whether the fathers of the fleſh, or the Spirituall Parents, ſhould bee preferred. And though they confeſſe, in matter of Beneficence, the Naturall hath preferment aboue the Spirituall Parent, becauſe hee is more properly cauſe

cauſe of our being in Nature, then the other of our being in Grace; yet for that point of wel-wiſhing, it is accorded; it muſt bee more then to any priuate man ioyned to vs in the neereſt bond of affinitie or bloud. So AQVILA *and* PRISCILLA *preferre* [u] PAVLS *ſafetie before their owne.* Good *Obadiah*, not without aduenture of his life, [x] *hides the Prophets in Caues from the rage of* IEZABEL. So precious in former times were the perſons of Miniſters.

u *Rom.* 16. 4.

x 1. *King.* 18. 4.

How are theſe degenerated whereinto we are fallen? wherein Miniſters are made the chiefe Butt of mens malice; no ſort of men, I dare ſay, more odious to men vnreformed, whom yet the Lord hath commended to a ſpecialtie of our loue. *Vſe.*

The Reaſon generally is no other, then that was of *Achab* for *Micaiah.* Of all the reſt, *he* [y] *was moſt odious,* becauſe hee dealt moſt plainly. See alſo *Reuelation* 11. 6. *Gal.* 4. 16.

y 1. *King* 22. 8.

It is ſtrange to ſee, how euery act of their life is ſifted, how tender ſome men pretend their Conſciences to bee, in a Miniſters omiſſions but of circumſtances; when Gods Commandements are, without ſcruple, ſeene, and ſuffered to be contemned. The truth is, not their Conſcience, but their malice is more to a Miniſters honeſty, then to the peoples greateſt prophaneneſſe. Of it I ſay no more; onely I wiſh ſuch men to conſider, how tender care the Lord hath taken for the perſons of Miniſters. *See,* ſaith PAVL, *that they may bee* [z] *without feare amongſt you: Touch not mine Aneynted, doe my Prophets no harme.* And what is done to them, is interpreted [a] *as done to Chriſt,* whether in good or euill; and ſo will be recompenced at the Day of generall retribution.

z 1. *Cor.* 16. 10

a *Luke* 10. 16.

The motiue or ground of this ſingular Loue followeth, *Loue for their Worke ſake.*

Not euery loue of a Miniſters perſon, is that wherein a man hath comfort, but that eſpecially which is for his worke ſake. *Obſer.*

ſake. There are, as it fals out, ſundry amiable gifts concurring in a Miniſters perſon; ſuppoſe points of Nature, and Art, Vrbanitie, Liberalitie, ſociable Conuerſation and the like; but the comfortableſt Load-ſtone of Loue is *his worke.*

What is that? Firſt, *His labour.* Secondly, *That which*
b 1.*Tim.*5.17. *reſults from his labour. His labour in the* b *Word and Doctrine*; which elſe-where hee cals, *The worke of an Euangeliſt.* His gouerning and guiding the Flocke by Diſcipline, and godly example: this is his labour.

The worke reſulting out of his labour, when God is pleaſed to bleſſe it vnto the people, is *Repentance, Newbirth, Faith, Comfort*; Or if there be any other Grace, or comfortable bleſſing of God, whereof the ſoules of the people are made partakers; this is the fruit of his labour. Wherfore alſo God is not aſhamed to call them
c 1.*Cor.*3.9. his c συνεργούς; giuing vs, after a ſort, our partnerſhip with him in *the ſaluation of his people.*

Vſe. Take notice of it, I beſeech you, as a helpe to diſcerne the comfortable ſoundneſſe of loue, you pretend and profeſſe to Miniſters. Sure it is, in euery dutie, the worke is not ſo comfortable, as is the motiue and inducement to performance.

In this it is true, as in any, loue to Miniſters and Saints. To loue the Saints and to doe them good, is not ſo much: except the very *Saint-ſhip* bee the Load-ſtone of loue. To loue a Miniſter is not much; *except his worke* bee that that drawes affection. It is that our Sauiour
d *Mat.*10.42. points at: d *A Diſciple in the name of a Diſciple: a Prophet in the name of a Prophet.* It is noted of *Iehoaſh* a curſed Idolater, that hee had much reſpect to the Prophet *Eliſha*; and at his death weepes ouer him with that bit-
e 2.*King.*13.14 ter lamentation: e *Oh my father, my father, the Horſemen and Charets of Iſrael!* what was the reaſon of his loue? queſtionleſſe not his worke: but the helpe hee found in him for ſupport of his Kingdome. Of the people it is noted,

ted, they followed Chriſt, and were ſometimes zealous for his ſafetie: the Reaſon was; he *fed their bellies by miracle*, and cured their bodily diſeaſes; his Doctrine, in the meane time, ſounds [f] *harſh, and occaſions many to forſake him.* His reproofes ſo bitter and diſtaſtfull, that they [g] *goe about to ſtone him.*

f *Iohn 6.66.*

g *Iohn 8.59.*

In like ſort, I doubt not, but there may bee found amongſt men carnall, ſome euen louing reſpect to the perſon of a faithfull Miniſter; as perhaps, for that they are wel-vſed in their payments, and that which chiefly drawes the brutiſh multitude, the feeding of their bellies. Perhaps the gifts GOD hath beſtowed on ſome, may draw not only reuerence, but loue to their perſons. In all this yet they haue no comfort: except *the worke bee it* that drawes affection. He that can ſay, I loue a Miniſter, becauſe hee teacheth me to know God; becauſe hee informes mee of dutie; and reprooues my ſteppings aſide; that is the man that hath comfort in his loue.

What thinke you then of them, to whom the worke is the thing that is moſt odious? To ſay nothing of the baſer people, whoſe complaint profeſſed is, that the merrie World is gone, ſince preaching came vp: euen amongſt them that would ſeeme wiſe, this is heard ſometime as reaſon of their leſſe loue; They could loue the Miniſter well, were it not for his double diligence in preaching. His honeſtie, and peaceableneſſe, and learning they ſeeme to loue; the worke is that they profeſſe to hate. Oh curſed ſtate of ſuch mens ſoules! I conclude it thus; He that loues not a Miniſter, euen for admonition and reproofe ſake, hath no comfort in his loue. *Iewes* heare with patience *Stephens* narration; his reproofe is Gall and Worme-wood; [h] *Therefore they gnaſh with their teeth and ſtone him.*

h *Acts 7.54.*

And be at peace among your ſelues. The dutie concernes the people, not onely towards their Miniſters, though ſome ſo conceiue, but each towards another. Peace is of

of three ſorts. Firſt, Fayned, as that of *Iudas*. Secondly, Inordinate, as that of *Herod* and *Pilate*. Thirdly, Chriſtian; the bond and limit whereof is Sanctitie. A dutie euery-where commended vnto vs, *Heb.* 12. 14. *Iames* 3. *Pſal.* 141.

i *Epheſ.* 4. 4, 5, 6

And ſo how many [i] *Vnities* the Apoſtle remembers vs of, that wee might bee perſwaded to this vnity of mindes and affections. It were long to number the reaſons, the Scripture giues to preſſe the ſtudy, and indeuour of it. *It is good and pleaſant:* [k] *how good and pleaſant?* ſome things are good that are not pleaſant; as patience, and tolerance of euils. Some are pleaſant, but not good; as Epicuriſme, Vanitie, and voluptuous Liuing; ſome neyther good, nor pleaſant; as Enuie, a torturing euill. But of Peace and brotherly Concord, ſaith DAVID, *It is good and pleaſant*. It were long to tell, how God delights to ſtile himſelfe, *The* [l] *God of Peace*; how Chriſt came [m] to *make our Peace*. How the Goſpell is called *the Goſpell of Peace*; Gods Children, [n] *Children of Peace*. Would God, wee could once frame our ſelues to liue at Peace, I meane *Peace with Holineſſe*. For of vnholy peace, I ſay as HIEROME; *Melius eſt diſſidium pietatis ortum cauſâ, quàm vitioſa Concordia.* And that thoſe vnquiet ſpirits amongſt vs, would once turne themſelues to more amiable courſes of Vnitie.

k *Pſal.* 133. 1.

l 2. *Cor.* 13. 11.
m *Epheſ.* 2. 14.
n *Luke* 10. 6.

Surely, I muſt needes ſay, I ſometimes thinke with DAVID, *My ſoule hath too long dwelt with them that are Enemies vnto Peace*; and cry, *Wo is mee, that I am conſtrayned to dwell with Meſhech.* I am loth to ſay, as PAVL, *Vtinam excindantur, that trouble vs*; but I pray GOD giue them more peaceable ſpirits; or elſe as hee, *If any delight to dwell in Meſhech, I would, for my part, hee had a Tabernacle there.*

But ſure, ſo long as thoſe three Enemies to Peace bee found amongſt vs, wee muſt neuer expect it.

Firſt,

First, o *Pride, by which,* ſaith SALOMON, *men make contention*: whiles euery man delights to ſeeme ſomebodie; a ruler euen of thoſe, that God hath ſet ouer them. The Sheepe in Iudea were wont to follow their Shepheard. Their guize in England is to goe before him. It is as true of the Myſticall, as of the Naturall Sheepe.

o *Pro.* 13. 10.

The ſecond is Selfe-loue; and this in things of this life, is ſtill the Mother and Nurſe of Contentions; whiles euery man vrgeth extremitie of right, and parts with no penny profit, to purchaſe this peereleſſe bleſſing of Peace. p *Thus did not* ABRAHAM.

p *Gen.* 13. 9.

The third is, buſie meddling in things that concerne vs not. Saint *Paul* doth not for nothing couple theſe two together; q *Studie to bee quiet and doe your owne buſineſſe.*

q 1. *Theſſ.* 4. 11.

Curioſitie is a turbulent euill. They are reſtleſſe ſpirits, that are ſo buſie and meddling with things impertinent to them. Bee exhorted, I beſeech you, in the Apoſtles wordes, r *to doe nothing by contention and vaine glorie*: labour for Humilitie: *Looke not euery man on his owne things, but on the things alſo of another. Doe your owne buſineſſe.* In a word: *If it bee poſſible, as much as in vs lyes,* ſ *let vs haue Peace with all men:* ſo the God of Peaceſh all be with vs.

r *Philip.* 2. 3, 4.

ſ *Rom.* 12. 18.

VERS.

VERS. 14.

Now wee exhort you, Brethren, warne them that are diſorderly, comfort the feeble-minded, ſupport the weake, be patient toward all.

A Heape of duties are here couched together; foure in number; the three firſt haue ſpeciall reſpect to ſome particulars. The fourth concernes vs, in reſpect of all.

The particulars, *Pauls* prudence preſcribes fittingly to the ſtate, and quality of the perſons. In euery of them conſider we, Firſt, The dutie. Secondly, The perſons to whom it muſt bee performed.

The firſt duty is *admonition*; the perſons to whom it belongs, are the *diſorderly*. See who they are. Interpreters think the Metaphor borrowed from the cuſtome of War; wherein euery Souldier hath his ſtation, & is aſſigned to his ranke; from which when he ſwarues, he becomes inordinate. So conceiue they the Apoſtle to intimate, that God hath aſſigned to euery of the Church his ſpeciall place and calling, wherein to ſerue God; wherein when they grow diſſolute, and tranſgreſſe their limits, they violate the order that the Lord hath preſcribed. In the next Epiſtle the Apoſtle ſeems to explain what he meant by *the inordinate*, they were ſuch [t] *as tranſgreſſed the rule preſcribed by him*, for better ordering of outward life. Ioyne all together, wee ſhall finde foure ſorts of inordinate walkers. Firſt of them, that *haue no ſpeciall ſtation, or calling in Church or Common-wealth*, wherein to ſerue God. Secondly, Such as are *diſſolute or negligent in their vocation*. Thirdly, Thoſe that *intrude vpon other mens callings*. Fourthly, Such *as tranſgreſſe wholeſome ordinances*, eſtabliſhed for better ordering of common life.

[t] 2. *Theſſ.* 3. 10.

Touching the firſt ſort, liuing without particular calling. The order ſet downe by the Lord himſelfe for aſſigne-

ſignement of euery one to his ſpeciall vocation, is as ancient as the World. *Adam* in Paradiſe is appointed u *to dreſſe the Garden.* It is *Ambroſe* his obſeruation out of *Philo:* * *Though Paradiſe, in reſpect of the fertility of the place, needed no huſbandry,* yet *becauſe the firſt man was to bee a Law to his Poſteritie, therefore is he enioyned labour;* to inſtruct vs to painfulneſſe, and induſtrious imployment in our vocations. Accordingly after the fall, thus trayned they vp their Children; x CAIN *was a tiller of the ground;* ABEL *a keeper of ſheepe:* like was the courſe of Patriarches, as wee may reade along the Story. Yea, the curſed ſeed of *Cain,* though they degenerated into vanitie, yet had they their ſeuerall imployments. In the Iſraelitiſh Common-wealth, after their ſettling in the Land of Promiſe, ſuch prouiſion was made, that euery Tribe and Family had their husbandry to bee imployed in. *The Tribe of* LEVI, whoſe exemption was moſt from manuall Arts, yet *had their ſeuerall places of Miniſterie.*

u *Gen.*2.15.

* *Ambroſ. de Paradiſo, cap.*4.

x *Gen.*4.2.

In this firſt ranke of inordinate walkers, we haue, alas, how many to bee ranged? It is vaine perhaps to ſpeake of Monkes, and ſuch like y *idle-bellies,* as PAVL *calls Cretians,* Yet this I may ſay for them: they had the fayreſt pretence of all of their diſorderly order; *giuing themſelues to deuotion and heauenly contemplation.* A life, I confeſſe, aboue all others to bee choſen, were a man borne to himſelfe alone. But this ground wee muſt remember; *Euery man on Earth is a member of ſome common bodie.* And is thereby bound to imployment in ſome office, good to communitie: Whereby it comes to paſſe, that euen this kind of life, ſpent wholly in deuotion and contemplation, is vnpleaſing to God. Becauſe, howſoeuer herein they doe good to themſelues, yet bring they no benefit to the common bodie. I confeſſe, the life hath great commendation amongſt Ancients; ſome of them call it, *heauenly and Angelicall.* And ſure it is, ſuch ſhall

y *Titus* 1.12.

ſhall bee the life of Gods Children after Reſurrection, ſpent wholly in prayſing and magnifying the Name of God. But till that time, ſee how Angels themſelues want not their imployment; euen *they* [z] *are ſent forth to miniſter for good of them that ſhall be heires of ſaluation.*

z *Heb.*1.14.

To theſe may bee added, how many of our Gallants, and their attendants, whoſe whole life is ſpent, alas, how Epicurelike and vnprofitably? in eating, drinking, ſporting, ſnorting, as if they were borne, *as the wild Aſſe-Colt in the Wilderneſſe, to ſnuffe vp the wind*, or as Leuiathan in the Sea, *to take paſtime therein.* Me thinkes, ſeeing their liues, I cannot but thinke of that in *Ezechiel* deſcribing the ſinnes of Sodome, ſo fitting it is to men of this diſpoſition. The [a] *ſinnes of Sodome were Pride, fulneſſe of Bread, abundance of Idleneſſe, vnmercifulneſſe to the Poore.* No maruell, if they grew ſuch Monſters in Luſt, hauing all things ſo at full to feed their Luxurie.

a *Ezech.*16.49

A third ſort are our vagrant and ſturdie Beggers: whoſe baſe and brutiſh life, what termes are ſufficient to expreſſe? I know not how, our people thinke it almes to feed them in their idleneſſe; conceiting theſe the poore, whom the Lord hath commended to our compaſſion. His order in Iſrael was, there might [b] *be no Begger among his people.* And *Pauls* Cõſtitution: *Men wanting*, not ſtrength, but [c] *will to labour, muſt not eat.* The beſt mercie to ſuch is that, which one cals, *Miſericordia puniens.* Thou canſt not better releeue them, then by correction.

b *Deut.*15.4.

c 2.*Theſſ.*3.10.

The ſecond kind of perſons diſorderly, are *ſuch as neglect imployment of the vocations*, wherein the LORD hath placed them. Of theſe eſpecially ſpeakes the Apoſtle. His rule is; *Who hath an Office*, [d] *muſt wait on his Office.* And his Ordinance in Theſſalonica, that *if any refuſed labour*, [e] *hee ſhould not eat.* Yea, hee makes them flat Theeues, that ſo liue. Such *eat not their owne bread.*

d *Rom.*12.7.

e 2.*Theſſ.*3.10.

Now

Now here, beloued, where should I beginne to complaine of vnfaithfulnesse? It spreades it selfe so generally ouer all orders, and degrees of men. This is that eats out the large patrimonies of many, gotten with no small care and industrie of their Progenitors: while Children thinke themselues borne to pleasures, and whatsoeuer is occasion or nourishment of all vitiousnesse in life.

The third sort, is of them that *intrude vpon other mens callings*; not sparing the Function of the Ministery, which yet the Lord will haue no *man touch, but hee that is* [f] *called of God, as was* AARON. His Iudgement on *Corah* and his company for such intrusion, is recorded; their *Censors kept* by Gods speciall appointment, as [g] *a memorial and warning to all posterity*. The Stories of *Vzzah* and *Vziah* are knowne; *the one stricken* [h] *with sudden death*; the other [i] *with leprosie*, till the day of his death.

In the fourth ranke, are to bee ranged all those that wilfully violate wholesome Ordinances, for better ordering of common life; whether in Church or Commonwealth. *Ad omnia sua strenui, ad communia pigri*, said *Bernard*, of such men delighted in singularitie. *Turpis est omnis pars quæ vniuerso suo non congruit*, saith *Austine*. And of the persons thus farre.

The dutie in respect of them, is *to admonish*; that is, to put them in minde of their dutie. It is the [k] *first step* or degree *in censures*, which must goe before sharper corrections.

Touching it, three particulars shall be briefly scanned.

First, *Whose dutie it is?*

The dutie of euery Christian, *vt supra*. They were the people of whom *Paul* said, *they were* [l] *able*; to whom he [m] *prescribes, to admonish one another*. Doe ye aske Reasons? Besides the Commandement of God, First, Mutual [n] *compassion* should teach it vs. Secondly, Care of community, in respect, First, Of the [o] *infectiousnesse* of the euill example. Secondly, [p] For *danger of wrath*.

f *Heb.*5.4.

g *Num.*16.40.

h 2.*Sam.*6.7.
i *Chron.*26. 19,21.

Bern. de grad. Humilitatis.

k *Mat.*18.15.

Quest.
Answ.

l *Rom.*15.14.

m *Col.*3.16.
n *Iude* 20.

o 1.*Cor.*5.6.
p *Iob.*7.11,12.

It iuſtly reproues ſuch as put ouer this dutie of loue from themſelues to Miniſters; and thinke it ſo peculiar to them, that in no degree it belongs to them. Erewhile wee ſhewed it pertinent to the people, with this difference: The Miniſter doth it, as of *Authoritie*; the people, out of *ſociall Charitie*. The publike performance is the Miniſters; in priuate commerce, the peoples alſo. And it is ſtrange the Lord ſhould commend to vs care of each others body, [q] *goods*, good name; and leaue vs careleſſe of any ſoules, ſaue our owne.

q *Exod.* 23. 4, 5

The ſecond queſtion is, to what perſons wee owe it. *Diogenes* and the Cynikes, ſaith *Seneca*, were wont promiſcuouſly to admoniſh all they met with. What if they fell on deafe men? They anſwered, Words were gratuitous, and coſt them nothing. Beſides, though they miſſed their end in many, yet admoniſhing all, they might doe good to ſome. With like zeale, ſhall I ſay? or paſſion, many are tranſported, prodigally caſting away *ſacred and precious admonitions vpon Dogs and Swine*. Our Sauiour inioynes vs in this point, caution and prudence. To make choice of ſuch, as wee muſt admoniſh by the Word of God. Though words bee gratuitous, yet Gods Word is ſacred and precious; *We may* [r] *not caſt holy things to Dogs, nor Pearles before Swine*. And ſaith *Seneca*, Proceedings of Art, muſt be vpon certainties. A good Archer doth not, *aliquando ferire*, but *aliquando deerrare*.

Seneca Epiſt. 29.

r *Mat.* 7. 6.

Queſt. What then? Muſt wee ſilently ſuffer Gods Name to be blaſphemed?

Anſw. There is a reall reproofe to be giuen to ſuch, by *ſeparating from their ſocietie*.

The laſt *quære* is, of the ſinnes that may deſerue admonition. They are not only enormities, but euen *inordinateneſſe*. Bee it but idleneſſe and neglect of our vocations. Shall I need to adde Reaſons? Firſt, We are not ignorant, how euen *moates in the Church are made beames amongſt Aliens*; the leaſt ſlips of men profeſſing Gods feare,

feare, draw blaſphemy vpon his Name: Leuitie in ſpeech, vanitie in our attire, &c. ſeeme more to Aliens, then blaſphemies in their own mouthes, or enormities in their liues. Secondly, little things haue often great and dangerous conſequences; [s] *A little leauen ſowreth the whole lumpe*; a little error tolerated, makes way to greater. And euery little ſin, if it be neglected, draweth with it weight vnto greater.

[s] 1 Cor. 5. 6.

It is the error of moſt, to limit admonitions to groſſe & grieuous ſinnes. Wee thinke of others as of our ſelues, through partiality; it is well they be free frō crying ſins. Wheras the Lord beares in none, the *breach of the leaſt iota* or tittle of his Law; nor tolerates diſobedience, no not *ergа minima*; towards the *leaſt of his commandements*. And of the firſt duty thus farre, the ſecond followeth.

Comfort the feeble-minded. Wherin, as in the former, are firſt, the perſons, ſecondly, the dutie we owe them. The perſons he calles, the feeble-minded.

Schoole Moraliſts treating of it, thus ſet out the Nature of feeble-mindedneſſe. It is, they ſay, a *deiected ſtate of the mind, refuſing to enterpriſe or vndertake things neceſſary, and inioyned, vpon conceit that they exceed ability*. It is oppoſed to preſumption, another extreme: whereby men ouer-confident of their ſtrength, attempt things exceeding the proportion of their abilities.

Such, they conceiue the ſinne of [t] *Moſes* & [u] *Ieremie* to haue beene; *detracting the Lords calling*, as exceeding the proportion of their ſtrength. Like is the ſinne of many, excellently gifted for Magiſtracie, and Miniſtery, if others may iudge; yet withdrawing from the calling, as ouer-weighty, and beyond their ſtrength: a ſin ſo much harder to be cured, becomes, it comes ſo neere to the nature of modeſty; & vnder colour of that vertue, deludes the minds of many, ſo long, till Church be almoſt deſtitute of Miniſters, and Common-wealth of able Magiſtrates.

[t] *Exod.* 4. 10. 13
[u] *Ier.* 1. 6.

It ariſeth, they ſay, commonly from one of theſe cauſes,

Firſt, *ſecret pride*, whereby men thinke themſelues better able to iudge of themſelues, then others, yea, then all men, are. Euen in this ſeeming modeſty there is coloured pride. x *The ſluggard*, ſaith SALOMON, *thinkes himſelfe wiſer, then ten men that can render a reaſon.*

x Prou. 26. 16.

A ſecond cauſe vſual is, as they cal it, *torpor pigritiæ*. Men are loth to take notice of their abilities, and vndertake ſuch functions; becauſe they loue eaſe, and would gladly free themſelues frō incumbrance of publik imployments.

The laſt is, *feare of fayntyng* vnder the burthen: which was that it ſeemes, which ſwayed with *Moſes*. But as the Lord ſpeakes to MOSES, *Who is it that made the tongue? is it not the Lord* that called him to the function? And can we thinke the Lord, whoſe hand leads vs to ſuch imployments, will be wanting to vs in protection and ſupport? What he ſaid to *Ioſhuah*, think ſpoken to all in like caſe; y *I will not faile thee, neither forſake thee.* z *Who is ſufficient for theſe things?* ſaith the Apoſtle: he meanes of himſelfe. Yet, a *God hath made vs able Miniſters of the New Teſtament*. Competently, though not cōpletely ſufficient.

y Ioſh. 1. 5.
z 2. Cor. 2. 16.
a 2. Cor. 3. 6.

A degree of it in this kind, is to be ſeene in many, ariſing frō cauſleſſe deſpaire. So ouerwhelmed we haue ſeen ſome with deſpaire of pardon, that they refuſe to pray for pardon; or to enter a courſe of repentance. Like mind is in many towards their inueterate ſins. Such ſtrength, they thinke, they haue gotten through long cuſtome, that it ſeems too late to ſtriue againſt thē; & in that cōceit, they b *giue themſelues ouer to worke wickednes euen with greedines.*

b Ephe. 4. 19.

Now if this be the opinion of our ability in nature, we muſt all ſubſcribe to the truth of it. But doe we conſider *the power of Gods Grace*, while we thus ſpeake? Grace can work wonders; euery day works ſtrangely aboue nature. It reſcued *Paul* from perſecution, *Manaſſeh* in old age, frō Idolatry. Gods hand is not ſhortned. This of puſillanimity according to the vſual acception amongſt Diuines.

That which *Paul* there ſpeaks of, ſeems ſomthing different;

rent; feeble-minded in his sense, *are men deiected with sense and feare of afflictions*; as we haue instance in [c] IOB, [d] ELIAS: in many amongst our selues, depressed and cast downe, and almost driuen backe from holy profession and practice, through feare of the Crosse. The duetie we owe them is, *Comfort.* [e] *Man that is in misery, should bee comforted of his Neighbour*; the censure is heauy on them that neglect it; Such *haue forsaken the feare of the Almightie.* See notes *ad Cap. 4. vers. vlt.*

c *Iob 6.9.*
d *1. King. 19.4.*
e *Iob. 6.14.*

As it should make all Gods children carefull to performe it, First, *themselues* being yet [f] *in the body.* Secondly, hauing receiued [g] *Comforts* from God, *to this end*; so it iustly reproues the barbarous and sauage inhumanity of them, that, as *Dauid* speakes, *adde affliction to him whom God hath wounded.* A generation rife in all places, dallying with the heauiest affliction of Gods children, an accusing & terrifying conscience. The beastliest amongst brute creatures, euen Swine, seeme to be affected with the out-cries of their kind: men onely more brutish then they, triumph in the miseries each of other; & are not moued with their out-cries, as bitter as that in the Prophet; [h] *O Lord, it hath oppressed me: Lord, cõfort me.* See how bitterly [i] *Dauid* in a spirit of Prophesie curseth such men. And let thẽ tremble at it, whose practice it is.

f *Heb. 13.3.*
g *2. Cor. 1.4.*
h *Isai. 38.14.*
i *Psal. 109.16.*

The last particular remaines; Support the weake. First, of the persons. Secondly, thẽ of the duty. The persons are the *weake.* Weaknes is of two sorts; first, in iudgement: secondly, in practice. Weake in iudgement, are such as either for lacke of information, or capacity, or illumination, are not yet conuinced of some truthes conuenient, or necessary for them to vnderstand. Such were many in dayes of the Apostle, whom therefore he calls [k] *weake* in faith; that could not yet be perswaded of the abrogation of *Moses* Law; still thinking their conscience bound to obserue difference of dayes and meats. Such I make no question, are some amongst vs in matters of ceremony and indifferency.

k *Rom. 15.1.*

Weake in practice are they, who though conuinced of dutie, yet through passion or long custome, it may be, of euill, are ouertaken in some sinnes.

l *Rom.*14.1. The dutie we owe to such, is Support; l *Him that is weake in faith, assume:* For this, the Shepheards of Iudah are heauily taxed, m *They strengthened not the weake.*

m *Ezech.*34.4.

The duties we owe them, comming vnder the generall of Support, thus conceiue; first, n *meekest and mildest instruction:* As *Paul*, though he condescend, as farre as may be, to their weakenesse, yet deliuers grounds of better information; and labours to lead them on to greater strength and perfection of knowledge. Secondly, in things indifferent, yeeld of right, o *Becomming all things to all men, that by all meanes we may winne some.*

n 2.*Tim.*2.25.

o 1.*Cor.*9.22.

Weake in practice: first, though their persons must be borne withall, yet must their sinnes *be* p *reproued*; and they *restored with the Spirit of Meekenesse:* Secondly, let not our first exactions be ouer-strict, q *New Wine may not be put into old Bottels*, sayth our Sauiour, iustifying his milder impositions on his nouitious Disciples. Thirdly, at no hand reiect such, but cherish the least sparke or smoake of grace that shewes in them. Our *Sauior* r *quencheth not the smoaking Flaxe.*

p *Leuit.*19.17.

q *Mat.*9.16.

r *Mat.*12.20.

Reprooued are here, first, carelesse scandalizing the weake; secondly, rigorous proceedings with Nouices. And of these duties to these particulars, thus farre.

In the passage, take notice of *Pauls* prudence, in prescribing what is conuenient to euery seuerall state and condition of Gods people. As *Iude* in like case giues like Prescript; *Some, saue with feare; on others, haue compassion,* s *putting difference.* See also *Isai.*61.

s *Iude* 22.

Followes now the generall belonging to all these, that is, *Patience*, or, as the word signifies, *Long-sufferance. Be patient, or long suffering, toward all.*

Now, though I confesse, this vertue is of that nature, that it must be exercised in a sort to all men; yet comparing

ring this prescript with the like to t *Timothy*, I cannot but thinke, the Apostles purpose is, to prescribe vs a temper, and meane of carriage in performing the former duties: that the sense may be this; *Suffer not your patience to bee ouercome*, so as to surcease these holy dueties, though you see not present successe of your endeuours.

t 2. *Tim.* 2. 25.

Obser.

Lacke of present successe is no warrant to any, to surcease the dueties of Loue, in Admonition, Comfort, Exhortation. The faults of Gods seruants haue beene noted in this kind. *Ieremie* seeing the present way-wardnesse of the people, u *resolues to speake no more in the Name of the Lord.* It is noted as his blemish: and *the Word of God giues him no rest*, till he had altered his resolution. *Paul* in like humour, enters like resolution at Corinth. The *Lord checkes him for it, and commaunds him still to speake vnto them*; assuring him for all that, hee had *much people in that Citie.* After his long experience, he presseth the duetie by sundry reasons. First, x *The time of Gods calling* and giuing blessing to our endeuours, *is* to vs *vncertaine*: it should suffice vs, *if God at any time giue them repentance.* Secondly, hee puts vs in mind of their miserable bondage vnder Satan; *They are in the snare of the Deuill.* It is no easie matter to rescue a soule out of Satans Dominion; that strong man armed doth not so easily leaue his possession. Thirdly, To *Titus*, hee remembers vs of our owne estate, and y *behauiour before* calling; euery whit as vntoward, and desperate as theirs, that are yet holden vnder Satans bondage. *Our sinnes* wherein we liued *as grieuous, our frowardnesse as great: yet when Gods bountifulnesse appeared, he saued vs.* Cause we haue to hope like fauour of God for others; I am sure no cause vtterly to despaire of any, because admonitions present are reiected. How many did our selues, till *day of visitation came*, make light of? How many gracious motions of Gods Spirit doe we contemne? yet saw we Gods grace, after all this contempt, maruellous in our conuersion.

u *Ier.* 20. 9.

x 2. *Tim.* 2. 25.

y *Tit* 3. 3.

Vſe.

And it reprooues that impatience of our hearts, ſo eaſily weary of wel-doing in this kinde; inſomuch that except wee ſee preſent reformation in thoſe wee haue to deale withall, wee are ready, with *Ieremie*, to reſolue to ſpeake no more in the Name of the Lord; and as the Diſciples, *to call for fire from Heauen.* Now, alas Brethren, had the Lord thus dealt with vs, left vs to our ſelues, when wee firſt reiected his heauenly admonitions, what had become of our ſoules? How many gracious warnings had wee from the Lord, that paſt away without their profit? yet was the Lord pleaſed to follow vs with his mercy, and new offers of grace, till ſuch time as hee had faſtened them on our froward hearts; like patience, and vnwearied compaſſion becomes vs to our Brethren. Wee haue, Firſt, the Lords example to prouoke vs; *He* [z] *beares with long patience the veſſels of wrath prepared to deſtruction*; [a] *cauſeth his rayne to rayne, his Sunne to ſhine on the field of the froward*; ſo long, ſaith *Tertullian*, till he admit detraction from his glory; and men beginne to queſtion, whether there bee a prouidence taking notice of the ſinnes of men.

z *Rom.9.22.*
a *Mat.5 45.*

Secondly, We loſe nought by our patience, what euer the iſſues be. What *Paul* ſpeakes of Miniſters, is true alſo of priuate Monitors; *They are vnto God* [b] *a ſweet ſauour in them that are ſaued, and in them that periſh.*

b *2.Cor.2.15.*

Thirdly, The purchaſe, if God at any time giue ſucceſſe, is of that worth, that no paines can ſeeme too much to procure it. [c] *Thou haſt wonne a ſoule.* Me thinkes, hee ſaith more, then thou haſt wonne a World; the meaneſt ſoule being more worth then all the World.

c *Iam 5.20.*

Laſtly, Let vs conſider, that the gaine of one ſoule to Gods Kingdome, may draw with it, wee know not, how many more. Firſt, The example of one Sinner conuerting, is very preualent with other Aliens; yea, the more auerſe they haue beene before calling, the more remarkeable is their Conuerſion.

How

How doe I perſwade my ſelfe did the conuerſion of *Paul* ſo hote a Perſecutor affect euen Aliens, and make them pauſe about their courſes? Secondly, Beſides the example, wee know the Nature of Grace is ſuch, it loues to communicate it ſelfe. Neuer was Childe of God enuious in the point of Saluation; but could willingly beteeme another, any other, many others, all others a ſhare with him in that bliſſefull condition. And if yee marke it, the gifts of God that occaſion Pride and Enuie, are not thoſe gifts that accompanie Saluation; but others, profitable, I confeſſe, to the Church of God; yet ſuch, as in want whereof a man may be ſaued; in hauing whereof, hee may bee damned. *Paul* ſeemes much to taxe the people of Corinth for Pride and Enuie, deſiring after a ſort to encloſe their gifts to themſelues. What were thoſe gifts? not thoſe of Faith, and Charitie, but *of tongues and prophecie.* For others, I dare ſay, GODS Children are all of *Pauls* minde; they could wiſh [d] *all men as they, not almoſt onely, but altogether Chriſtians.* And generally yee ſhall find it true, *Euery* [e] *Conuert deſires to be a Conuerter of others.* Sith then, vpon the conuerſion of one depends perhaps the ſaluation of many ſoules, how willingly ſhould wee digeſt the preſent aukewardneſſe of thoſe we admoniſh? if not for their owne good, yet for a more generall, may come by Gods bleſſing to the whole Church of God.

And leſt any ſay as *Ananias* in caſe of PAVLA, *They* [f] *are Perſecutors*, or otherwiſe malicious; Thus let vs thinke, Firſt, The more vntoward, the more ſhall Gods Grace and Power be magnified in their Conuerſion. And Secondly, let vs remember, the worſt men before calling, haue oft prooued the moſt excellent inſtruments of Gods glory, after their Conuerſion; an inſtance we haue [g] in *Paul*; and the reaſon aſſigned by our Sauiour: [h] *They loue much that haue had many ſinnes forgiuen them.*

VERS.

d *Acts* 26 28.

e *Ioh.* 1.41,45.

f *Acts* 9.13.

g 1.*Cor.*15.10.
h *Luke* 7.47.

VERS. 15.

See that none render euill for euill vnto any man: but euer follow that which is good, both among your ſelues, and to all men.

THE preſcript is here for our demeanour in our perſonall wrongs: of two branches. Firſt, That wee deale not by way of requitall. Secondly, that wee labour to ouercome euill with goodneſſe.

In the firſt, beſides the dutie it ſelfe, are conſiderable, Firſt, The manner of propounding. Secondly, The extent of the dutie. The manner of propounding, is with ſpeciall *item* and *memento*: *See that none doe it.* The extent, as large as may be; *None may doe it, no, not to any*, how hoſtile ſoeuer and full of prouocations.

What ſhould be the reaſon of this ſpeciall *item* in this caſe giuen? other weightie duties wee haue propounded without ſuch ſpecialtie of charge. Thus I conceiue the Apoſtle: to intend one, or both theſe. Firſt, Eyther to preſcribe preuention of the ſinne in others; Secondly, Or elſe, becauſe hee ſaw in Nature a ſtrong propenſion thereto, to make vs the more vigilant againſt it.

Take the firſt ſenſe, this is the note: *Gods Children muſt bee careſull, not only to eſchew euill in their owne perſons, but alſo to preuent it in others.* Such exhortations are frequent.

i *Heb.*12.15. i *Take heed leſt any fall away from the grace of God*: hee meanes not only to make vs careful for our owne particular, but watchfull ouer others, as the reaſon annexed

k *Leuit.* 19.17. imports, *leſt therby many bee defiled.* k *Thou ſhalt rebuke thy Brother plainly, and not ſuffer him to ſinne.* Need I adde Reaſons?

Conſider, Firſt, how other ſinnes may ſubiect vs to wrath, in caſe wee neglect indeuour to preuent them.

One

One [l] *Achan* sinnes, all *Israel is discomfited*, and flyes before the Inhabitants of Ai. With what Iustice may some say? Sure there is no man but hath matter enough in him, and fewell for the fire of GODS wrath to feed vpon. But I like their sentence that resolue: [*] The people, though carefull enough of abstinence from the cursed thing in their owne persons, yet had not that eye each to other, that they ought. No maruell therefore, if they all smart for it. Saith *Austine*, no maruell, if Christians taste like extremities from Gothes and Vandals with Heathen; though they ioyned not with them in their Idolatry, yet through feare or shame they neglected to oppose their sinnes, with that resolution that beseemed them.

l *Iosh* 7.1,5.

[*] *Aug. in Iosh. quæst.* 8.

Secondly, Adde vnto this the Apostles reason; *Lest thereby many be filed. Know we not that* [m] *a little Leauen leaueneth the whole lumpe?* As wild-fire easily kindled, hardly quenched; so is an euill example. How long continued the poyson of *Ieroboams* example in Israel? and spred it selfe in time to the infection of Iudah? yea after they had seene Gods Iudgement on *Ieroboam* and his seed, yet of *Iehu* the Executioner of the vengeance it is noted; *Hee* [n] *departed not from the sinnes of* IEROBOAM, *that made Israel to sinne.* Examples haue in experience the force of Lawes; and the lewdest practices seeme to haue warrant sufficient, when they are countenanced by precedents.

m 1.*Cor.*5.6.

n 2.*Kin.*10.31.

Learne wee, vpon these grounds, carefully to watch against the sinnes of others, to preuent them. A worthy example we haue in the people of Israel out of their abundant caution. When they heard tidings, *how the Reubenites, and halfe Tribe of* MANASSEH *had erected an Altar*, not for worship, as they truely protested; but *for memoriall*; so fearefull they grew of GODS wrath, that they presently dispatcht an Embassie to their Brethren, to preuent their sinne. And see how pithily they

Vse.

o *Ioſh.22.17.*

they deale with them. o *Is the iniquitie of Peor too little for vs, from which wee are not cleanſed to this day, that yee muſt alſo depart from following the Lord?* Oh that there had beene ſuch a heart in this people for after-times! they had ſtood to this day in the ſtate of Gods people. Thus they, in a ſhew onely and appearance of euill.

I could wiſh the ſame minde in vs; that wee were thus carefull to preuent ſinnes in others; that wee were not only carefull to liue ſoberly, but to preuent Intemperance and ryotous Exceſſe in others. But, alas, how thinke wee all, it ſufficeth to keepe our ſelues vnſpotted of the World? whiles others become *ſpots and blots to the whole Church of God*; and expoſe vs all to his wrath and vengeance. *Euery man*, wee ſay, *ſhall beare his owne burthen; euery ſoule dye for it owne tranſgreſſion.* But know we not, that other mens ſinnes may become ours, whiles by our conniuence and toleration wee giue way to the committing? how elſe ſaid *Paul* to TIMOTHY? p *Communicate not with other mens ſinnes.* And *Nehemiah* to the Rulers; q *What euill thing is this that yee doe in breaking the Lords Sabbath?* This account make; what ſinnes of others thou laboureſt not, in thy compaſſe, to preuent, are thine in the guilt, as well as they of thine owne perſonall commiſſion. Bee exhorted therefore, carefully to performe this dutie. To the reaſons forelayd, let this bee added. The fals of others become our blemiſh, and ſcandal amongſt Aliens. The whole Church of God is traduced often for the ſinnes of ſome few Hypocrites. Saith PETER, r *Spots they are and blots to* you, ſpeaking of ſome few in the Church, not anſwering in practcie, to their profeſſion of Godlineſſe. Wee cannot be ignorant, how Hereſies and Enormities riſing in the Church of God, are charged vpon the Church; yea, vpon our moſt holy and precious Faith.

p *1.Tim.5.22.*
q *Nehem.13.17*
r *2.Pet.2.13.*

Thoſe furies of Anabaptiſts, and Familiſts, &c. are caſt as dung into the face of the Church: though the truth

truth is, they had their condemnation, where they had their firſt originall. And though it bee no ſtrange thing, that there ſhould [s] *riſe in the Church of God, peruerſe men, ſpeaking and doing peruerſe things*; yet this withall is true in experience, their fals and faultings are the Churches imputations. Wherefore, if neyther compaſſion of the Sinners ſoule, nor feare of Gods wrath, nor perill of infection mooue vs; yet let the beautie of the Church be precious in our eyes; and ſway vs to vigilancy againſt other mens ſinnes.

Taking the other reaſon of the caueat, this is the note. Firſt, *Sinnes to which our propenſions are ſtrongeſt, muſt bee ſpecially watched againſt.* I know not any ſinne, but wee are prone vnto it in Nature; yet truth is, that as in the ſtate and compoſition of the bodie, though all Elements enter, yet ſtill there is ſome one predominant; ſo in the ſtate of the ſoule, ſome particulars of ſinne there are, to which we are ſtronglyeſt inclined. Hence yee may obſerue, in ſundry paſſages of Scripture, an Emphaſis ſet vpon cautions, to auoyd ſome ſinnes. [t] *Looke vpon Couetouſneſſe and beware of it.* Why not as well vpon Pride, and Luxurie? It may be, becauſe thoſe ſinnes are more eaſily diſcerned, more generally deteſted: it may bee alſo, becauſe our Nature is maruellous hauing, and much inclined to Couetouſneſſe.

[u] *Aboue all things ſweare not at all.* Why, aboue all things? Is there no ſinne comparable to that of Swearing? what thinke wee of Idolatry, and Superſtition? no doubt theſe are in their kinde as haynous, if not more. But it ſeemes, Firſt, This being a ſinne of that ſlippery member the Tongue; and Secondly, growne now through generall vſe, familiar, Cuſtome, that is another Nature, had made it habituall. The propenſion thereto was greater; therefore is that emphaticall caution giuen.

Need I adde Reaſons? that one is, me thinkes, ſufficient:

[s] *Acts* 20.30. 1. *Iohn* 2.19.

[t] *Luke* 12.15.

[u] *Iam.* 5.12.

cient: [x] *Wee are not ignorant of Satans wiles.* That old Serpent hath learnd from long experience, not to preſent in temptation, ſinnes from which hee knowes vs abhorrent; but where hee ſeeth our propenſions greateſt, thither bends hee his temptations. What ſinnes eyther Naturall conſtitution, or euill cuſtome moſt inclines vnto, there moſt frequently is euery man tempted.

x 2.Cor.2.11.

Vſe. As it inſtructs vs to watch againſt ſuch inclinations; ſo mee thinkes it diſables that vſuall excuſe for ſinnes, that goeth moſt current amongſt the wiſeſt. Euery man thinkes himſelfe moſt excuſable, in the ſinne whereto his Nature moſt bends him. And wee doe ill, they ſay, to reproaue wrath, in a man by Nature Cholerike: forſooth his complexion and naturall conſtitution thither leades him. Now, how euer I confeſſe, this is ſomething, that to the Reproouer ſhould diminiſh the ſinne; yet of all others, to the Sinner it ſhould leſt excuſe it; except where conſcience witneſſeth ſtreighteſt watchfulneſſe againſt it. It ſerues not the turne to ſay, we are thereto naturally inclined. For, Firſt, Corruptions that now are naturall, ſince nature was corrupted, are, if not againſt, yet beſide nature, as it was created. Secondly, The Charge is to be ſo much the more vigilant againſt theſe inclinations; by how much more forcible wee know they are in vs, when once they are prouoked. Herein therefore thou haſt more cauſe of caution, and humiliation; neuer a whit of more excuſe; except perhaps wee may thinke, ſinfull actions are ſo much the leſſe ſinfull, by how much the more frequently, and delightfully they are committed.

Obſer. The next thing here obſeruable is, *How proue our Nature is to retailing of wrongs*; ſo that except we be exceedingly cautionate againſt it, the beſt are eaſily ouer-taken in it. That which Phariſes taught Iewes, is moſt plauſible to Nature; *Loue friends*; [y] *hate enemies.* SAVL a carnall man, wonders at DAVID. [z] *Who ſhall finde his*

y *Mat.*15.43.
z 1.*Sam.*24.19

his enemy at aduantage, and let him goe free? A thing hee thought is quite againſt the Principles of Nature, and common policie. That *Lex Talionis*, yea, a *Talio* without Law, carryes with it moſt plauſible equity. Inſomuch that amongſt all the Lords iuſt proceedings, none ſeemes to haue more pleaſing equitie, then that wherein he repines euill men, in their owne kind. As in [a] caſe of *Adonibezek*. And our Sauiour, where he leades his Diſciples to a farther ſtraine, acknowledgeth it a matter aboue the courſe of Nature; and ſuch as wherein we approch neereſt to the Nature of Gods loue. To doe good for good, is Naturall; good for euill, Diuine and ſupernaturall.

[a] *Iudges* 1.7. *Luke* 16.

Vſe. Bee admoniſhed to watch againſt it the more, by how much ſtronger thine inclination is thereto. And heare not thoſe ſuggeſtions of fleſh and bloud, that it is matter of good Metall to be quicke of touch: as forward in returning, as others are in offering wrong. Thinke him wiſe that ſaid, [b] *Hee that conquereth himſelfe, is better then he that winneth a Citie.*

[b] *Prou.*16.34.

Obſer. The extent followeth; *None to any.* The note is this. *It is not permitted to any to auenge himſelfe on any for his perſonall wrongs. Priuate reuenge is interdicted to all in reſpect of all.* Neyther may any be his own caruer, in retayling of wrong. Know we by the way, there is a wide difference betwixt that reuenge, a Magiſtrate takes of Malefactors; and that which priuate men perſecute vpon the iniurious. The Magiſtrate doth it by Authoritie, and with warrant from God; [c] *whoſe Miniſter he is, auenger of wrath on them that doe euill.* For them the Iewes Law runnes thus; *There ſhall be eye for eye, tooth for tooth*; the damage done or intended to the innocent, muſt bee turned vpon the iniurious. Of priuate perſons the caſe is other: of them the precept holds generally, [d] *Auenge not your ſelues. Reſiſt not euill*; rather ſuffer a double, then thinke of returning a ſingle iniury. Reaſons, If any man aske them,

[c] *Rom.*13.4.

[d] *Rom.*12.19.

them, are theſe. Firſt, *Vengeance is Gods*: they intrude vpon Gods Prerogatiue Royall, that without warrant from him, preſume to auenge themſelues. Secondly, *His promiſe is to repay it*: but, *hac lege*, ſaith *Auguſtine*, that wee wayte his leaſure, and preoccupate not his executions. To tell how conſcionable Gods Saints haue beene this way, were long. Of *Dauid* the Story is knowne, in the rayling of *Shimei*. And howſoeuer wee read of his vow of vengeance in heat of bloud; yet how [e] *bleſſeth hee the Lord that kept him from ſhedding bloud?* [f] Our Sauiour ſaith PETER, [f] *Being reuiled, he reuiled not againe, but committed the vengeance to him that iudgeth iuſtly.*

e 1.*Sam.*25.32
f 1.*Pet.*2.23.

Anabaptiſts and men of that fury, wreſt this and like Scriptures to ouerthrow of Magiſtracie; permitting to none in the dayes of the New Teſtament to vndertake authority of defending the innocent; my purpoſe is not to be long in confutation. *Euen now they are* [g] *Miniſters of God, to take vengeance on them that doe euill.* Of *Peter* wee read, how hee by ſpeciall inſtinct was inſtrument of Gods vengeance *on* ANANIAS: and PAVL, *on* ELYMAS *the Sorcerer*. And I maruell, if fatherly Authority remayne in the Family for correction, as well as for inſtruction; if Eccleſiaſticall Authoritie in the Church by power of the Keyes, why not ciuill alſo in the Common-wealth? beſides that, the ends of Magiſtracie ſtill remaine; defence of the innocent, repreſſing violence, &c. As Phariſes extended the commiſſion of Magiſtrates to priuate men; ſo theſe lay the reſtraints of priuate men, vpon Magiſtrates. How abſurdly?

g *Rom.*13.4.

But generally yee ſhall ſee it true, they are not ſo narrow in their reſtraint, but the cuſtome of men is as large in the exerciſe of reuenge. Inſomuch that the Phariſes Gloſſe ſtill pleaſeth and ſeemeth reaſonable; *eye for eye, tooth for tooth*; and hee ſcarce ſeemes worthy the name of a man, that digeſts iniury without reuenge. It were long to

to ſet downe all particulars of their Plea. There be that thinke it a point of Policy, and beſt way to repreſſe the violence of an Aduerſary, to be as quicke in returning, as others are in offering wrong; As good as hee brings, ſeemes a ſound Rule; and that is pleaſing of the Heatheniſh Politician, *Veterem condonando iniuriam inuitas nouam.* Let vs learne to bee wiſe according to the Word of God; and *thinke our beſt* h *wiſedome to ſtand in obedience.*

h *Deut.* 4. 6.

There is another ſort, and they out of their man-hood, and ambition in that kind, alas, how much blood defile they their ſoules, and the whole Land withall? A word of diſgrace may not bee digeſted without bloud. The queſtion of ſingle Combates I meane not to enter. That ſaying of *Bernard* I would commend to all ſuch mens remembrance; what euer the iſſue is in ſuch caſe, their ſoules are guiltie of Murther. If thou dye in ſuch fight, * *moreris homicida*: If thou liue, *vinis homicida.* And it is *infœlix victoria, vbi ſuperans virum ſuccumbis vitio.*

* *Bern. ad milites Templi. c. 1.*

Labour wee to poſſeſſe our ſoules with Patience and Meekneſſe; that no prouocation of any Aduerſary, may make vs Vſurpers of the Lords Authoritie. To this end conſider, what *Tertullian* hath truely: Betwixt the offerer and requiter of wrong, there is this odds onely. First, *One gones before, the other followes to euill. Ambo nequam.* Secondly, Remember *whoſe* i *prouidence ſwayes* and directs the malice of the iniurious. Thirdly, In Patience, expect ſome good for that euill. Fourthly, At leaſt, hinder not a poſſible reconcilement.

Tertull. de patientia.

i 2. *Sam.* 16. 10.

The ſecond branch of the preſcript followeth; *Euer follow that which is good.* Wherein are First, The dutie. *Follow that which is good.* Secondly, The extent reſpects First, Time; *euer.* Secondly, Perſons, *towards your ſelues and to all men.*

In caſe of iniury, it ſufficeth not to be innocent, but it is required alſo that wee be beneficent; yea, to an Aduer-

Obſer.

uersarie. So runnes the Precept peremptory; *Bleſſe them that curſe*; k *doe good to them that hurt you.* l *If thine enemy hunger, feed him; if he thirſt, giue him drinke.* Excitements we haue many. Firſt, our heauenly Fathers example; not only bearing with long patience thoſe that prouoke him, but *heaping his benefits vpon them*, ſo long, ſaith *Tertullian*, till hee ſuffer man to detract from his glory: and begin to thinke there is no prouidence of God, taking notice of mens ſinnes. Thus the great God of Heauen and Earth, whoſe Children we are, if we follow his ſteps. And of whoſe Father-hood wee can haue no aſſurance, except in this point we ſtriue to reſemble him. The Saints of God haue herein gone before vs. That of *Moſes* is remarkeable; ſo ſoone forgotten by a froward people, ſometimes ready to ſtone him, yet m *how carefully interpoſeth he himſelfe twixt Gods wrath and them?* Like read we of *Dauid* toward his enemies; n *Stephen* to his Perſecutors. If theſe Reaſons ſuffice not; conſider, our Sauiour being Iudge; wee cannot bee aſſured that wee haue in Charitie any thing ſupernaturall, vntill wee come to this ſtrayne. *To doe good for good*, is common euen among Publicans: to abſtayne from euill doing, when we ſuffer euill, perhaps, or without perhaps, wee ſhall find in ſome Heathen. *Seneca* could ſay, As his Aduerſary had learnd to rayle, ſo he to contemne. He hath nothing in Charitie ſupernaturall, that comes not to this height, that he is *readie to requite euill with good.*

Moreouer, ſaith *Paul*, it is the only way to ouercome the malice of an Aduerſary, and to meeken his rancor: o *Thou ſhalt heape coles of fire on his head.* The meaning is not, that we ſhall encreaſe Gods vengeance on him; that were to giue way to priuate reuenge: but theſe coles of fire are, ſaith AVGVSTINE, * *Vrentes pœnitentiæ gemitus*; wherewith the malice of an Aduerſarie is cured; when hee is brought to mourne, that euer hee was enemie to him, by whom his wants haue beene releeued. See inſtance p in *Saul.* The

k *Mat.5.44.*
l *Rom.12.20.*
m *Exod.32.32.*
n *Acts 7.60.*
o *Rom.12.20.*
* *Auguſt. de doctrin. Chriſt. lib.3.cap.16.*
p *1.Sam.24.16*

The circumſtances of extent follow. *Euer follow that which his good.* So that *our patience, yea, our beneficence muſt be as large as an enemies malice.* As our Sauiour to *Peter*, of the point of forgiueneſſe; ſo here muſt bee a *toties quoties.* Saith TERTVLLIAN, *Fatigetur improbitas patientiâ tuâ.* PAVL; *Vincatur malitia bonitate tuâ.* As *Bernard* inquiring the meaſure of our loue to GOD; the *modus*, ſaith hee, is *ſine modo*; ſo the time of beneficence is without limit.

Aske you to whom? Not only *to your ſelues*, hee meanes that are members of the Church, but to men alſo out of the Church, and ſo for the preſent, *enemies to God.* See if that bee not our Sauiours meaning: q *Bleſſe them that curſe you:* ſo I thinke will none doe to Gods Children, but enemies; not to their perſons onely, but to their cauſe. *Pray for them that perſecute you.* Theſe are ſure Aliens, if not from profeſſion, *yet from the life and power of Pietie.* We haue ſeene the duty, and the extent of it. No duty, ſay Papiſts; but matter of counſell, thus to loue an enemie. It is well if it be ſo: yet no ſinne if it be omitted. Doe it, thou haſt more reward: omit it, thou haſt no puniſhment. See whether, in likelihood, the Text will beare it. Firſt, in one tenour runne both preſcripts; what ſhould warrant to conceiue one as matter of precept, the other only as matter of aduice? Secondly, *See that none render euill; ſee that yee follow good.* Such ſpeciall caueat hee would not haue giuen, had it beene a matter left to our choice. Thirdly, *None may render euill. Euery one muſt follow good.* Precepts bind all: ſo doe not counſels: they are *paucorum.* Fourthly, See the purpoſe of our Sauiour; and yee ſhall find it but this, to reſtore the Law to his full ſenſe, wherein it had beene ſcanted by the Phariſes. Belike then, the loue of enemies was compriſed in the Law: and therefore is no matter of Euangelicall counſell. Fiftly, Mee thinkes it a matter of neceſſity; in *Charitie to goe* r *one ſtep beyond Publicans and ſinners.*

q *Mat.5.44.*

r *Luk 6.34,35.*

ners. Except wee reach this ſtrayne, *to loue euen enemies*, Publicans, Sinners, Heathens in Charitie haue equalled Chriſtians. But leaue them. The preſcript is apparantly touching matter of dutie.

It is, I confeſſe, a Leſſon harſh to fleſh and bloud, thus louingly to requite an enemies euill with goodneſſe; but the more difficult it is to Nature, the more earneſt ſhould bee our gracious endeuours: and I dare ſay, the more comfortable ſhall bee the practice. And let mee exhort all GODS people to ſtriue for this perfection in their Charitie. Excitements wee haue heard many; let this bee added: The experience our ſelues haue had of Gods bounty toward vs, euen while wee were enemies vnto God. *Euen* ſ *when we were enemies, wee were reconciled vnto God by the death of his Sonne.* Hee ſpared not his owne Sonne, but gaue him to dye for vs that were enemies vnto him. To ſpeake of his other inferiour fauours, in bearing our frowardneſſe, and daily prouocations, *yea*, t *renewing his mercies vpon vs, which euery morning* were infinite: This onely I ſay, *If* GOD *ſo loued vs, we ought alſo ſo to loue one another.*

ſ *Rom.* 5. 8, 10.

t *Lam.* 3. 23.

But where may the man be found amongſt a thouſand, that thus farre proceedes in Charitie? They are prime Chriſtians in their own opinion, that aſcend to *Sauls* meaſure; *I will doe thee no more harme*; and they haue gone exceeding farre, that haue gotten ſo much power ouer their wrathfull affections, that they breake not out to retayling of wrongs. They are generally of opinion, this meaſure of Charitie is as much as Angelicall; not here to bee attayned while wee carry about vs fleſh and bloud; till in Heauen wee bee made *like and equall to Angels.* Now, I confeſſe, in degree of louing, there will be imperfection, while wee liue in this World. Yet this, I am ſure, may bee obtayned in this life; Charitie may bee perfect extenſiue; and except it be ſo, there is no truth of loue in vs.

1 Sam. 26. 21.

Let

Let vs be exhorted to endeuour it. To former Reasons adde these:

First, There is something in worst men and most malicious, that is amiable; and should draw not our beneficence onely, but our louing affection: the Nature of man, indued perhaps with some speciall gifts, of Wit, Fortitude or the like: let these be cherished.

Secondly, Consider, their possibilitie of returning to better state. Strange alterations wee haue read, and seene, Gods grace to haue made in many. *Paul* was taken out of heat of persecution, and became a Preacher of that truth, which before hee persecuted; as *Austine* thinkes by *Stephens* Prayer as one meane. *Si Sanctus* STEPHANAS *non sic orasset, Ecclesia* PAVLVM *non haberet.*

Lastly, what euer the issue of our kindnesse is in them, to vs we are sure it shall be comfortable: and no question find reward with God. u *I wept*, saith DAVID, *and prayed, and fasted in their aduersitie*; no benefit came to them in their amendement: *but my Prayer shall turne into mine owne bosome.*

u *Psal.* 35. 13.

VERS. 16.

Reioyce euermore.

WE haue here two things; First, The act or dutie, *Reioyce*. Secondly, The continuance of the dutie, *euermore*.

Of ioy, wee finde foure sorts, according to the seuerall grounds and manners of reioycing.

First, Ioy Naturall; arising from presence and fruition of something good to Nature; as health, strength, cheerefulnesse and the like.

The second, they call ſecular or worldly ioy; ſuch as riſeth from preſence of things good according to the ſtate and eſteeme of the World; ſuch as *Dauid* intimates, *When* [x] *Corne and Wine and Oyle are increaſed.* As *Eſay*, [y] *The ioy of Harueſt.*

The third is, as ſome call it, *Criminall Ioy*; which *Dauid* taxeth in the wicked, as a marke of a helliſh diſpoſition; *They* [z] *reioyce in doing euill*; and as SALOMON; *Delight in the frowardneſſe of the wicked.*

The fourth is, that which is called holy or ſpirituall ioy; in *Pauls* phraſe, *The* [a] *Ioy of the Holy Ghoſt.* It differs from the former, in two things eſpecially. Firſt, In the ground or matter of reioycing; which in ſpirituall Ioy, is the fauour of God; and the fruites and pledges thereof, in pardon of ſinnes, Sanctification, hope of Glory.

Secondly, In the manner of reioycing, in things naturall or ſecular. (For ſinnes are griefe to the Spirit of God.) In theſe things there may be a kind of holy and ſpirituall reioycing; as when wee ioy in them, not ſimply as good to Nature, and ſtate of this life; but as pledges of Gods fauour, and furtherances of a better life. So were the Iſraelites commanded, *to* [b] *reioyce before the Lord, in all they put their hand vnto.* And had their annuall Feſtiuities, to procure and manifeſt their reioycing in Gods fauour, teſtified euen in temporall bleſſings.

The Text muſt bee vnderſtood of this holy and ſpirituall Ioy, which the ſame Apoſtle cals, [c] *reioycing in the Lord*; that wee haue him gracious and good vnto vs, and teſtifying his fauour by temporall or ſpirituall bleſſings.

Queſt. It is queſtioned here in great earneſt by Interpreters, how Ioy ſo conſtant and vninterrupted is required of vs: *Is there not* [d] *a time to mourne?*

Anſw. The toyle is much to aſſoyle the doubt, amongſt thoſe that moue it. This firſt they lay for ground: That the ſpeech is directed onely to GODS Children: this alſo

x *Pſal.*4.7.
y *Eſay* 9.3.
z *Pro.*2.14.
a *Rom.*14.17.
b *Leuit.* 23 40.
c *Philip.*4.4.
d *Eccleſ.*3.4.

also may be added; to Gods children demeaning themselues, as his children. That yeelded, the answeres are various. *Alwayes*: that is to say, say some, in all States, aduerse or prosperous; whatsoeuer condition God is pleased to place them in, they haue constant cause of ioy and reioycing.

There bee that thus interprete; *Reioyce euermore*; *Si non actu, saltem habitu.* I must confesse, that distinction in this case, is to me a riddle: except perhaps they would so be vnderstood, that we should alwayes haue a disposition to reioycing. *Caietan.*

A third thus, *Reioyce euermore*; that is, haue alwayes matter of reioycing; so demeane your selues, that you may haue continuall ioy of the holy Ghost, through sence and assurance of Gods fauour.

Sure it is, *Gods children alwayes haue, or may haue cause of reioycing.* The promise is, *Their* e *ioy none shall take from them*; to this end is the *Comforter* giuen, to *abide with them for euer*; amongst the plenty of fruits he brings with him, f *ioy hath not* the meanest place. e *Ioh.16.22.* f *Gal.5.22.*

The constant causes of their ioy, *Bernard* referres to these two heads. First, *exhibita.* Secondly, *promissa.*

Things exhibited, and already giuen; as the *writing of our names in Gods Booke of life*; by so vnchangeable a Decree, that it is as possible for God to cease to be God, as to alter his Decree of Election. To which adde those other blessings appendent: pardon of sinnes in iustification; the continuall supply of his Spirit, to sanctifie and renew vs. These and the like, are blessings already exhibited; affecting *Paul* with ioy no lesse *then* g *triumphant* in the middest of tribulation. *Bernard.* g *Rom.8.37,38*

If any say, The ioy we speake of, ariseth from sense and assurance of our sharing in these blessings, which sense *may* h *be lost.* *Obser.* h *Psal.51.12.*

If lost, as I confesse it may be, the fault is much-what our owne. Secondly, where sense failes, faith should *Answ.*

make ſupply. Belecuing aboue, yea againſt ſenſe, that
i *Pſal.73.1.* i *yet God is good to Iſrael, & to ſuch as are of a cleane heart.*
They are ſound concluſions; *Whom the Lord once loues, he*
k *Rom.11.29.* *euer loues: and his* k *gifts and calling are without repentance.*
God ſometimes withdrawes the ſenſe of his fauour, whether for chaſtiſement; or for triall; or for preuention; alwayes in loue to his children. From *Dauid*, for chaſtiſement; yet in loue, and fatherly care, leſt he ſhould periſh in his ſinne through impenitencie: from *Iob*, for triall; yet in loue, of purpoſe to iuſtifie his ſinceritie, againſt the imputation of mercenarineſſe charged on him by the Deuill. From *Paul*, for preuention; that he ſhould not
l *2.Cor.12.7.* be l *puffed vp through abundance of Heauenly Reuelations.*

But if in things exhibited, perhaps our ioy may faile vs; yet in things promiſed, wee haue conſtant cauſe of reioycing. The bleſſings promiſed, & not yet reached vnto vs, Hope eſpecially hath eye vnto; and that fils the heart with *ioy vnſpeakeable and glorious*, amids neuer ſo ſeeming cauſes of ſorrow. Be it, that the Lord hath with-drawne the ſenſe of his fauour; yet hope there is, *ſuch as makes not aſhamed*, that he will yet *lift vp the Light of his countenance vpon vs.* Be it, that he permits vs in ſome particu-
m *Pſal.37.24.* lars to fall; yet hope there is, *that* m *he will put vnder his hand.* Suppoſe wee feele a rebellious nature, reſiſting againſt the power of Gods Grace: Hope we haue, built on Gods promiſe, that a day ſhall come, *when the whole body of ſinne ſhall bee deſtroyed*; and in the *interim*, that
n *Rom.8.35.* n *nothing ſhall ſeparate.* In a word; againſt all euils that may aſſaile vs; three things there are, that we may with ioy behold in the promiſe. Firſt, protection. Secondly, reſtitution. Thirdly, deliuerance. In defects of good things, and the ſmall meaſures thereof; Firſt, preſeruation. Secondly, growth. Thirdly, perfection of Grace and Glory.

Doth the Lord permit vs to temptation? His o *grace*
o *2.Cor.12.9.* *is ſufficient* to ſupport vs. Doth he ſuffer vs to bee ouer-

come

come in temptation? Yet promiſeth he *reſtitution*, by a new act of grace *rayſing vs*: And at length, to ſet vs out of the reach of all temptations.

Enioy we any good grace of God, though in neuer ſo weake meaſure? Firſt, hee aſſures vs, that *little is* [p] *a pledge of more.* Secondly, euen that *little*, he will enable [q] to *get final victory.* Thirdly, and to *perfect it to the day of the Lord Ieſus*: and after this life, to make vs *pure, as he is pure; perfect, as our heauenly Father is perfect.* So many cauſes of conſtant ioy, are there to all Gods children.

Where are they then, that charge on Gods Spirit, ſuch a depth of ſorrow, and ſadneſſe-working in the hearts of his children? and for this draw backe from entring Religious courſes; becauſe their ioy, which as Epicures, they make their Idoll, they thinke all loſt; applying that prouerbiall ſcomme taken vp, I thinke amongſt the cups of Germanie, to Gods Spirit; *Spiritus Caluinianus eſt ſpiritus melancholicus.* What doe they leſſe then blaſpheme, while they thus ſpeake? What? when Gods Spirit promiſeth [r] *ioy vnſpeakeable and glorious*: when Chriſt tels vs, of [ſ] *ioy that ſhall neuer be taken away*: PAVL, that as well *ioy*, as holineſſe is the [t] *fruit of the Spirit*, ſhall wee dare thus to ſpeake?

And is it no ioy that Gods children feele in pardon of ſinnes, peace of Conſcience, hope of glory? See them [u] *ioying in afflictions*; triumphing in death; profeſſing more [x] *ſweetneſſe in experience of Gods fauour*, then Epicures find in all pleaſures the world can afford them.

This I adde more: A profane Epicures heart is neuer free from ſorrow, either in ſenſe, or expectation, or in the cauſe. *Salomon* ſaid not for nothing, [y] *In the middeſt of laughter the heart is heauie.* Suddenly they are ſurpriſed with *the* [z] *terrours* of death, and iudgement: or if they feele not, yet they feare: or if any haue ſo put from him all ſenſe, and feare of euill; ſo much the more cauſe of ſorrow and lamentation hath he; becauſe God *hath hardened his heart, that he may deſtroy him.* I ſay

p 2. *Cor.* 1. 22.
q *Reue.* 3. 8.
r 1. *Pet.* 1. 8.
ſ *Ioh.* 16. 22.
t *Gal.* 5. 22.
u *Rom.* 5. 3.
x *Pſal.* 4. 7.
y *Prou.* 14. 13.
z *Dan.* 5. 6.

I say as DAVID. [a] *Oh taste and see how gracious the Lord is*; make experiment but a while, in holy & Religious courses; I am deceiued, if thou change not thy mind, and say as SALOMON, *Of all other laughter and ioy,* [b] *it is madnesse.* Sure it is, the ioy of Gods Spirit is not knowne but by experience; which made *Paul* say, [c] *It passeth all vnderstanding*; none but he that feeles it, knowes the comfort of it. Something wicked men imagine thereof, partly by that they see in Gods children, partly by sense of the contrary in themselues; which made BALAAM [d] *wish to die the death of the Righteous.* But the thorow vnderstanding of it, is not gotten but by experience. I beseech you seriously thinke of it, and let not Satan by this idle suggestion, depriue you of saluation. It is a true saying of that Ancient: *Religio is laeta*, though not *dissoluta*: And as true, that by changing our courses, we lose not our ioyes, but exchange them; Transitory, fading, earthly ioyes, for [e] *ioy vnspeakeable, glorious, and that fadeth not away.*

Or if this moone not, thinke of him that said; A time will come when they must [f] *waile and weepe*, that feared not before the Lord; and what *Iob* hath, *The* [g] *reioycing of the Hypocrite is but short: they spend their dayes in wealth and iollitie*; and [h] *in a moment goe downe to Hell.* What weeping and wailing shall there be amongst Epicures at the last day? when they *shall see* ABRAHAM, ISAAC, IACOB, *and all the Prophets and righteous men* [i] *admitted into Gods Kingdome, and themselues shut out of doores.*

Secondly, As it serues to animate Gods children to continue their holy courses, attended with ineffable ioy; so withall, to checke their needlesse framing of griefe and perplexitie to themselues; after a sort willingly putting from them that fruit of the Spirit, *ioy in the fauour and free grace of God*: That though the Lord hath done wonderfull things for their soules; *deliuered them from power of darkenesse*; mortified their corruptions; sanctified them

a *Psal.*34.8.
b *Eccl* 2.2.
c *Phil.*4.7.
d *Num.*23.10.
e 1.*Pet.*1.8.
f *Luk.*6.25.
g *Iob* 20.5.
h *Iob* 21.13.
i *Luk.*13.28.

them by his Spirit; yet macerate their ſoules with ſorrowes, and pine away in perplexed feares of *the wrath of God, from which they are deliuered.*

What is it that ſhould thus perplexe a Childe of God, truely fearing his Name, and deſiring in all things to liue honeſtly? Is it their paſt ſinnes? they are no ſooner repented, but they are forgiuen; and ſo eſteemed, as if they had neuer bin committed. Is it their preſent imperfections? They are couered with the perfection of Chriſts obedience. Is it the rebellion of their hearts? That iſſues not from them, but from [k] *ſinne dweling in them.* Is it doubt of perſeuerance? That is founded, on how many pillars, that ſhall neuer bee ſhaken? *Gods* [l] *power and premiſe*; Chriſts merit and interceſſion: Gods Spirits vertue, and continuall ſubminiſtration. Is it afflictions? *They* [m] *worke to our good.* Is it Death? [n] *Chriſt hath ouercome it.* Is it Iudgement? *It is* [o] *God that iuſtifieth.* Is it Damnation? *There is none to them that are in Chriſt.*

k *Rom.7.20.*

l *Iohn 10.29.*

m *Rom.8.28.*
n *Heb.2.14.*
o *Rom.8.33.*

To conclude, thou canſt thinke of nothing that can be true cauſe of ſorrow to *thee, being in Chriſt; not walking after the fleſh, but after the Spirit.*

[p] *Why art thou then caſt downe, my ſoule? and why art thou ſo diſquieted within mee? Truſt in the Lord,* he is the helpe of thy countenance, and thy God. [q] *Reioyce in the Lord alwayes*, and againe I ſay, *Reioyce.* He is not thorowly thankefull for Gods fauours, whom they affect not vnto reioycing.

p *Pſal.43.5.*

q *Phil.4.4.*

And let that bee a ſecond point of notice from this Text; that *Gods fauours ought to affect vs euen to reioycing.* So is the Precept. [r] *Reioyce in the Lord alwayes, againe I ſay, Reioyce:* he doubles the mandate, to ſhew the neceſſitie of the dutie. The end of Leuiticall Feſtiuities was this:

r *Phil.4.4.*

It is in truth the top of Thankefulneſſe; arguing not onely our ſenſe of Gods fauour, but our right prizing and valuation of his bleſſings. Who feeles himſelfe affected

fected with Ioy, for a benefit of no eſteeme with him? And who, but a man conceiuing ſome ſingular ſweetneſſe in the fauours of God, can bee affected with them vnto reioycing? Therefore the Lord ſometimes permits vs to ſenſe of the want of them, that in the reſtoring we might find fuller comfort. Sweetly ſaid BERNARD, *Placet cunctis ſecuritas, ſed ei magis qui timuit. Iucunda omnibus lux, ſed euadenti de poteſtate tenebrarum iucundior. Tranſiſſe de morte ad vitam, vitæ gratiam duplicat.* It is his opinion; that though Angels in Heauen haue their Ioy, in that God was pleaſed to preſerue them in the ſtate of Bleſſednеſſe; yet more full is the Ioy of Gods Children, the ſonnes of men; that once fell from their happineſſe, and are againe reſtored by the death of Chriſt.

Ber. in Cantic. Serm.68.

Lamentable is the coldneſſe of our affections in enioying the fauours of God; that howſoeuer wee can ſometimes *ſay, God a thanke*, yet euen his prime fauours, ſuch as accompany Saluation, few are ſo faire affected withall, as to reioyce in them; It were well wee did not ſometimes murmure againſt him, for the ſmall meaſures of Grace beſtowed on vs. It ſeemes little to vs, to [f] *ſee our infidelitie, and ſtriue againſt it*; though that argue the preſence of Faith; except wee obtayne full victorie againſt all doubtings. Little we thinke it, that wee haue [t] *a deſire to feare Gods Name*; though euen for that, *Nehemiah* layes clayme to the promiſe of God, except wee be quite rid of all ſecuritie, and euen ſeruilitie in our feare. Little, that wee haue receiued a *deſire in all things to liue honeſtly*; though that, in *Pauls* acknowledgement, be *the* [u] *marke of a good Conſcience*; except alſo our abilities to doe good, bee anſwerable to our will. Oh, Brethren, conſider; *Theſe little gifts are great fauours*, if we conſider our no merits at the Giuers hands; yea, our deſeruings of the contrary. Be admoniſhed to acknowledge them according to their worth; and to make euen

[f] *Marke 9.24.*

[t] *Nehem. 1.11.*

[u] *Heb.13.18.*

euen the leſt teſtimonies of Gods fauour, occaſions to thee of reioycing. x *Hee ſhall neuer bee ruler ouer much, that is not faithfull in his little.* Neuer let him looke for perfection, that rightly prizeth not the beginnings of Grace in his heart.

x *Mat.25.23.*

But much more damnable is that diſcontentment at ſundry prime bleſſings, tending *to life and godlineſſe*, to be ſeene in our multitude. It was in *Pauls* eſteeme a chiefe Bleſſing granted vnto Iewes, that to y *them were committed the Oracles of God.* A ſpeciall fauour God promiſeth it to his Church; *To* z *giue them Paſtours after his owne heart, to feed them with knowledge and vnderſtanding.* Saith the Euangeliſt of it vouchſafed to ZABVLON and NEPHTHALI; *It is* a *as light to them that haue long ſitten in darkeneſſe, and in the ſhaddow of death.* O wretched Miſcreants they, that cry out vpon this bleſſing and fauour of God; as of ſome great vengeance; and as Gadarens, preferre their ſwiniſh affections, and brutiſh pleaſures, before the ſacred Word of God, that ſhould bee to vs, as to IEREMIE, b *The very ioy and reioycing of our hearts*! Wonderfull is Gods patience in mens prouocation; I ſhould elſe wonder, that hee had not long ſince ſent vpon vs c *that famine* in the Prophet; *not of bread, and water, but of hearing the Word of God.*

y *Rom.3.2.*

z *Ier.3.15.*

a *Mat.4.16.*

b *Jer.15.16.*

c *Amos 8.11.*

Laſtly, would any know how he may prouide to haue this holy Ioy alwayes conuerſant with him?

Queſt.

Three Graces of God there are eſpecially auayleable this way: Firſt, Faith. Secondly, Hope. Thirdly, Conſtant Obedience. Faith giues vs title to the promiſes: to Chriſt his Merits, Righteouſneſſe, Kingdome. If that faile vs in the exerciſe, yet hope ſuſtaines the Soule; while it beholds the bleſſings in the promiſe certaine, though not yet exhibited.

Anſw.

Obedience, conſtant and vninterrupted, qualifies vs after a ſort, to receiue the Promiſes; and as an euidence furthers vs in expectation of the Bleſſings. Neyther Faith

Faith, nor Hope are founded on our Obedience; but the exercise of both is furthered by Obedience; in such sort, that longer then thou holdst on conscionably thy course of holy Obedience, thou canst neyther bee assured of Gods Fauour; nor on any sound euidence, except his Blessings promised. *Sic fatui filij* ADAM, *& præcipiti saltu iustitiam transilientes & pacem, rem finalem in principium conuertere & peruertere vultis? Nemo enim est qui gaudere non velit. Non stabit & non erit istud, quia sicut non est pax impijs, sic nec gaudere impijs. Non sic impij, non sic. Prius est iustitiam, facere, inquirere pacem, & prosequi eam, & sic demum apprehendere gaudium, imò à gaudio comprehendi.*

Bernard. de Verb. Apost. non est Regnum Dei, &c. ser. 2.

VERS. 17.

Pray continually.

THis Precept and those that follow, are subordinate to the former, tending to procure and preserue that spirituall ioy and reioycing in the Lord, whereof before. In it are considerable, First, the duetie, *Pray*. Secondly, the continuance of the duetie, *indesinenter*. Let vs inquire the sense. There were about the dayes of *Constantine* a kind of Heretikes, called *Euchitæ*; they had their name of praying, as you would say, The praying Heretikes. Their Heresie was this, as appeares in *Augustine, Epiphanius, Theodoret*, and others. All other exercises of Religion, and imployments in callings ordinarie, they held vaine and friuolous: the whole of Man, they conceited to stand in Prayer: and therefore, what time they could spare from sleepe, they spent in Prayer; vilifying, Sacraments, Preaching, euery thing; vpon this ground, saith *Augustine*, because

Augustin. ad Quodvult. Hær. 57.

becauſe our Sauiour ſaid, [d] *Pray alwayes*, and the Apoſtle here, *Pray without ceaſing*.

Length of confutation were ill beſtowed on an opinion ſo phantaſticall. This once wee know; *Gods Precepts fight* not, but are ſubordinate, and may, yea muſt be ſo ſorted to their ſeaſons, that none may exclude another. He that ſaid, *Pray continually*; ſaid alſo, [e] *Be inſtant in Preaching: frequent in Meditation*: and to the people, *Deſpiſe not prophecyings*. [f] *Labour with your hands the thing that is good*: hee that walks otherwiſe, [g] *walks inordinately*; violates that wholeſome and holy Order, God hath ſtabliſhed in his Church.

Yea, ſee, how as other things, ſo theſe alſo of Religion, the Lord hath ſorted to their ſeaſons; inſomuch that he blames the people [h] *for mourning*, in a time when he called them to reioycing. And that place in *Salomon* is knowne: *Hee* [i] *that turneth his eare from hearing the Law*, what euer his pretenſes are for other deuotions, *his very prayer ſhall be abominable*.

The Expoſitions here are various: Firſt, Prayer, ſome made of three ſorts; one, Mentall only, ſtanding in eleuation of the thoughts and deſires vnto God: A ſecond, Vocall; when by words wee expreſſe the deſires of our hearts: A third, as they called it, *Vitalis*: thus it is explaned, A continued good life is a continued prayer; *Semper orat, qui ſemper bona facit*, ſaith the ordinarie Gloſſe. Good works, are prayers vertually; becauſe as prayers, ſo theſe are meanes to procure Gods bleſſings. And as ſome ſinnes are ſaid to crie, as that, *vox ſanguinis & Sodomorum*; ſo good works of Gods Children haue their voice, and importunate crie in the eares of the Lord: but the Apoſtle would apparantly be vnderſtood of prayers, properly ſo called.

Secondly, The deſire hath with God the eſteeme of a Prayer; and *if the deſire be continuall, the Prayer is continuall*, ſaith *Auguſtine*; the ſame *Auguſtine* in his Epiſtle to

d *Luk.*18.1.

e 2.*Tim.*4.2.

f *Epheſ.*4.28.

g 2.*Theſ.*3.11.

h *Nehem.*8.9.

i *Pro.*28.9.

1.

2.

Augusti. in Psal. 37.

to *Proba*, Pray continually, that is, at all times, in all actions let thy desires continually ioyne thy mind with GOD.

3.

Thirdly, Pray continually, that is, omit none of the set times and seasons of prayer, whether publique or priuate. It is the soundest exposition, in *Austins* iudgement, *Vt nullo die intermittantur certa tempora orandi.*

Augusti. Hæres. 57.

4.

Fourthly, Continually; that is, say some, frequently; so often as either occasions require, or other necessarie imployments permit: yea, *redeeme some time* from other imployments, to be spent in this high part of deuotion.

5.

k *Luk.* 18. 1.

Fiftly, Without ceasing; that is, k *without fainting*; that though the Lord be not presently intreated, yet may wee not so giue ouer our suite, but labour to ouercome him with importunitie.

6.

Sixtly, Besides solemne and set prayers, first there are, they say, certayne ejaculations; as it were sudden darting out of our desires vnto God. As *Austin* reports, the custome of the Egyptian Churches, *Crebras quidem habere Orationes, sed eas tamen brevissimas, & raptim quodammodo iaculatas.* In which kind, whole prayers may not be continuall in Labour, Hearing, vse of Sacraments, without any interruption of our intentions otherwise.

In all this diuersitie of Expositions, there is no contrarietie. Two of the latter I choose to insist on; that our prayers should be, First, frequent; and, Secondly, without fainting. Touching frequencie: The practice of Saints commended to our imitation, is knowne. DANIEL l *thrice a day*. DAVID *seuen times a day*: of *Anna* it is said, *Shee serued the Lord with fastings* m *and prayers night and day*. Our Sauiour often with-drew himselfe into the Mount, spending *whole nights in prayer*, beside his ordinarie euery dayes-deuotion. Reasons how plentifull doth our owne estate, considered with the Ordinance of God, affoord vs? Our wants are continuall, as well in spirituall, as in temporall things: And Gods Ordinance,

l *Dan.* 6. 10.

m *Luk.* 2. 37.

dinance, wee know to haue tyed the graunt of all bleſſings, as they are bleſſings, to the *condition* n *of prayer.*

n *Matth.7.7.*

Take view of ſome few particulars for inſtance. Be our ſtrength of bodie neuer ſo great for labour; how ſoone can the Lord turne it into weakneſſe? ſee o *Ieroboam.* Our wit and wiſedome able to manage Kingdomes; how can the Lord in a moment turne it into brutiſh madneſſe and folly? ſee p *Nabucadnezzar.* Our wealth neuer ſo abundant; if the Lord but blow vpon it, how ſoone is it conſumed? briefly, in greateſt abundance of ſecular or naturall bleſſings, how many cauſes haue wee of continuall prayer? Firſt, the vertue and power of all things depends on Gods bleſſing: there is q *a ſtaffe of bread,* which the Prophet ſpeakes of: a nouriſhing vertue which the Lord muſt giue to make it comfortable. A man may *eate and* r *not feele ſatietie,* or if ſatietie, yet not ſtrength. Secondly, plentie of all good bleſſings eaſily vaniſheth into abuſe, and becomes fuell for corruption to feede vpon; except the Lord be pleaſed to ſanctifie them vnto vs, Wit, Learning, Strength, Riches, or if there be any other good thing of Nature, Art, or Fortune, as they are termed, what doe they but make vs fitter inſtruments of the Deuill? except the Giuer be pleaſed to giue with the bleſſings, holy hearts to vſe them.

o 1.*King.*13.4.

p *Dan.*4.33.

q *Ezech.*4.16.

r *Moſ.*4.10.

For ſpirituall bleſſings, though what wee enioy bee ſomewhat; yet, firſt, How great are our wants? Secondly, the vſe of Graces receiued may be interrupted. Thirdly, growth is required to perfection. Fourthly, Perſeuerance, though certayne in Gods promiſe, yet muſt be furthered by prayer. And if wee conſider other meanes that God hath ſanctified, Hearing, Studie, Sacraments, &c. all haue their vertue and life, as it were, from prayer. PAVL *plants,* APOLLO *waters, the* s *increaſe is of* GOD: there were many Auditors with *Lydia*; wee reade of no more *that attended with profit,* t *becauſe her heart only the Lord opened.*

1.*Cor.*3.6.

t *Act.*16.14.

To say in a word; there are [u] three sorts of Petitions, as *Paul* seemes to distinguish them: there is no part of mans life, wherein one or all haue not their place. The first hee calls, *Apprecations*; prayers for blessings wanting. The second, *Deprecations*; prayers for remoual of euills felt, or feared. Thirdly, *Intercessions*, prayers that we make in behalfe of others. There is no day, or houre, or moment of life, that hath not necessarie vse of some one of these: *Wantest thou wisdome?* [x] *Aske it of God.* Hast thou wisedome? Pray God to sanctifie, encrease, continue it. Art thou filled with good things? yet is there on earth no *mecum bonum*, but hath a mixture of euills to be deprecated. Hath God clensed thee from *secret sinnes?* yet maist thou *deprecate* [y] *sinnes presumptuous.* Feelest thou no temptation? thou hast cause to feare it, and *to watch and pray,* [z] *that thou enter not into it.* Finally, suppose thy selfe perfect in all grace, set farre from sense and feare of euill: How many weaklings are there in the body of Christ, that need aide of thy intercessions? How many elected, yet vncalled? How many vnder the Crosse? feeble-minded, comfortlesse? &c. Gods grace hath honoured vs so farre, as to make vs [a] *Intercessors for our Brethren*; Compassion must teach vs to vse that priuiledge for their benefit.

Vse. The duetie we haue seene: Let vs see the vse. Reproued here is the generall neglect of Prayer and Inuocation, thus peremptorily, as wee see, commended to our continuall and vncessant vse. The Sinners we may range into their seuerall ranks, according to the seuerall causes whereout neglect of the duetie issueth. First, are they that out of a godlesse and profane disposition, neglect this, as all other works of Religion; such as *Dauid* describes vnto vs, with the brand of Atheists, [b] *They haue not called vpon the Lord:* swarmes of such Atheists, euery Congregation is full of; that haue no other thought of God, or his dreadfull Name, except to blaspheme it.

u 1.*Tim.*2.1.

x *Iam.*1.5.

y *Psal.*19.13.

z *Matth.*26.41

a *Iam.*5.16.

b *Psal.*14.4.

What

What maruell, if all blessings of God turne vnto them to curses? and the very meanes of saluation, become occasion of their greater hardnes, and deeper condemnation?

A second sort there are, not sticking to dispute against the necessitie of this duetie: and to oppose principles of Doctrine, against precepts of duetie. So some write of *Maximus Tyrius*, a Philosopher; that hee thus reasoned desperately against this precept of the Holy Ghost. Gods prouidence and appointments are immutable; prayer cannot alter them; what he intends to giue, he will giue, though we pray not. What he will not giue, no importunity of prayer shall obtaine. This deuotion therefore vtterly vnnecessary.

For answere, consider Gods ordinary prouidence, and the appointments thereof shall not out, but include second causes. And therein are disposed, not onely what effects shalbe produced, but by what causes, and in what order they shall haue their producement. His will and eternall appointment hath freely linked together, and subordinated the creatures to the execution of his purposes; so see wee in the generation of the fruits of the earth, there is an ordinary concurrence of Stars influence, heat of Sunne, distilling of Showres, &c. And this knitting together of second causes with the first, is so indissoluable in the purpose and appointment of God, that without them the effects ordinarily follow not: so must we conceiue prayer for Gods blessings to be, though no cause naturall, yet a meanes appointed by the will of God, to obtaine them. They erre, that thinke his appointments absolute, without respect to second causes, as meanes of their accomplishment. *Ipsa regni æterni prædestinatio ita est ab omnipotenti Deo disposita*, saith GREGORIE, *quatenus ad hoc electi ex labore perueniant; vt ipsi orando mereantur accipere, quod eis omnipotens Deus ante sæcula disposuit dare.* Neither pray we to alter Gods disposition; but to obtaine, what hee hath disposed and ordered to bee

Gregor. lib. 1. Dialog.

obtained by the prayers of his Saints.

Beſides this; In the ſignifications of Gods ſecret will, from which we gather the order thereof, we haue promiſes and precepts ioyned together; yea, nothing promiſed without a preſcript of duetie to obtaine the promiſe; and that ſo required, that if the duety commanded bee neglected, the bleſſing promiſed is not obtained. And ſhall we now ſay, Prayers are vnneceſſary, which by his precept wee gather to be included in his ſecret appointments? God forbid. The Saints we find, where they had greateſt certaintie of obtaining, moſt inſtant and feruent in praying. To *Iſaac* was the promiſe of a bleſſed ſeede renewed; yet [c] *prayes he* God inſtantly, to *remooue the barrenneſſe of his wife* REBECCA. To *Elias* God had reueiled his purpoſe of ſending raine, after ſo long drought in Iſrael; yet how [d] *buckles he himſelfe* in inſtance to obtaine it? *Nimirum ſciebat*, ſaith *Gregorie*, that God ſo promiſeth his bleſſings, that he will haue them obtained by prayer. Wherefore alſo it is ſaid; [e] *Yee haue not, becauſe ye aske not.*

c *Gen.25.21.*

d *1.Kin.18.42.*

e *Iam.4.2.*

There is a third ſort; and they preſſed with conſcience of their own vileneſſe and vnworthineſſe, out of a *nimium* of humility, and a kind of mannerly profaneneſſe, neglect the duetie; who are wee that wee ſhould dare preſſe into Gods preſence, or preſume to begge any bleſſing of him? Vnworthy, I confeſſe, wee are all of ſo high a fauour, if we reſpect our ſelues. But if God haue vouchſafed vs this honour, *to be his orators*; and in his mercy demitted himſelfe ſo low, as to affoord vs, baſe creatures, audience; let vs take heede, leaſt this *ſhew of humilitie*, as *Paul* calls it, make vs guiltie of vnthankefulneſſe or diſobedience. Beſides, our cuſtome is not to preſent our prayers vnto God in *our owne righteouſneſſe* or worth: but in confidence of his [f] *vnſpeakeable mercy*, and benignity; and though it be true, as *Bernard* hath it, great is our iniquitie, yet greater, O Lord, is thy pious loue and benignitie.

f *Dan.9.18.*

nitie. Lastly, for this cause hath the Lord *prouided vs a Mediatour, his owne Sonne Iesus*; in whom he hath promised to bee well pleased with our persons, and to accept our prayers.

The last sort is of them, that for their weakenesse and coldnesse in prayers choose to omit it. They want words, they say to expresse their desires, &c.

Ans. In prayer, the best Rethorike is passionate *g groanes and sighes of the heart*. It is well said of *Austin*, God respects not so much eloquence of words, as feruency of spirit: hee beares with Solœcismes and Barbarismes in our Petitions. Let vs choose rather to violate Rules of Grammar and Rhethorique, then this so precise a Canon of the holy Ghost. Secondly, remember what hath often beene taught; *Better is weake performance, then whole omission*: farre safer to pray weakely, then not to pray at all. First, we know not how God may please to quicken our dull affections, in the proceedings of our prayers. Secondly, and we know, *h we haue an Aduocate with the Father, Iesus Christ the Righteous*, propitiating, as for other our sinnes, so for our weakenesses, *and i imperfections in Prayer*.

Motiues to this duetie. First, our frequent and dayly necessities: our liues neuer free from wants of good things; nor feares, or feelings of euill. Secondly, nothing *k sanctified to vs*, without this meane. Thirdly, *l assurance of Adoption*, depends much on the frequent and delightfull vse of prayer. Fourthly, worthy encouragements we *m* haue, *promise of audience*, in what wee pray according to Gods will: Of *n Gods Spirit to helpe our infirmities*: Of *Christs intercession*, to present and commend our selues vnto his Father. Fiftly, the honour God hath vouchsafed vs herein, should not a little moue vs. *Considera*, saith CHRYSOSTOME, *quanta tibi est concessa fœlicitas; quanta collata gloria, fabulari cum Deo; cum Christo miscere colloquia; optare quod velis, quod desideras*

g *Rom.8.26.*

h *1.Iohn 2.1.*

i *Reue.8.3,4.*

k *1.Tim.4.5.*

l *Rom.8.26. Zach.12.10.*

m *1.Ioh.5.14.*

n *1.King.8.26, 34.*

deras poſtulare. And of frequencie in praye r, thus

It is next to be conſidered; that, *In praying, the Lord requires not onely frequency; but euen vnwearied opportunity*; that though after long ſuite we obtaine not, yet ſo wee giue not ouer; to this ſcope aimes the Parable *of the poore Widow, and vnrighteous Iudge.* Examples are frequent: o PAVL *prayes thrice*, that is, often, though at length all he obtaines is, not deliuerance, but *ſuſtentation.* The p *woman of Canaan* is not diſcouraged, neither with reaſons, nor with reproches. q The *blind man* checked for his clamorouſneſſe, *cries with more inſtance.* DAVIDS *eyes faile with waiting*, yet renewes he his deuotion. *Moſes* after a ſort forceth the Lord; inſomuch, that he craues dimiſſion, r *Let me alone. Domine quis tenet te?* ſaith a Father. Surely *Moſes* his inſtance and importunitie. IACOB *wreſtles with the Angel*, and profeſſeth his reſolution, ſ *not to let him go, vntill he bleſſe him.* That wreſtling *Hoſhea* ſeemes to t interpret *of Prayer.*

o 2.*Cor.*12.8,9

p *Mat.*15.25, 27.

q *Mark.*10.48.

r *Exod.*32.10.

ſ *Gen.*32.26.

t *Hoſh.*12.4.

This precept oppoſe wee againſt that temptation, which ſometimes Satan, ſometimes our owne weakeneſſe, ſuggeſts to make vs wearie of praying: becauſe we preſently obtaine not, what we pray for. A temptation frequent, and with many preualent, to hinder inſtance in praying bleſſings moſt excellent, and neceſſarie to ſaluation. I ſay, as *Bernard*; * Though God delay his graunt, yet let no man ſleightly eſteeme his prayers; for I tell you, hee whom wee pray vnto, doth not lightly eſteeme them. This once wee haue aſſurance, that God will grant vs, either what we pray for: or what hee, in more wiſedome, ſees more expedient for vs, *if wee faint not.*

* *Bernard.de Quadrageſ. ſer.* 5.

To this end conſider we, Firſt, the cauſes, why our prayers haue not preſent audience; they are ſome in our ſelues, and manner of praying; ſome in the matter of our petitions: ſome in the Lord, that denies vs audience.

I. Firſt, Sometimes our owne indiſpoſition to receiue, cauſeth

cauſeth delay of the bleſſing. It may be, we are not humbled ſufficiently, vnder conſcience of our infirmitie, and vnworthineſſe: perhaps our coldneſſe of affections is the impediment; we pray not with that feeling of wants, or feruencie of deſire that is conuenient.

Secondly, It may be the things we pray for, are ſuch as God hath not abſolutely promiſed; and perhaps foreſees will be hurtfull vnto vs. There be things which we may requeſt, *nimis ardenter*, ſaith *Auſtine*, as *temporalties*. A diſcreete Father, *Paruulo quærenti panem, libenter porrigit; quærenti cultellum non conſentit*, BERNARD. 2.

Bernard. qua ſupra.

Thirdly, Perhaps the Lord would hereby trie our patience; or exerciſe our faith; or ſet a price vpon his bleſſings; that by no meanes grow into meane eſteeme more often, then by eaſineſſe of obtaining. 3.

Secondly, it would be conſidered, that the Lord ſometimes in beſtowing his bleſsings at our requeſt, deales by way of exchange and commutation. Denies he wealth? he giues contentment. Peace? he giues patience. Deliuerance? he giues grace to ſupport. *Bonus Dominus qui non tribuit ſæpè quod volumus, vt quod malimus attribuat.* God neuer denies the requeſt of his Saints, made according to his Will; though he often delayes the graunt for cauſes forementioned. It is Gods mercy to withhold what he ſees in expedient for vs to haue; and to delay the grant, of what is not conuenient for vs, ſo ſoone to obtaine: *Nos quid oremus ſicut oportet neſcimus: ſed miſeretur ille ſuper ignorantiam noſtram; & orationem benignè ſuſcipiens, quod nobis aut omnino non eſt vtile, aut non tam citò dari neceſſe eſt, minimè tribuit: oratio tamen infructuoſa non erit.*

Auguſtin. epiſt. 34.

Bernard. qua ſupra.

Meanes to preuent fainting in prayer. Firſt, ſeriouſly conſider, firſt, the miſerie of the want; ſecondly, as duely weigh the excellency and worth of the bleſsing prayed for. Suppoſe for inſtance it *bee pardon of ſinne, peace of Conſcience.*

Secondly, Remember, how often the [u] *Lord hath called*, and thou hast refused to heare: thinke not much, if he by delaying audience, chasten thy former rebellion, and turning the deafe eare to his call.

Thirdly, To this adde, meditation of thy no merits of the least blessing; thy deseruings of the contrary: [x] *Who hath giuen him first, and it shalbe recompensed him?* Yea, who hath not by vnthankefulnesse, and abuse of Gods fauours, wilfully stopped the fountaine and current of the Lords beneficence towards him?

u *Iob* 33.14.

x *Rom.* 11.35.

VERS. 18.

In euery thing giue thankes; for this is the will of God in Christ Iesus, concerning you.

A Second precept wee haue here, subordinate to preseruation of spirituall ioy. Wherein are three things considerable. First, the duetie, *Giue thankes.* Secondly, the extent of the duetie; *In euery thing.* Thirdly, the reason or inducement to the duetie. *For this is the Will of God in Christ.*

In all things; that is, say some, in all estates, aduerse and prosperous; for all accidents, neuer so full of affliction, or calamitie; as our *vulgus*: *thanke God they must for all*, euen for punishments, that come from him, as from an angrie Iudge. And amongst Learned, it goes for current Diuinitie, without distinction: that for afflictions wee must bee thankefull: *for they worke to our good.* But why not then for our sinnes also, sith they also worke after a sort to good, by the ouerruling power and prouidence of God? *All things worke together for good: Vsque adeo omnia*, saith AVSTIN, *vt etiamsi qui eorum deuiant & exorbitant, etiam hoc ipsum eis faciat proficere in bonum, quia humiliores redeunt atque doctiores.*

August. de cor. & grat. cap. 9.

The

The old diſtinction muſt here be remembred. Afflictions, ſome are τιμωριαι: *puniſhments* properly ſo called: they are ſuch as proceed from Gods wrath, and are inflicted in the Nature of Vengeances. May wee thinke theſe matter of thankefulneſſe? and not rather of trembling and humiliation?

Some are παιδειαι: *chaſtiſements*, or fatherly corrections. They differ from the former, not ſo much in their matter; as Firſt, in the Fountaine. Secondly, Meaſure. Thirdly, end of inflicting and iſſue. They iſſue out of GODS loue, and fatherly care, willing thereby to reclayme vs. They haue their y *temper and mitigation according to our ſtrength.* They tend to *make partakers of the* z *quiet fruit of righteouſneſſe.* In afflictions of this Nature, if we reſpect the vſe and fruit, there is cauſe of thankefulneſſe.

y *Eſay* 27.8.

z *Heb.*12.11.

Some are προφυλακτικα: *preſernatines againſt ſinne*; as PAVLS a *buffeting by Satan.*

a 2.*Cor.*12.7.

Laſt are δοκιμασιαι: *tryals of faith*; whether by Satan; as thoſe of *Iob*: or by men that *perſecute for righteouſneſſe ſake.* In this laſt ſort, wee finde great cauſe of thankefulneſſe, and reioycing. *Paul* cals his *Croſſe, his* b *Grace*: PETER and his fellowes *reioyce therein*, as in c *a great dignitie.*

b *Phil.*1.7.

c *Acts* 5.41.

The ſumme is: Afflictions ſimply cõſidered, are no matter of thankeſgiuing; their vſe and fruit is a bleſſing of God; but that comes from them by accident only; is not wrought out of the Nature of miſery.

The extent of the dutie is beſt meaſured, by comparing it with the former: what wee may pray for; for that wee muſt giue thankes; and whatſoeuer is no fit matter of Prayer, is as vnfit for thankeſgiuing. That wee may pray for afflictions, I find not warranted vnto any; nor by any practized; *For* d *what is our ſtrength that wee ſhould indure?*

d *Iob* 6.11.

By which rule alſo, the prophane guize of many is exclu-

cluded; euen for their ſinnes, and thriuing therein, prophanely prayſing God, and giuing thankes to him. The Thiefe for his Spoyle; the Adulterer for his vncleane Dalliance; the vaine Gameſter for his good Fortune. Gratitude, ſaith *Bernard*, is or ſhould be *pudica*. Abominable to God is that thanke, that aſcribes to him the operation, of what hee profeſſeth *to abhorre*, and threatneth to puniſh; as hee doth *all iniquity*. The ſenſe then thus conceiue: *Inioying the bleſſings of God, be as carefull to render thankes, as in the want thou waſt inſtant in Prayer to obtayne them. Let no fauour of God, bee it neuer ſo meane, bee ouer-paſſed without thankeſgiuing.* Amongſt Iewes, were as many *Thankeſ-offerings*; as *Offerings of expiation and atonement*; to teach vs, to be as thankefull for bleſſings receiued, as in our wants wee are importunate to obtayne them. And hereto tended their ſolemne Feſtiuities, as to one end, to teſtifie their thankefulneſſe, and reioycing in Gods Mercy, and the Bleſſings beſtowed on them in temporall and ſpirituall things. The Saints of God were carefull in this kind: in *Dauid*, the man after Gods owne heart, it is ſpecially obſeruable; *his Pſalmes of thankeſgiuing double in number* to thoſe ſpent in Doctrine, Hiſtory, or Petition.

Motiues here: Firſt, The excellencie of this ſeruice would bee conſidered. Firſt, Preferred by the [e] Lord before all Sacrifices. Secondly, Peculiar to Saints. Thirdly, The ſeruice of the life to come, when all other almoſt ceaſe.

[e] *Pſal.* 50. 23.

Secondly, It is all wee are *able to render vnto the Lord for all the benefits hee hath done vnto vs*: in a ſenſe, [f] *all the Lord requires of vs*: how iuſtly, iudge by that no obligation of the Lord vnto vs; *For* [g] *who hath giuen him firſt?* Wee receiue them, ſaith BERNARD, *Dupliciter gratis; ſine merito, ſine labore noſtro.*

[f] *Pſal.* 116. 12, 13.

[g] *Rom.* 11. 35.

Thirdly, Vnthankefulneſſe, ſaith *Bernard*, is that *ventus vrens* and *exiccans*, that dryes vp *fluenta gratia*. For it,

it, God is wonted to depriue of his Blessings, and to turne them into Curses. Because [h] *Gentiles were vnthankefull, the Lord infatuated their vnderstanding.* Or if the Blessings bee continued, yet not in the Nature of blessings: but as *occasions of hard-heartednesse,* [i] *and preparatiues* to greater iudgement. Thus of the dutie; ioyne thereto the extent of it: In euery blessing of God. They are of three sorts. First, Naturall, that tend to our being, or wel-being in Nature. Secondly, Politicall, tending to our being, or wel-being in ciuill societie. Thirdly, Spirituall, seruing to our being, or wel-being in Grace. Euery of these require their speciall thankesgiuing. And in euery of them must bee considered, First, The blessiings themselues. Secondly, The vse. Thirdly, The continuance. Fourthly, The increase of the Blesings. That [k] *we liue, moone, haue our being, is Gods mercie towards vs*; that hee giues vs things necessary for sustenance of life, and *hearts to vse them,* is his Blessing, not without thankefulnesse to bee acknowledged. There be, saith *Salomon,* that haue them in abundance, and *yet* [l] *want hearts to take comfort of them.* The habit of Faith, is Gods Gift; the vse of Faith, his Gift; the continuance, his Gift; the increase, his Gift; they fayle in this dutie, that passe by any of these without their speciall thankesgiuing.

h *Rom.* 1. 21, 22

i *Rom.* 2. 5.

k *Acts* 17. 28.

l *Prou.* 5. 13.

Sinnes contrary hereto. First, Ingratitude: the sinne so detestable vnto God, so odious, I say not to Saints only, but to all men. *Ingratum dixeris, omnia dixeris,* saith, *Mimus Publianus.* And if on any people it may be charged, most on vs, to whom GOD hath beene richest in bountifull bestowing of his Fauours.

Degrees of this sinne, Ancients haue thus noted.

First, To passe by the Fauours of GOD without notice-taking of them, at least in the Nature of Fauours; in this degree who stands not culpable of Ingratitude before God? *How* [m] *many mercies are with euery morning renued vpon vs?* which through commonnesse, not only

m *Lam.* 3. 23.

lose

loſe of their worth in our eſteeme, but their very notice and obſeruation.

Secondly, Not to requite or recompenſe the benefit to the beſtower, according to oportunitie: may ſome ſay, Can any recompenſe to the Lord his Kindneſſe? Behold, our n *wel-doing extends not to him*; and o *what is it to God that wee are righteous?* Yet are there certaine duties, which he is pleaſed to interpret, after a ſort, as thankfull rendrings, and retributions made to his bountie, as, when *we vſe his gifts to the glory of the beſtower*. Secondly, To the *comfort of his Children*, whom he hath pleaſed to appoint receiuers of his Tribute, and *accepts things done to them*, p *as done to himſelfe*.

n *Pſal.16.2.*
o *Iob 22.3.*
p *Mat.25.40.*

Thirdly, To render euill for good. A high degree of Ingratitude. I could wiſh wee could waſh our hands of it. His Patience and Bountifulneſſe how many abuſe to licentiouſneſſe? his wonderfull Mercy in the worke of Redemption, how many make the greateſt excitement to diſobedience? q *Do yee thus requite the Lord, O people, fooliſh and vnwiſe?*

q *Deut.32.6.*

Fourthly, To diminiſh the worth of the Bleſsings; as Iſraelites r *deſpiſed the good and pleaſant Land*: As many of our people, the great fauours of God, in the ſeedes and beginnings of Grace.

r *Pſal. 106.24.*

Fiftly, To account Bleſsings Curſes. Wonderfull fauour God vouchſafed to Iſrael in their deliuerance from bondage in Egypt; and ſuch as while they felt, *they* s *cryed after*; yet no ſooner appeares the leaſt danger, but they t *eſteeme* better, *death in Egypt, then life in the Wilderneſſe* vnder Gods protection. By Miracle GOD feedes them with Manna from Heauen; and while it is now, they admire it; incontinently they murmure at that pleaſant meate, and the Fleſh-pots and Garlike of Egypt ſeemes better food. What a gracious bleſſing hath God beſtowed on vs in libertie of his worſhip, and plentie of his Word? But oh curſed vnthankefulneſſe

s *Exod.2.23.*
t *Exod.16.3.*

nesse of men, crying out of this blessing, as of some direfull Curse, because it is crossing to their fleshly affections.

Secondly, To this may be added formalitie in thankefulnesse; thankesgiuing being vsually no more but lip-labour; we can say God a thanke; but he is a rare man, whose heart is affected with reioycing in Gods Mercie; and that feelingly acknowledgeth Gods fauour in his blessings. Or that diuerts not the prayse in part, to himselfe, *as the* [u] *Pharisee*; and is readie [x] *to sacrifice to his Nets.*

u *Luk.*18.11.
x *Hab.*1.16.

That our hearts may bee stirred vp to this dutie, take notice of these as meanes auayleable.

First, Consider our no Merits of any the Lords Mercies; yea, our deseruings of the contrary. Who must not say, as IACOB, [y] *Lord, I am lesse then the least of all thy Mercies, and louing kindnesses thou hast shewne mee*? what were our Merits? except such, as *Austine* speakes of, *Merita mala.* See *Paul* and *Dauid* from this ground, more then once exciting their hearts to thankefulnesse. 1.

y *Gen.*32.10.

Secondly, Meditate the misery of wanting the blessings inioyed. Vsually it is true, *Carendo, magis quàm fruendo.* The Lord for this cause is pleased to leaue vs many, as spectacles of his wrath; that seeing their miserie wee might be prouoked to prayse his Mercie: And sometimes to withdraw them from his owne Children, that wee might learne to set better price on them. [z] See *Dauid.* 2.

z *Psal.*32.1.

Thirdly, Set our selues apart to serious view of their excellency; there is none of them but haue a secret worth in them. Make instance, Remission of sinnes. 3.

Fourthly, Consider the preferment God hath giuen vs in his fauours, aboue many of equall deserts with our selues; which [a] *Dauid* thought no small motiue to thankesgiuing. See also *Exodus* 19. *Deutronomie* 5.3. *Matthew* 13.17. 4.

a *Psal.*147. 19,20.

Fiftly,

5. Fiftly, Amongst Gods owne Children thou mayst perhaps finde some, thy inferiours in the measures of Grace. I dare say there is no man, but may say, *God hath in one kind or other made him a superior to his Brethren.* Comparison with those behind vs, as it restraines Enuy, so prouokes thankefulnesse.

6. Sixtly, Stay not in the instrument, by which thou receiuest Gods fauours. But consider Gods hand, reaching to thee whatsoeuer good things thou inoyest. And of the dutie thus farre.

The reason pressing it followeth. *For this is the will of God in Christ Iesus towards you*: that is, It is that the Lord by his Sonne Christ hath signified to bee his will; and after a sort the whole, he requires of vs for all the good things he hath done to our soules: other Expositions there are many, this seemes most congruous. The obseruation made to the fourth Chapter and third Verse, here againe offers it selfe: Thither I remit the Reader; wishing only wee had all Wisedome to captiuate our thoughts to the obedience of Christ; and not to allow disputes against the significations of Gods will; what the LORD speakes to *Ioshuah*, should, me thinks, be sufficient excitement to obedience. [b] *Haue not I commanded thee?* It is that, I am sure, that formes our obedience to sinceritie; and chiefly puts difference betwixt the integritie of Gods Children and the formalitie of Hypocrites, and mercenary affection of Hyrelings. Glorious things we find written of Formalists; and such, as for substance of the action, are scarce exceeded by the most vpright in heart: Yet cannot find testimonie giuen to any Hypocrite, that hee made the Commandement his motiue. If that were the ground of wel-doing, how is it wee finde them so halting in their Obedience? how, that where is the same ground of doing, there is not like performance? Hee that said, *Thou shalt not commit adultery*, said also, *Thou shalt not kill.* He that said to IEHV, *Hee should*

b *Iosh.*1.9.

should destroy BAAL, *the Idoll of* ACHAB, signified also *dislike of the Calues of* IEROBOAM. If therefore he destroyed *Baal*, because the Lord so commanded: wherefore departs he not from the sinne of *Ieroboam*, which God had so seuerely punished by rooting out his posteritie? *It shall euer be the priuiledge of the vpright in heart, to doe what God willeth, therefore because he wills it.*

VERS. 19.

Quench not the Spirit.

THE third Precept subordinate to preseruation of Christian ioy: where the question is vsual, whether Gods Spirit may possibly bee quenched in the hearts of his Children: For resolution, I refer the Reader to what hath beene largely treated by others; Amongst the rest to my reuerend, and neuer-enough commended Colleague, Master *Samuel Hieron* of blessed memorie; to whose elegancies and iudicious resolution, I presume to adde nothing, except perhaps distinctnesse of explication.

The termes are thus explaned: Gods Spirit in Scripture hath a threefold notion, vnder that name comes, First, the *person of the Spirit*, the third in the blessed Trinitie. Secondly, the *gifts and gracious endowments of the Spirit.* Thirdly, the [c] *motions of the Spirit.* The gifts and motions of the holy Ghost are here vnderstood.

c 1. *Cor.* 12. 3.

Quenching, in propertie of speech, belongs vnto fire; whose heat and light when it is put out, it is said to bee quenched. Thence it is translated, to signifie the quelling or abolishing of the gifts and motions of the holy Ghost, whereof the Scripture notes two degrees. First, called by *Paul* the [d] *grieuing of the holy Spirit of God*, when by any our misdemeanour, or negligence, we cause him to abate the life and vigour of his operations in vs.

d *Ephes.* 4. 30.

Se-

Secondly, the other is, the *vtter losse and abolishment* of his gifts or excitements.

1.

His gifts are of three sorts; First, some tending to fit vs to *particular callings and functions*; as were [c] *those extraordinarie* in the Primitiue Church; as that of *Saul*, [f] his *fortitude, wisedome*, Kingly *magnanimitie* fitting him to manage the affaires of his Kingdome, the possible losse of such gifts, *Sauls* example giues testimonie vnto, [g] *The Spirit of the Lord departed from* SAVL.

c 1.*Cor*.12.4,5.

f 1.*Sam*.10.6.

g 1.*Sam*.16.14

2.

Secondly, There are gifts of other qualitie, tending after a sort to sanctification; as generall Faith, remorce for Sinne, ioying in the Gospell, and whatsoeuer it is, that comes vnder that phrase of the Apostle, [h] *tasting the good Word of God, and powers of the World to come*: The losse of these, or if there be any like dispositions, as wee may call them, towards Gods Kingdome, is not questioned. HYMENÆVS *and* ALEXANDER *made* [i] *shipwracke of Faith*; and some *receiuing the Word with ioy*, [k] *in time of temptation goe away*.

h *Heb*.6.4,5.

i 1.*Tim*.1.19.20

k *Luk*.8.13.

3.

Thirdly, But the roote and plenarie habits of Faith, Hope, and Charitie, the [l] *Gates of Hell cannot preuaile to ouerthrow*.

l *Matth*.16.18.

Howbeit here must be distinguished, First, the *Gifts* themselues. Secondly, the *vse* of the gifts. Thirdly, the *degrees* and measures of them. The exercise and vse of the gifts admit, though not vtter losse, yet intermission. In the murther of *Vriah*, in *Bernards* iudgement, [*] *Dauid* lost not the gift, but left the exercise of Charitie: *Charitatis in eo facta est quædam quasi separatio, non tamen abolitio:* as in sleepe, wee lose not the facultie, but the vse of sense; as a man in his drinke, or ouercarryed with violent passion, loseth not the facultie, but the vse of Reason.

[*] *Bernard.de Natura & Dignitate amor.diuin.cap.6.*

Like thinke of the feruour of Gods Spirit; the *life and vigour* of his operations admit their abatement. That made *Paul* remember *Timothie*, to [m] *stirre vp the gift that was*

m 2.*Tim*.1.6.

was in him. It ſhould ſeeme he perceiued decay of wonted feruour. The *Angell of Epheſus left* n *his firſt loue*; not the habit, nor wholly the exerciſe was loſt; but the vigour and heate of loue that once ſhewed in him, beganne to be abated. The ſumme is this: Firſt, *Habitus non amittitur.* Secondly, *Actus intermittitur.* Thirdly, *Gradus remittitur.*

n *Reuel.*2.4.

Laſtly, there are certayne *motions* of Gods Spirit, excitements perhaps, as we may terme them, whereby hee is pleaſed to direct, and prouoke vs to holy dueties. It may be theſe are *the voyce,* ISAY ſaith, wee ſhall *heare behinde vs, ſaying,* o *This is the way, Walke yee in it.* Not only GODS Choſen, but Caſt-awayes may heare it. Though I cannot thinke that *auxilium excitans,* ſo vniuerſall, that there is no particular of the ſonnes of *Adam,* to whom it is not ſometime vouchſafed: yet it is my perſwaſion, there are few in the Church of God, but feele ſecret ſuggeſtions of holineſſe, and excitements to Faith and Repentance. That compunction and remorce they are ſmitten withall, the vaniſhing flaſhes of goodneſſe they feele, are the good motions of the *Spirit* of God; vouchſafed to Caſt-awayes, to make them more inexcuſable, to aggrauate their condemnation. Take inſtance in SAVL, p *vowing* to doe DAVID *no more harme, and relenting,* as ouercome with kindneſſe.

o *Iſay* 30.21.

p 1.*Sam.*26.21

If of ſuch motions the queſtion be, whether they may be quenched: it is out of queſtion they may be, and are in Caſt-awayes; would God not too often in GODS deareſt Children.

The whole amounts to this ſumme. Firſt, gifts qualifying to particular callings. Secondly, diſpoſing to ſanctification may be loſt. Thirdly, exerciſe of gifts habited may be intermitted. Fourthly, feruour of all gifts in meaſure abated. Fifthly, ſuggeſtions and particular motions repelled; though the habits of holineſſe are not vtterly extinct in men truly regenerate.

Queſt. Of whether muſt the Text be vnderſtood?

Anſw. Of all; gifts of all ſorts, iſſuing from the Spirit of God; the exerciſe of the gifts: feruour in exerciſe; particular motions comming from the holy Ghoſt: that the ſenſe may be this: *The gifts of Gods Spirit, with all his holy motions and operations, muſt be by all meanes cherished in our hearts: All indeuour giuen, that the Graces we haue receiued, may be preſerued in their fulleſt feruour, without any the leaſt abatement.*

q 2.*Tim.*1.6. Therefore *Paul* exhorts his *Timothy*, to q *ſtirre vp the gift in him*; and to Epheſians permits not ſo much *as to* r *griene the Spirit of God*; to giue him any occaſion of withdrawing the liuelihood and vigour of his operation in them.

r *Epheſ.*4.30. His reaſon, me thinks, is forcible; becauſe by him, *we are ſealed to the day of Redemption*; as *Theophylact* expounds; hee is to vs Gods Charácter and marke, ſet on vs, and ſeizing vs for his owne; aſſuring vs thereby, that that day of Iudgement ſhall be to vs no day of Wrath, but the day of plenarie and full Redemption. *q. d.* As you deſire to retayne aſſurance of your deliuerance from the wrath to come; that the Lord ſhall take notice of you for His, in the Day of that dreadfull ſeparation: ſo by all meanes cheriſh in you the gifts, and operations of his holy Spirit: It is the only euidence wee haue of our freedome from condemnation. If that moue not, heare then the Apoſtles *Paul* and *Peter* thundering to awake vs, out of our neglect of ſo great ſaluation.

The loſſe of Gods Spirit, the reſiſting of his motions; if it be but want of care to cheriſh his gifts and operations in vs, to ſ how fearefull and hopeleſſe eſtate doth it hazzard vs? In caſe of loſſe, *the recouerie for euer becomes impoſſible*; No *hope left*, in that caſe, *to be renewed to repentance*; *nor expectation of any* thing from God, but *foreſt vengeance, and violent fire to deuoure.* The t *laſt end of men ſo vngracious, becomes worſe then their beginning.*

ſ *Heb.*6.6. & 10.25,26.

t 2.*Pet.*2.20.

Let

Let no weakling mistake in this Argument; as if the suppressing of euery good motion, or the abatement of the Spirits feruour, or the interruption of his sensible operation in vs, should cast vs into this irrecouerable condition. The sinne is fearefull, and discomfortable, to resist any his gracious suggestions; but the Apostle apparantly speakes of a totall losse, not only of the exercise, but of the gifts of the holy Ghost; to which hee intimates, neglect to cherish them, may indanger vs. The Precept hath beene thus explaned and proued.

Sinners against it, are, First, *Reuolters from the grace of God*; such as set themselues wilfully to quench, or by willing negligence, suffer the worthy gifts of Gods Spirit to be extinct in them. A cursed generation of men and women; with whom when the Lord hath pleased to deale so graciously, as to giue them sense of their miserie in Nature, [u] *sight*, as *to* BALAAM; it may be, *taste* also of the *blessed state* of his *Children*; yea after a sort, to [x] *wash them from their old sinnes*, if not in affection, yet in practice; they *turne backe from the holy Commandement giuen vnto them*; either intangled in the world, as *Demas*: or besotted with pleasures, as those *Epicure women*; or as *temporaries*, deterred with afflictions. Oh miserable state of such mens soules, if they had hearts to consider it! of whom may it not be said, as *Paul* in another sense of voluptuous women; They [y] *are dead while they are aliue*; and as our Sauiour, They [z] *are condemned already*? *For* such, if for any, is *that* [a] *Tophet prepared, the burning whereof is fire and much wood, which the breath of the Lord as a streame of brimstone kindleth, and for euer keepes burning.*

u *Num.* 23. 10.

x 2. *Pet.* 2. 20.

y 1. *Tim.* 5. 6.

z *Ioh.* 3. 18.

a *Isai.* 30. 33.

Secondly, To these are added, those that, as *Stephen* speaks of Iewes, *alwayes* [b] *resist the holy Ghost*, and labour to suppresse the holy motions suggested by him. How oft doe I perswade my selfe, the worst men vnder our Ministerie, *heare that voice behind them, This is the way, walke*

b *Act.* 7. 51.

c *Act.26.28.* *walke yee in it?* and as *Agrippa*, are c *almost perswaded to become Christians.* But see the cursed vnthankfulnesse of men, wilfully setting themselues to repell such motions: those sweet inspirements of Gods holy Spirit, they call, I would I might say, ignorantly, fits of melancholy; I am sure, profanely, qualmes of deuotion. And then, haste to their cursed companie, and no lesse then abominable courses, to chase away those qualmes of conscience. Oh wonderfull mercy of God offered to such mens soules, had they grace to consider and accept it! How iustly may the Lord say to them, as he speaks to Israel; d *Your destruction is of your selues*; and as to Ierusalem, e *What should he haue done more that he hath not done?* Teaching them by his Word, wakening them by his Rod, inuiting them by his bountie, offering himselfe to them by his Spirit; whiles they desperately *forsake their owne mercy.* The issues vsuall of such men are, First, that their hearts grow thereby more obdurate. Secondly, the life more brutish and abominable. Thirdly, else fall they into agonies of conscience, such as wherin they perish through euerlasting despaire.

d *Hosh.13.9.*
e *Isai.5.4.*

Thirdly, A third sort there are, and they are much amongst vs; men that vnder pretence of discretion, and seeing more into the state of Religion then at first entrance they could see, abate of their feruour, and, as they now terme it, violence of gracious affections; seeming to conceit, there may be a *nimium* of *deuotion*; men may be ouer-forward and zealous; A Sermon now and then doth well; euery weeks hearing is not so necessarie; studie of Scriptures is good at leisure times, as it were for recreation; we be not Angels, but Men; and there is a reason in all things, euen in religiousnesse, if men could hit on it. I confesse there is a kind of deuotion, wherein men may be too feruent; but that deuotion is *superstition*; a kind of zeale whereof may be a *nimium*; but that is f *zeale not according to knowledge*: yet beware,

f *Rom.10.2.*

I be-

I beſeech you, you giue not the Lord the leaſt occaſion to complaine of you, as of the Angell of Epheſus, *that you haue left your firſt loue*: and take heede, this temperateneſſe and diſcretion, as it is called, degenerate not into [g] *luke-warmeneſſe*, the worſt temper, that can be, of our Religious affections. Feare to bee noted of backe-ſliding; Tremble to loſe the leaſt meaſure of Gods gracious gifts; to abate any thing of the heat and feruour of ſanctified affections. It is a ſtep towards quenching, but to ſlake the fire of Gods Spirit in our hearts.

g *Reuel.* 3.16.

Meanes of cheriſhing and keeping in life, our ſpirituall gifts. Firſt, exerciſe and imployment. Secondly, [h] *Good Conſcience* and holy obedience; which *while ſome neglect, they make ſhipwracke of faith.* Thirdly, humilitie, in *Bernards* iudgement, is, *conſeruatrix virtutum.* Fourthly, [i] *Forſake not aſſemblies of Saints*; neglect no meanes ſanctified to worke eſtabliſhment.

h 1. *Tim.* 1.19.

i *Heb.* 10.25.

How may the motions of Gods Spirit be diſtinguiſhed from Diabolicall deluſions? Satanicall ſuggeſtions are oft ſubtilly contriued, cunningly coloured; that lying ſpirit ſometimes dares counterfeit the Spirit of truth. Scarce euer was heretique ſo phantaſticall or impudent, but pretended guidance by the Spirit of God. Anabaptiſts, teaching to deſpiſe Authoritie, to vilifie all other ordinances of God, pretend I know not what inſtincts and reuelations from the Spirit of God. *Montanus* tells of a ſtrange Paraclete, that inſpired him; and guided to publiſh his damned errors.

Meanes of diſcerning. Firſt, *Iſai* his watch-word let it be our rule: [k] *To the Law, and to the Teſtimonie, if they ſpeake not according to this word, it is euidence that there is no light in them.*

k *Iſai* 8.20. *Deut.* 13.2,3.

Secondly, The gift of Prophecie, as of miracles, is now ceaſed in the Church: God deales not now, as in former times, by extraordinary inſtinct or inſpiratiõ. His charge is, *To* [l] *adde nothing to the words of* IOHNS *Prophecie, vnder*

l *Reuel.* 22.11.

paine of addition to be made to our plagues.

Thirdly, If the matter of the suggestion be euill, either in the whole kind, or by circumstance; it is no Diuine motion; but either a [m] *concupiscentiall* phantasie, or a [n] *Diabolicall* delusion.

Fourthly, Euer be iealous of all motions, leading thee beyond thy calling, or measure of gifts. The rules are, [o] *Sapere ad sobrietatem*: and [p] *not to meddle with things too high.* It is glorious to exercise the Ministerie; but examine thy gifts. Excitements to enter that function without gifts, thou mayest well thinke are but suggestions of pride.

m *Iam.*1.14.
n *Iob.*13 2.
o *Rom.*12.6.
p *Psal.*131.1.

VERS. 20.

Despise not Prophecyings.

THe duetie he prescribed, tends in the holy practice of it, to preserue the life and vigour of Gods Spirit in vs. The sense conceiue thus:

Of Prophecie we find two sorts. First, Extraordinary, that stood partly in foretelling things to come, by immediate reuelatiō; partly, in interpreting Scriptures, with vnerring spirit: In regard of which function, those whom the Lord extraordinarily stirred vp in the old Testament, some also in the New, were called *Prophets.* Of which sort if now were any, they ought to haue their extraordinary respect. There are, I know, that arrogate such a *lumen Propheticum*; and reckon it amongst the markes of their Church. But if [q] *nothing may be added to the Prophecie of Iohns Booke*, it should seeme the Lord hath therein fully reuealed, whatsoeuer is necessarie to be knowne touching state of the Church, to the end of the world; and then what needs a new light of Prophecie?

q *Reue.* 22.18.

Secondly,

Secondly, Another ordinary; intimated by the Apoſtle; with whom, to *Prophecie* in this kind, *is* [r] *to ſpeake vnto men to Edification, Exhortation, Comfort.* In our vſuall language, we call it *Preaching.* Therefore termed by PAVL Prophecying, perhaps, becauſe the matter of preaching in thoſe dayes, was the *Scriptures in* MOSES *and Prophets*; in opening and applying whereof the ſeruants of God were then conuerſant. And of ſuch prophecyings would *Paul* be vnderſtood.

[r] 1. Cor. 14. 3.

His preſcript in reſpect of preaching is, *not to deſpiſe it.* That μὴ ἐξουθενεῖτε implies higheſt reuerence and eſteeme; moſt conſcionable attendance due to this ordinance of God. In preſſing that duetie I haue beene foreſtalled by the paines of my reuerend *Symmyſta*, whom I haue erſt named *honoris cauſa*, and cannot *ſine planctu* remember: Onely ſo much as circumſtances may occaſion further to notice, I inſiſt on. Call to mind with me the commendation giuen by the Apoſtle to this people; how hee profeſſeth vndoubtfull perſwaſion of their election, in regard of their rich meaſure of faith, patience, ſanctitie, become famous through the world; exemplary to neighbour Churches, and how to this people, ſo euery way gracious beyond compariſon, he preſſeth neceſſitie of attending to prophecie; the note thus kindly floweth.

What euer our meaſures of Grace may be, how rich ſoeuer we be in faith and charitie, our duetie ſtill is to attend to preaching. DAVID, a man of Propheticall gifts and ſpirit, [s] yet *longs after Gods preſence in the Tabernacle*; perſwaded in all likely-hood, that though the Lord might worke mightily in his heart by his priuate Meditations, when not contempt, but neceſſity detained him from the Congregation; Yet that *viua vox* of the Prophets, had in it *aliquid latentis energiæ.* MARIE, long after her conuerſion, [t] *ſits at our Sauiours feete, to heare the gracious words proceeded from his mouth*: Where *Martha* her ſiſter receiues her checke, for not attending this *vnum neceſſarium.*

[s] Pſal. 84. 2.

[t] Luk. 10. 39, 41.

rium. Take view of the vſes it hath to men moſt inlightened and ſanctified, it will appeare without controuerſie.

1. First, Conſider, that how ſoeuer in our firſt conuerſion, corruption of nature receiues the death-wound by this ſword of the Spirit; yet ſtill remaines there *aliquid amputandum*, ſomething to be cut off and mortified. We erre, ſaith *Bernard*, how much ſoeuer wee haue profited in mortification, if we thinke our ſinnes quite dead, and not rather ſuppreſſed. *Velis nolis, habitabit intra fines tuos Iebuſæus; ſubiugari poteſt, ſed non exterminari.* The Apoſtle complaines him heauily of [u] *ſinne dwelling in him*: euer *fighting, ſometimes preuailing againſt grace.* And though it be true, our priuate helpes of Faſting, Prayer, Diuine Meditation, &c. are of ſome force to abate the furie of Concupiſcence; yet in mortifying corruption, this *liuely* [x] *two-edged ſword of the Spirit, the Word of God* in the mouthes of his Miniſters, hath the preeminence of efficacie.

Bernard. ſuper Cantic. ſer. 58.

u *Rom. 7. 20.*

x *Heb. 4. 12.*

2. Secondly, Euen to diſcouery of ſinnes after greateſt renouation it hath alſo neceſſary vſe. The [y] *heart of man is deceitfull aboue all things, who can know it?* There are ſecret corners therein many, wherein wickedneſſe lies lurking. [z] *Who can tell how oft he offendeth? Oh cleanſe mee,* ſaith DAVID, *from my ſecret, from my vnknowne ſinnes.* If this were true of *Dauid*, a man of ſo excellent ſpirit, ſuch a diligent examiner of his heart vpon his bed; who of vs may ſay, hee ſees euery corrupt propenſion of his heart, and needs not daily profit in knowledge and diſcouery of his corruptions? wherto though priuate *looking into the* [a] *perfect law of libertie, be much auaileable*; yet the liuely [b] *diſcouerer* is *Prophecie*, that is it that *vnbowels corruption*, and beſt diſplayes the hidden nakedneſſe of the old *Adam.*

y *Ierem. 17. 9.*

z *Pſal. 19. 12.*

a *Iam. 1. 25.*

b *1. Cor. 14. 25.*

3. Thirdly, How many are the errors and ſteppings aſide of the moſt ſanctified by actuall ſinnes? *In* [c] *many things wee*

c *Iames 3. 2.*

wee ſinne all. Fac vt non corruerim, ſaid HIEROME, *Certè offendi, & non in vno, ſed in pluribus.* God hath indeed ſanctified afflictions, to this end, to *reduce vs* from our wanderings: and hath giuen vs euery one into our boſomes, *Conſcience*, to bee a remembrancer of our doings amiſſe; yet neither croſſes, nor conſcience, haue power comparable with preaching, to procure our reuocation. So many vſes hath it to Gods children in reſpect of the remanents of corruption. See if not as many for behooſe of grace receiued. *Hieron.*

As firſt for *eſtabliſhment and confirmation* of our gracious eſtate. For alas, whoſe heart doth not tell him his owne infirmities? Whoſe faith ſo conſtant, as admits no wauering? or reſolutions ſo firme, that ſometime ſtagger not? Or holy practice ſo ſtable, that admits no interruption? And though God hath bound himſelfe by couenant *to* [d] *to confirme vs blameleſſe vnto the end*; And *his free* [e] *Spirit* be the principall *ſtabliſher* of vs in grace; yet his meane and inſtrument is this of Prophecie eſpecially. That was the reaſon, Apoſtles, where they had planted Churches, returned in perſon, [f] *to confirme the Diſciples hearts*; not reſting contented to deale by letters. 1.

d 1. *Cor.* 1. 8.

e *Pſal.* 51. 12.

f *Act.* 14. 22.

Secondly, Beſides, though the Spirit of ſanctification cannot quite be extinguiſhed in the hearts of Gods children, yet may the liuelihood and vigour of his operations be abated. The Apoſtle *was perſwaded of Hebrewes, ſuch things* [g] *as accompanied ſaluation*; yet complaines *of dulneſſe*, growne vpon them in hearing. And that *Timothie*, to whom he giues ſo excellent commendation, yet had *neede of a remembrancer* [h] *to ſtirre vp his gift*. Reading hath his force this way; yet the quickener indeed is the liuely voyce of a Preacher. 2.

g *Heb.* 5. 9.

h 2. *Tim.* 1. 6.

Thirdly, Certaine abatements of the meaſures of Grace there are, incident into the moſt ſanctified; abatements, I meane, of the very habite of Grace. The Angell of Epheſus *left his* [i] *firſt loue*; we alſo admit our decaies and 3.

i *Reuel.* 2 4.

and declinations. For this end hath God ordayned the Miniſtery, *Not only for gathering of the Saints, but for* [k] *repare of thoſe breaches*, tentation hath made vpon his Church.

k *Epheſ.* 4. 12.

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l *Philip.* 3. 13.

m *Pſal.* 119. 18.

n 1. *Cor.* 13. 9.

o *Rom.* 17. 18.

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q *Heb.* 12. 1.

And in Grace. Firſt, That our weakneſſe may bee confirmed. Secondly, Our dulneſſe excited. Thirdly, Our decayes repayred. Fourthly, Our wants ſupplyed, till wee *become perfect men in Chriſt Ieſus*. whereto this the helpe moſt auayleable, [r] PAVL *and* [ſ] PETER being witneſſes.

r *Epheſ.* 4. 11, 12, 13.

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Oppoſite to this Doctrine and Dutie, we find ſundry rankes of men.

1. Firſt, Anabaptiſts, and ſuch like phantaſticall Enthuſiaſts; that pretending, I know not what familiaritie with the Spirit of God, and truſting to his immediate inſpirations, vilifie Preaching, Reading, Prayer, Sacraments, all parts of the Miniſterie.

Obiect. The Scripture read or preached, is *a dead Letter*, Inkie Diuinitie. Sacraments, empty Pageants, and repreſentations of the death of Chriſt, without likelihood. *The Spirit is he that quickeneth.*

Anſw. Freely wee confeſſe, the actuall efficacie of Word and Sacraments, to depend vpon the operation of the Spirit of God: they are all to vs dead and liueleſſe, except hee be pleaſed graciouſly to worke with them; what elſe ſhould bee the reaſon, that where the ſame Word is preached, with like power of the Miniſter, it is in ſome hearers powerfull to conuert and comfort; in others hath no efficacie at all? But, LYDIAS *heart* [t] *Gods Spirit opened to attend*; the reſt attend not, becauſe hee opens not. Yet, Firſt, hath it by Gods Ordinance a fitneſſe to *worke* [u] *mightily*; *it is lively and* [x] *mightie in operation.* As [y] *the Hammer that breakes the ſtone*; and no leſſe then *fire, operatiue.* Secondly, Yea, ordinarily the Spirit workes not, but by this inſtrument; wherefore *Paul* ſtickes not to call Miniſters, *Cooperarios* [z] *Dei*, and wee are ſaid to [a] *ſaue them that heare vs.* Thirdly, And what ſhould be the reaſon, the Lord in the Couenant is pleaſed to ioyne together his *Spirit* [b] *and his Word?* Saue only to ſignifie, that the ordinary *operations of his Spirit are* [c] *by this inſtrument.* And howſoeuer hee may bee pleaſed ſometimes to worke aboue his order: yet not at all on ſuch as deſpiſe this Ordinance. So that, what euer pretences they make of the Spirit, who deſpiſe Prophecie, it is not the Spirit of GOD whereby they are inſpired; but the *Spirit of the World*, by which they are deluded. Se-

t *Acts* 16.14.

u 1.*Theſſ.*2.13.
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c See *Acts* 10.44. *Gal.* 3.2.

Se-

2. Secondly, Our people alſo wee ſee ſeduced, though not with the ſpirit of Enthuſiaſts, yet with a prophane and deſperate ſpirit. And their reſolution is, to leaue all to the Lords diſpoſing; hee that made them, let him ſaue them; they, without the meanes, euen where GOD vouchſafeth them, expect Saluation; how elſe were their Fathers ſaued?

d *Dent.9.9.* e *1 King.19.8.* *Anſw.* How was d MOSES *and* e ELIAS *preſerued without food, forty dayes & forty nights?* It was by an extraordinary worke of Gods Power, ſhewing himſelfe able to worke without, and aboue meanes. And ſo, it may bee God dealt with his Children, liuing in times of Popiſh darkeneſſe; hee wrought aboue his ordinary. But ſhould wee not thinke him madde, that expecting extraordinary preſeruation without foode, after the example of *Moſes* and *Elias*, would attempt a Faſt ſo extraordinary? Like thinke here. This once wee know for truth; where God giues meanes ordinary for Saluation, hee *violates* f *not his order. They tempt God to their owne deſtruction, that neglecting the meanes, expect a worke extraordinary in their Saluation.*

f *Act.8.29. & 9.6,11.*

Thirdly, There is yet a third ſort, and they are much amongſt vs: ſo prophane and godleſſe, that they ſticke not to blaſpheme this ſacred Ordinance of God; and therefore to contemne it, becauſe it is, they ſay, occaſion of diſſenſion and ſtrife; and none worſe then they, that runne after Sermons. Oh, I beſeech you, Brethren, tremble at ſuch Blaſphemies, as to thinke the Word of God, the *Goſpell of Peace*; the Word of God, *ſo pure, that thereby wee* g *are ſanctified*, ſhould of it owne Nature, breed either Diſcord, or Diſobedience; the Nature of it is, to *meeken ſauage affections*; and it is h *mightie through God to ſubdue euery vile thought to the obedience of Chriſt.* And where it takes place in hearts of men, *None are more eyther* i *pure, or peaceable.*

g *Iohn 17.17.* h *2.Cor.10.5.* i *Iames 3.17.*

It is true, there follow it often ſtrifes and diſſenſions, where

where it is powerfully taught: but where is the Reaſon? In the Nature of the Word? or was euer any heard exhorting to diſcords, or prophaneneſſe? The Cauſe, are the turbulent ſpirits, and prophane hearts, and Hypocriſie of Hearers. When *Paul* came to Epheſus to preach the Goſpell, *All the* [k] *Citie was in an vprore*; but was the fault in the Apoſtles preaching? Or *rather in the peoples ſuperſtition, and curſed Couetouſneſſe.*

k *Act.*19.25,29

And though it bee true, there are that make Religion it ſelfe a Cloke for Villanie; ſhall Gods Ordinance bee blamed, that cõdemnes Hypocriſie? Rather the deuilliſh diſſembling of men, that *making ſhew of godlineſſe*, [l] *deny the power thereof in their liues.*

l 2.*Tim.*3.5.

Fourthly, To theſe ſucceed, ſuch as hauing receiued ſome glimmering Light of the Truth, and perhaps ſome diſpoſitions towards Sanctification, beginne preſently to vilifie this Ordinance in iudgement, and practice: neceſſary, they ſay, it is to worke conuerſion; not ſo, for increaſe or confirmation. Therefore *forſake they the Aſſemblies*, and are betaken to their priuate Meditations and deuotions.

4.

And yet ſaid PAVL, [m] *Prophecie is for them that beleeue*; and the Miniſtery ordayned, not *only to gather the Church, but to build it* [n] *to perfection*; and whoſo *forſakes* [o] *the Aſſemblies, let him beware bee prooue not an Apoſtate.* Grieuous haue beene the falls of many by this occaſion; ſuch as a man may tremble to thinke of; and let their harmes bee our warnings.

m 1 *Cor.*14.22.

n *Epheſ.*4. 12,13.

o *Heb.*10. 25,26.

Laſtly, if for men of beſt gifts it bee ſo neceſſary, how much more for Noujces, Weaklings, Aliens? If a people ſo eminent, and eximious in Faith, and Sanctitie, may not neglect Prophecie; how ſhould the ignorant, and vnſanctified depend on it, that they may partake the liuely power thereof to Saluation? Such Idiots wonder at men of knowledge, they are frequent in hearing. The ſaying is, *Scientia non habet inimicum*

micum niſi ignorantem. In experience, the more ignorant and graceleſſe, the more contemptuous towards preaching; poore ſoules, that ſee not, how *miſerable and bitter a thing it is*, to liue in *ſtate* p *of ignorance* and diſobedience! The Lord in mercy giue them eyes to ſee, hearts to vſe meanes *to* q *come out of the ſnare of the Deuill.*

p 2. *Theſ.* 1. 8.

q 2. *Tim.* 2. 26.

To cloſe vp all, let mee adde a reaſon or two, to ſet edge on the exhortation. Firſt, conſider how the contempt of this ordinance, makes all other our ſeruice of God abominable; yea, curſeth all other meanes vnto vs: *Whoſo turneth his eare from hearing the Law, euen his prayer ſhall be abominable.* Secondly, let not that cenſure paſſed by our Sauiour vpon Contemners, be forgotten; equalling this ſinne with the crying ſinnes of Sodome, and proteſting, that the *damnation of* s *Sodomites ſhall be more tolerable, then that of deſperate contemners.* Thirdly, remember that ſweet reaſon of Saint *Iames*, exhorting to receiue the Word with meekneſſe; *It is* t *able*, he ſaith, *to ſaue your ſoules.* I adde more out of *Paul*, it is u *neceſſarie to the ſauing of your ſoules*; ſo neceſſarie, that without it, none are ordinarily ſaued.

t *Pro.* 28. 9.

s *Matth.* 10. 15.

t *Iam.* 1. 21.

u *Rom.* 10. 14.

VERS. 21.

Proone all things; hold faſt that which is good.

THe former Precept inioyned diligence in hearing: here are preſcribed, Firſt, diſcretion in iudging. Secondly, conſtancie in retayning what vpon triall ſhal be found currant.

Proone all things. The queſtion here is, whom this Preſcript concernes; there be that limit it to Biſhops and Paſtors of the Church: and ſuch only, as they ſhall for that purpoſe aſſociate to themſelues. Wee may not thinke this Preſcript extended to Laicks, as if the

Bellarm. de Laicis, lib. 3. *cap.* 21.

the Apostle would permit to euery Cobler, triall and examination of his Pastors doctrine.

Truth is, God hath not made the people Vmpires of our doctrine; nor giuen them supreme arbitrement of our gifts or teaching; their x *faith comes by hearing*, and what euer knowledge they haue, they haue by the Ministerie. It is their sawcie arrogancie, that assume power determinatiue; and take libertie in conuenticles, of themselues to passe sentence definitiue of Truth, or falsehood in their Pastors doctrine. A course more Christian were, in matters of doubt to craue cleerer euidence of the Minister; at least to aduise with other more iudicious of that calling, that still y *the spirits of Prophets might be subiect to Prophets.*

x *Rom.*10.17.

y 1.*Cor.*14.32.

Howbeit, they incroach too farre vpon the peoples libertie, that denie them all power *of examination*; which circumstances of this Text, and other passages of Scripture cleerly affoord them. For, first, to whom belong those other Prescripts of praying, and praising God, of attending to prophecie? belong not these to the people? how then may wee imagine, this Prescript onely cut off from the rest, and limited to Pastors of the Church? Secondly, speaks *Iohn* to Pastors only, when he commands *to* z *trie the Spirits whether they be of God?* Thirdly, the *Nobles of Beraa are* a *commended* for this prudence. Fourthly, *Paul* prayeth for this grace amongst others to the people, that *they may be* b *able to discerne the things that differ.* Vainely is the abilitie desired, if there be no libertie permitted to vse it. Thinke it therefore spoken to you also the people of God; and thence learne,

z 1.*Iob* 4.1.

a *Act.*17.11.

b *Phil.*1.9, 10.

Vnto diligence in hearing to adde prudence in discerning; so *Iohn* also aduised, *not to beleeue euery spirit,* c *but to trie the spirits if they be of God:* wherefore to Iewes the Lord prescribed d *rules* to iudge Prophets by, and caused his Word to be written, to be the Canon and measure of all, that vnder pretence of truth, is deliuered to the Church of God. Ne-

c 1.*Iob*.4.1.

d *Deut.*13.2,3. 18.2,22.

Neceſſitie of the duetie Scriptures preſſe by Reaſons.

1. Firſt, ſhewing vs the common lot of the Church to be
e 2. *Pet.* 2. 1. 1. *Ioh.* 4. 1. e *peſtered with falſe teachers.* By *Ieremie* the Lord com-
f *Jer.* 23. 6. playnes him of falſe prophets, f that *publiſhed the viſions*
g *Mic.* 2. 11. *of their owne braine*; by *Micah*, of ſome g *walking in the ſpirit, but lying falſly.* PAVL, of *falſe apoſtles, deceitfull workers, transforming themſelues into the Apoſtles of Chriſt.* Saint *Iohn*, of *Antichriſts*, many pettie Antichriſts, euen then gone out into the world. In after-times, flowed into the Church, a ſtreame of Heretiques; All Ages groned vnder the burthen of them; till at length roſe vp that grand Antichriſt, framing vs a faith, made vp of nothing, but fragments and ſcraps of ancient Hereſies. And haue not our owne eyes ſeene ſprung vp, *peruerſe men teaching peruerſe things*? I would I might not ſay peruerting the faith of ſome; through want of prudence here preſcribed, and skill to trie the Spirits. Saint *Paul* giues reaſon of that prouident, whether appointment, or permiſſion of God; *that the approued amongſt vs may be knowne.* Saint *Auſtin* obſerued another benefit hence enſuing, would God it had place amongſt vs: *Vt cum inſultant nobis, & interrogant nos ea quæ neſcimus, vel ſic excutiamus pigritiam, & diuinas Scripturas noſſe cupiamus:* how-euer, this prudence it ſhould force vpon vs, to *conſider our ſteps*, and not, *as the Foole* in SALOMON, *to giue credence to euery thing*, publiſhed vnder the name of Truth.

Auguſt. de Geneſi cont. Manich.

2. Secondly, Euen the moſt holy and moſt vpright in heart, are but in part enlightned; that though it may be ſuppoſed they would not wittingly miſſe-leade vs, yet through remaynes of ignorance, the mother of errour,
h 2. *Cor.* 11. 3. they may taint our iudgements, and h *corrupt our minds from the ſimplicitie of the Goſpell.* Prophets and Apoſtles onely excepted, there ſcarce euer was Teacher in the Church, ſo venerable for learning or ſanctitie, but had his errours, as næues, obſerued in him. Saint *Auguſtine*, reckoned

reckoned the moſt iudicious amongſt the Ancients, hath his errours obſerued, both in iudgement and practice, his miſtake it was, that Chriſt preſſing neceſſitie of *eating his fleſh, and drinking his blond*, intended the Sacramentall eating; thence grew his errour, of Infants admittance to the Sacrament of the Supper: and how deuoutly prayed he for his Mother *Monica* deceaſed? *Cyprian*, a bleſſed Martyr, yet held a nullitie of Heretiques baptiſme, maintayned ſtifly rebaptization. Saint *Hieromes* learning, who reades him, but admires! yet how contemptuouſly ſpeakes hee of the *Marriage* bed? how dotes he on the merit of Virginitie? To ſay in a word: Saint *Auguſtine* freely confeſſeth his errours and frailtie; his ſecond thoughts wiſer, vttered his retractations; his conſcience of weakneſſe permitteth to his Reader, libertie of iudgement. It will euer be true, [i] *Euery man is a Lyer:* Euer the priuiledge of Apoſtles and Prophets, to be guided by an infallible and vnerring Spirit. Let no mans learning or ſanctitie ſo farre foreſtall vs, as without tryall to admit whatſoeuer he ſpeaks, therefore becauſe he ſpeaks it.

i *Rom.3.4.*

Thirdly, It is a rule in the Apoſtle, *Our Faith may not reſt on men, but on the Lords authoritie:* the prime obiect of Faith, is, *Veritas prima*; and whoſo hath no other ground to reſt on in beleeuing, ſaue the authoritie of men, hath no faith, but meerely humane. 3.

We haue heard the duetie and neceſſitie of it, the limits and cautions in performance are theſe: Firſt, that principles muſt rather be maintayned, then examined or diſputed; there are truthes cleere and euident by their owne light; of which it were madneſſe to make inquirie: *Qui credente mundo, ipſe non credit, magnum eſt ipſe prodigium.* In Gods Church gathered by the doctrine of the Scriptures, to examine whether Scriptures be the Word of God, what were it, but to queſtion principles? and to make our ſelues prodigious in abſurditie. And

Auguſtin. de ciuitat. Dei.

when we feele sensibly the effects of sinne originall, who but a Monster, as *Pelagius*, would question Natures deprauation? Secondly, presume not to search beyond reuelations; *Pauls* rule is, [k] *to be wise to sobrietie*; MOSES conclusion, [l] that *only things reuealed belong to vs:* that made PAVL [m] *admire*, what *he was not able to comprehend*; whose prudent humilitie, if it were entertayned, would put end to most *Arminian* and *Vorstian* conceits. These and like cautions obserued, the people are permitted, yea inioyned to examine what is doctrinally propounded to them.

k *Rom.*12.4.
l *Deut.*29.29.
m *Rom.*11.33.

Vse 1. So that they of Rome apparantly vsurpe authoritie, more then the Lord euer granted to any Church ordinarie; requiring of the people *cæcam fidem*; and after determination of the Church once passed definitiuely, allowing no examination of whatsoeuer they propound to be beleeued, or obeyed: wherein, see if they arrogate not more then euer did Apostles or Prophets: yea, or the [n] *Arch Shepherd of our soules*. ISAY calls the people [o] *to the Law and Testimonie*. Saint *Peter* commends their prudent [p] *attendance to the word of Prophets*; our Sauiour permits himselfe and his doctrine [q] to tryall *by Scriptures*: This is the prerogatiue of the Church of Rome only, as was that of *Pythagoras*, to be beleeued vpon their bare word, *Dixit Ecclesia*, and there must all inquiries of Gods people rest. A man would wonder else, to see so many prodigies of Errour goe currant amongst the people, so vtterly against Scripture and common sense. They are *wise in their generation*, forestalling the minds of the people with that preiudice; it is *vnlawfull to dispute the determinate conclusions of the Church:* Laying that also for a ground, that they are the only true Church of God vpon earth, what maruell if incestuous Marriages, murther of Princes, or if there be any other Monster of opinion, or practice contrarie to wholesome doctrine, which is according to Godlinesse, passe currant

n *Ioh.*5.39.
o *Isai.*8.20.
p 2.*Pet.*1.19.
q *Ioh.*5.39.

tant with the people, in eſteeme, legitimate?

No leſſe defectiue in this dutie are our credulous multitude, hand ouer head admitting, whateuer by their teachers is propounded vnto them; forſooth, their guides ſhall anſwere for them, if haply they miſſe-leade them. But haue they not heard *Ezechiels* proclamation; the *blond of them that periſh by default of the Watchman, God* ſhall require at his hands; [r] yet *die the people in their ſinnes?* and that of our Sauiour, When *the blinde leades the blinde*, blinde Paſtor, blinde People, not [ſ] *the Guide only, but the people fall into the pit.*

2.

r *Ezech.3.18.*

ſ *Matt.15.14.*

Another ſort there are: And they ouercarried with reuerence of ſome mens perſons and gifts, in matters of Faith, and iuſteſt ſcruples of conſcience, content themſelues with naked iudgement of them, whoſe *perſons they haue in admiration*: a Rule currant they thinke it for iudgement and conſcience, that thus thinks ſuch a reuerend Miniſter: thus therefore they beleeue and practice. In matter of ceremonie, I am ſure the bare opinion of ſome Miniſters, to whom our irregulars haue incloſed ſinceritie, out-faceth Authoritie; and beares downe Reaſon, without reaſon afore it. Alas that reaſonable men ſhould be ſo vnreaſonable, and pretended conſcience ſo blinde, as to warrant it ſelfe vpon the erroneous iudgement of men; and that *Sic dicit homo*, ſhould ſway vs in theſe things without, or againſt, *Sic dicit Dominus.*

3.

Our wiſedome it ſhall be, to make vſe of the libertie God hath giuen vs, that we erre not by too much credulitie; nor reiect Truth, through ouer-much preiudice and ſtiffeneſſe in opinion.

The rule of triall demanded, Papiſts aſſigne vs the Churches determinations. But, Firſt, if they alſo be ſubiect to trialls, as we ſee by our [t] *Sauiours practice*, how may we thinke them the rule and meaſure of Truth? *Regula* is not *regulatum*. Secondly, if Councells be not priuiledged from poſſible errours, and haue erred *de facto*,

t *Matth.5.27. & 15.4,5.*

as Diuines haue fully euidenced: how may wee thinke their sentence authentique, and so selfe-credible, as thither vltimately to resolue our faith?

What then may more safely be made our rule, then that which *Peter* calls, *the* [u] *most sure word of Prophets?* so was [x] *Christs Precept*, so [y] *Bereans* practice, so *Constantine* at the Councell of Nice, will haue all other preiudices and authorities set apart, and calls for that *Codex Dei*, to be the vmpire of all their controuersies. I enter not the question, who shall be the Interpreter: The Scripture, I know, as it came *not from a priuate* spirit, so *is* [z] *not of any priuate interpretation.* It selfe is Text and Glosse; in matters necessarie, opening it owne obscurities. These few rules only collected thence, I commend to GODS people to guide their examinations.

u 2.*Pet.*1.19.
x *Iob.*5 39.
y *Act.*17.11.
z 2.*Pet.*1 20,21

1.

Firſt, Gods ayme in our saluation is the [a] *glorie of his rich Grace*; the [b] *abasing of mans pride.* In the course of saluation, what doctrine crosseth those ends, doubtlesse is not of God.

a *Ephes.*1.12.
b *Rom.*3.27.

2.

Secondly, Euangelicall Truths tend all to settle conscience in [c] *solid peace*, through assurance of Gods loue; suspect those doctrines as not Euangelicall, that hold Conscience on the racke, and prescribe not right meanes of peace with God.

c *Rom.*5.1.

3.

Thirdly, All heauenly doctrine both of Law and Gospell, tends to mortification of euill Concupiscence; *teacheth* [d] *to denie vngodlinesse and worldly lusts; to walke soberly, iustly, godly, in this present world.* Be iealous of all doctrines leading to carnall libertie; they are not of God, that are enemies to sanctitie.

d *Tit.*2.12.

Followes the next branch of dutie. *Hold fast that which is good.* The order of these prescripts deserues our notice, affoording, mee thinks, kindly this Conclusion: That *prudent examination must order our resolutions*; neither may we euer peremptorily settle our resolutions, before wee see our warrant whereon to resolue. *Paul* hath like exhor-

exhortation to the Romanes, *to cleaue to that which is good*; yet before aduiſeth, to [e] *proone what the good and acceptable Will of the Lord is.*

A point worthy our notice in this head-long and head-ſtrong generation, abounding with ſo many peremptory and pertinacious ſpirits; pitching their reſolutions without care of information; and in matters moſt diſputable, impatient of diſpute, or contradiction. I would haue them, firſt, conſider of what ſpirit it ſauours to be thus *αὐθάδεις*, [f] *ſelfe-willed.* It is Gods mercy to ſuch men, in weightieſt matters to giue them ſound Iudgement: whither elſe might their ſtiffeneſſe carrie them? Secondly, withall, to remember what *Paul* obſerued: that to *the* [g] *ſitter by, may be granted the clearer reuelation.* Thirdly, and what he aduiſeth; *in meekeneſſe of wiſedome to* [h] *thinke another better then our ſelues.* This *obiter* onely. The ſubſtance of duety; *conſtantly to hold and maintaine, what vpon triall ſhall be found good*: ſo are the precepts frequent. [i] *Cleaue vnto that which is good*; be in a ſort glued thereto. [k] *Hold faſt the profeſſion of your hope, without any ſo much as wauering.*

The conſtancie required, ſuppoſe to bee, Firſt, in Iudgement: that it wauer not, or be vnſettled; [l] *It is childiſh*, ſaith Saint PAVL, *to be carried about with euery blaſt of vaine doctrine.*

Secondly, in affection; that *our loue* claſpe cloſe to truth, and goodneſſe, without ſeparation. Therefore ſaid SALOMON, [m] *Buy the truth, and ſell it not.*

Thirdly, in practice; that we hold our courſe of holineſſe, ſettledly and vnaltered: It is diſcomfortable [n] *to haue runne well, and to ſurceaſe obedience of the truth.*

First, Preuaricators in this point of duety, are, firſt, Academikes, as *Bernard* well reſembles them, in matter of Faith and Religion: men that loue to be queſtioniſts in all things, reſolued of nothing. How many of that humour are amongſt vs? after ſo cleare light and reuelati-

e *Rom.*12.2,9.

f 2.*Pet.*2.10.

g 1.*Cor.* 14.30.

h *Phil.*2.3.

i *Rom.*12.9.

k *Heb.*10.23.

l *Eph.*4.14.

m *Prou.*23.23.

n *Gal.*5.7.

on of the Goſpel, yet to chooſe their Religion; not reſolued whether *Baal*, or *Iehouah* be God: whether Proteſtancie or Poperie be truth. Their pretence is, the many controuerſies vndetermined in the Church: Sects ſo various, that they know not which way to take. It were well we would once agree amongſt our ſelues.

Now bleſſed be God, that hath giuen vs well-nigh perfect Harmonie, and concent in all points fundamental; ſo that in no matter of foundation, is to bee found diſſonance in all Churches reformed. Some petite differences there are about Ceremonies, and matter of Diſcipline: in ſubſtance of faith and worſhip none at all.

But what when all is granted, that there were as many Sects, as men in the world? Firſt, truth is but one, though
o 2.*Pet.*1.19. errour be various and manifold. Secondly, o *A moſt ſure word of Prophets and Apoſtles*, God hath left vs to bee touchſtone of truth: Thirdly, made gracious promiſe, that
p *Ioh.*6.45. p *ſhall all be taught of God*, q *led into all neceſſary truth*,
q *Iob.*16,13. that in humilitie and *loue follow after the truth*. Fourthly, ordained knowledge, obedience, reſolued faith of truth, abſolutely neceſſary to ſaluation.

2. Secondly, another ſort there are of like ſpirit and reſolution, though on another ground: reſolued to reſolue of nothing in matter of Religion; but according to times and places, ſo to frame, and transforme themſelues in Religion and worſhip; perſwaded, that in any Religion may be attained ſaluation. *Contra.* Firſt, then ſaid
r *Act.*4.12. *Peter* falſly; *There is* r *no name giuen vnder Heauen, whereby we may be ſaued, but the Name of Ieſus.* Secondly,
ſ *Rom.*3.2. & what was the ſ *preferment of Iews* ſo great aboue Gentiles, that *to them were committed the Oracles of God?* Third-
t *Ephe.*2.25. ly, and how were the *Gentiles* t *without hope*; till dayes of New Teſtament?

3. Thirdly, To theſe adde our giddie and inconſtant people, *wherried about with euery blaſt of vaine Doctrine*; no weathercocke more wauing or wauering then they.

Athenians

Athenians right in Religion, to whom noueltie is farre more pleaſing, then truth or goodneſſe. And no point of noueltie ſo ſtrange, or ſingular, but they are as ready to embrace, as any Phantaſticke is to propound. [u] *It is good*, ſaid the Apoſtle, *that the heart be eſtabliſhed; to bee rooted and grounded in loue of the truth.* It argues *childiſhneſſe*, to be ſo vnſettled; wonne or loſt with rattles.

u *Heb.*13.9.

Fourthly, There are are alſo Aguiſh Chriſtians, whoſe pietie and deuotion takes them by fits; vnworthy the name of Chriſtians, how eager ſo euer, while the feruour of this Feuer holds them. [x] *It is good to bee zealous alwayes in a good matter*, fearefull that the Lord notes of Iſrael; *Their righteouſneſſe is as* [y] *the Morning Dew.*

4.

x *Gal.*4.18.

y *Hoſh.*6.4.

Fiftly, Deepeſt guiltie of tranſgreſſing this precept, are *Reuolters from the Grace of God; that hauing knowne the way of truth, and quite eſcaped from thoſe that are in errour, are againe intangled*, to their certaine and moſt fearefull deſtruction. Of theſe often before.

5.

Firſt, Meanes helpfull to ſteddie holding truth and goodneſſe receiued. Firſt, that our reſolutions be grounded on knowledge, deriued from the Word of God. *I know that yee* [z] *haue knowledge, and vre eſtabliſhed in the preſent truth*; ſtabilitie there is none, without knowledge. There bee that take their faith and Religion on truſt from their Teachers; hauing no other reaſon of faith or practice, ſaue the iudgement of men: [a] *Cloudes without water*, ſaith *Iude*; no maruell, *if they be carried about with the wind.*

1.

z 2.*Pet.*1.12.

a *Iude ver.*12.

Secondly, His hold-faſt is ſure, *whoſe loue faſtens on the truth.* Thoſe many ſeduced by Antichriſt, are ſuch *as receiued not the* [b] *loue of the truth.* Knowledge perhaps of truth, they haue ſo cleare, that they cannot but acknowledge it; and giue way to it in Iudgement. Their breake-necke it is, that *they* [c] *loue not the light*; nor know how to value *that* [d] *Pearle* of the Goſpell. The blood of Martyrs, that hath ſealed this truth, iſſued from that high

2.

b 2.*Theſ.*2.10.

c *Ioh.*3.19.

d *Mat.*13.46.

eſtimate their loue ſet on it. The Apoſtaſie of ſo many from Chriſt to Antichriſt, proceeds from want, if not of knowledge, yet of loue to the truth.

3. e 2.*Pet.*3. e *Ioyne to faith vertue*; to ſcience, conſcience. Apoſtaſie begins in practice. *Conſcience is firſt neglected*; next affection aliened: till at length verie iudgement is blinded, and the mind infatuated. Therefore made thoſe Heretiques *ſhipwracke of faith, becauſe they* f *put away good Conſcience.*

f 1.*Tim.*1.19.

4. g *Heb.*10.25. h *Eccl.*12.11. g *Forſake not the gatherings together of Saints*; *as the manner of ſome is.* There is but a ſtep betwixt them and death. The *words of the wiſe are as Goades*, and h *nayles faſtened by the maſters of the Aſſemblies.*

VERS. 22.

Abſteine from all appearance of euill.

EVEN, there be that take Logically, and thus render: *From euery ſort or kind of euill.* Euils are various and manifold; who can diſcouer them? Sins in euery thing, offer themſelues vnto vs; ſome palpable, ſo as we may feele them; ſome of a finer thred: it is hard to diſcerne them. Sinnes open, ſinnes diſguiſed. Sinnes on the right hand, as ſuperſtitious ſcrupulouſneſſe; on the left hand, as open profaneneſſe, of what ſort ſoeuer, *abſtaine from Euill.* He makes conſcience of no ſinne, that makes not conſcience of all. And hee is in danger of the greateſt, that beares himſelfe in the leaſt. But why are we nouellous? There are *mala res*, *& mala pariter ſpecies*, ſaith *Bernard*; ſome things really euill, others in ſhew and appearance onely; we muſt auoid not onely the realties, but euen the ſhewes of euill; and not thinke lawfull for vs, to vſe BERNARDS phraſe, *Quicquid malè fuerit coloratum.*

*Bernard. de conſiderat. ad Eugen. lib.*3.

There

There be, that limit such abstinence to matter of Doctrine only; dependence of the Text fauours that limitation: yet it is good, they say, *ampliare præcepta*, our duety to keepe aloofe from euill in manners, as well as in Doctrine: thinke the precept to concerne as well *mores*, as *dogmata*; so *Theodoret* obserued. That the fullest sense may be this, *Gods people must be so abhorrent from euill, both in Doctrine and manners, that the very shewes of both should be auoyded.*

For fuller explication, vnderstand there is a two-fold malice or euilnesse reall; one they call *genericam*; the other *ex circumstantiâ*. Drunkennesse, Whoredome, Idolatry, &c. are in their whole kind euill. Circumstances aggrauate their haynousnesse, alter not their nature. *Swearing by the Name of God*, is not simply euill; yet may become euill by neglect of due circumstances.

Besides these realties of euill, there are shewes and appearances of euill. *To sit at meat in an Idols temple*, is not simply euill; yet carries a shrewd shew of euill: and giues occasiō to the beholder, to suspect our ioining with Idolaters in their Idoll-worship: And *such shewes of euils must our care be to auoyd.* On which ground *Paul* refuseth *maintenance at Corinth*, to auoid suspition of mercenarie, or couetous affection in Preaching: And in the abundance of Ministration, *desires association of others for conueiance*, that he might *procure things honest*, i *not onely in the sight of God, but of all men.* So also giues the precept, *Rom.* 12. 17. i 2 *Cor.* 8. 21.

Bernards reason to *Eugenius* is good: by shunning euill things, wee prouide for conscience; by auoyding ill shewes, we safe-gard our fame. It is true that *Paul* hath, k *Through good report, and ill report, lies our passage to Heauen.* Howbeit, that *Iewell of a good name* must be prouided for: l *We must follow the things that are of good report.* The rather, because the credit of the Gospel, much-what depends on the credit of those that preach and profesſe it; and k 2. *Cor.* 6. 8. l *Phil.* 4. 8.

and through their ſides, is the glorious Goſpel wounded: It makes not much difference whether our facts be euill, or beare ſhew of euill; blaſphemy of the truth flowes equally from the mouthes of enemies, that *hunt for occaſion of ſpeaking euill.*

Obiect. May nothing in any caſe be done by any, that beares, or drawes with it ſhew of euill?

Anſw. Firſt, Appearances of euill are, firſt, ſome *reall*: which the fact it ſelfe affords; ſecondly, ſome *imaginarie* onely; fancied, & framed out of the preiudice, and cauſleſſe iealouſie of the beholder. Our Sauiours fact in curing the diſeaſed on Sabbaths, had ſhew of euill; but ſhew, rather *fancied by their* ignorance, then affoorded by his fact. Euer it was lawfull to ſhew mercy on the Sabbath.

Secondly, Exceptions and limitations are put to this precept, ſuch as in matter of ſcandall, whither it belongs, are vſuall. As firſt, no neceſſary duety may bee omitted, for a ſhew of euill connexed with the doing: The *triple veritie of life, Iuſtice, and Doctrine, muſt euer be kept ſafe and inuiolate.* Though [m] *euill may not be done, that good may come of it*; yet muſt good be done, though euill by accident come of it, much more when ſhew of euill onely is annexed vnto it. Secondly, in caſe wee be *noſtri iuris*, left to our owne free libertie and diſpoſing; higher powers reſtraine vſe of libertie, and determine vs iuſtly *ad vnum*. Thirdly, in [n] *places where things* otherwiſe lawfull *beare ſhew of euill.* PAVL [o] *yeelds to Iewiſh* ceremonies, where they ſhewed not ill; [p] yet *blames* PETER *for like practice*, where they bare ſhew of euill.

Hieron. in gloſſ. ordinar. ad Mat. 15.

m *Rom.* 3.8.

n 1. *Cor.* 10.28.

o *Act.* 16.3.

p *Gal.* 2.14.

After which explication, I wonder how the arraignement of our Ceremonies at the barre of this precept, and their condemnation will be found legitimate? For, firſt, carries their vſe appearance of euill? I wonder of what euill? In the point of kneeling, let that be the inſtance, of what euill is the ſhew? They ſay of Idolatrie. Why of

of Idolatry? Forſooth wee kneele before a Creature. But firſt is it a curſed creature, as are Images; or a creature ſanctified, *as the Arke and Mercie-ſeat?* Secondly, Kneele we with opinion of Diuine excellencie dwelling in the Sacrament; or with intention to giue it Diuine worſhip? If not ſo, what ſhew of Idolatry affoords the geſture, except what mans vncharitable preiudice fancieth in it? which how much more might haue beene conceiued in the High Prieſts adoration, and offering Incenſe before the Propitatory?

Secondly, Is it amongſt vs a ſhew of euill? who, reading what wee teach againſt the Carnall preſence of Chriſt in the Sacrament, can thinke wee direct our worſhip to the Sacrament? Let it be therefore at Rome an Idolatrous geſture; Amongſt rigid Lutherans a ſhew of Idolatrie; In England, who but an Idiot can ſo conceit it? where Elements are taught to admit no change in ſubſtance, but in vſe only by conſecration; where alſo the doctrine of Vbiquitie is reputed a monſtrous Deifying of the fleſh of Chriſt?

Thirdly, Suppoſe the geſture to beare ſhew of euill. Is it a dutie to receiue the Sacrament? who may dare violate the veritie of life, to omit an office ſo neceſſary and comfortable, for a ſhew of euill, in a circumſtance connexed with the performance? As if I ſhould aske, who may bee ſo bold as to ſinne againſt God by omitting dutie, to auoyde a bare ſhew and appearance of euill? And of the Precept and ſenſe of it thus farre:

Firſt, Apply it to reproofe of that venterous and headlong reſolution of men, perſwaded the whole care of a Chriſtian for his converſation to ſtand in this; that the things he deals withall, be lawful in themſelues, howſoeuer ill-coloured they are; carrying ſhewes of euill; by circumſtance, poſſibly becomming euill in them. 1.

To runne with the Drunkard to exceſſe of Ryot, they thinke vnlawfull; to bee Companions with Drunkards, and *Example.*

and of their intimous Familiars, ſeemes warrantable. *Ate not our Sauiour with Publicans and Sinners?* To ioyne with Idolaters in the worſhip of Idols, is thought abominable; Friendlieſt conuerſation with Idolaters, what euill implyes it? they may perhaps gaine them to truth of Religion. Pride they proteſt to lothe; but to goe coſtly attyred, aboue abilitie and calling, the heart being lowly, they thinke may well become women profeſſing the feare of God.

Firſt, As if the Apoſtle had ſaid in vaine, *Abſtayne from all appearance of euill.* Secondly, And may not things lawfull, by neglect of due circumſtances, become ſinfull in the doer? To conuerſe with euill men, is not ſimply to all men, in all ſorts ſinfull. Then had our q *Sauiour erred*; then r *muſt wee goe out of the World.* But familiarly to vſe ſuch, what is it, but Firſt, to harden them in euill? Secondly, Without calling to frequent their company, is to hazzard thy ſelfe to infection. Thirdly, To wound fame at leaſt by this ſhew of euill; occaſioning beholders to cenſure vs as fauourers of their lewd courſes.

q *Mat.*9.11.
r 1.*Cor.*5.10.

Coſtly and gorgeous attyre is not to all men, at all times vnlawfull. The High Prieſt amongſt Iewes had his Veſtiments of the coſtlyeſt; and our Sauiour blames not SALOMON, s *for his clothing in Royalty.* But, beyond compaſſe of ability to array our ſelues, is Prodigalitie; aboue our Calling, no leſſe then Pride; at leaſt a ſhrewd *ſpecies* and appearance of it. I cannot oft enough repeate that Canon of *Bernard*, ſo much vſe hath it in the life of a Chriſtian. All our actions and intendements ſhould be preuented with this triple conſideration: Firſt, *An liceat?* Secondly, *An deceat?* Thirdly, *An expediat?* Things lawfull in themſelues may be vnſeemely for our ſtate and calling; vnbehoouefull alſo to benefit of others; Thinke vnlawfull for thee, whatſoeuer implyes eyther inexpediencie or *indecorum.*

s *Mat.*6.29.

Se-

Secondly, And must the showes of euill be auoyded? how much more should the euils themselues bee abhorred? Is the shew of Idolatry so euill? how much more accursed is Idolatry it selfe? Is it so euill to seeme couetous? much more to bee so, seeme wee neuer so liberall or religious. Cursed Hypocrites there are many, scrupulous of nothing but the showes of euill; so their outside be painted, no matter how full of rottennesse their inwards are. Let them but seeme deuout, others shall haue leaue to expresse the *power and life of Godlinesse*. Let them not seeme prophane; they [t] *will be abominable, disobedient, and to euery good worke as reprobate.* But is it euill to seeme euill? much more to be so. By seeming euill thou woundest Fame; by being euill thou piercest Conscience, and exposest thy soule to the wrath of God. 2.

t TITUS 1.16.

Thirdly, *From all appearance*, Greater or lesse: Therefore from euils all, be they neuer so small. There is a kind of Libertinisme coasting nearer vpon prophaneneſſe, then what the Apostle here interdicts vs, and it is much amongst men. A generation we haue, whose whole outcry is against precisenesse, and strict care to flye from euill. Enough they thinke it to shunne grossest sinnes; with lesser the Lord will beare; It is our too much nicetie once to scruple them. First, Let vs consider, the greatest appearance and shew onely of euill, is lesse euill, then the least euill that is euill in realtie; yet must all shewes of euill be auoyded. Secondly, [u] *The breach of the least Commandement makes vs lesse then nothing in the Kingdome of Heauen.* Thirdly, Little sinnes haue often great consequences; draw after them greater, in case they be neglected. *Nemo repentè fit pessimus.* Fourthly, At least by their multitude, they prooue pernicious. AVGVSTINE. * *Minutæ sunt guttæ quæ flumina implent: minuta sunt grana arenæ; sed si multa arena imponatur, premit atque opprimit. Hoc facit sentina neglecta, quod facit* 3.

u *Mat.5.19.*

* *Aug. in Ioan. Item in Psa. 129 Bernard. Tunc scire dixeris, &c*

facit fluctus irruens: paulatim per sentinam intrat; sed diu intrando, & non exhauriendo, mergit nauim. Fiftly; And can we call it little wherewith Christ is offended? for which we must be brought to Gods Iudgement Seate; *when it is so fearefull to fall into the hands of the liuing God?* Let vs all bee exhorted, [x] *to make straight steps to our feete, to walke accurately and* [y] *exactly according to our rule; to hate* [z] *the garment spotted of the flesh*: Prouiding for Conscience, by eschewing euill; for Fame, by auoyding the shewes of euill. And of the matter and substance of the Epistle, hitherto.

x *Heb.12.13.*
y *Ephes.5.15.*
z *Iude 23.*

VERS. 23.

And the very God of Peace sanctifie you wholly: and I pray God, your whole spirit, and soule and bodie bee preserued blameles vnto the Comming of our Lord Iesus Christ.

THE Conclusion of the Epistle remaynes. Wherein wee haue first a Petition put vp vnto GOD on behalfe of this people; wherein summarily, the Apostle prayes God to worke in them what hee had exhorted vnto; *progresse and perseuerance in Sanctitie.*

The points obseruable are, First, That hee prayes. Secondly, What hee prayes. His fact, and the matter of it.

From his fact praying God to effect what hee had exhorted vnto, we learne, *That the vertue and power of all exhortation, of the whole Ministerie, depends on the blessing of God.* PAVL *planteth,* APOLLO *watereth: It is* [a] *God that giues the increase.*

a 1.*Cor.3.6.*

1.

First, what else should be the reason, why the same word, preached by the same Minister, in the same euidence of the Spirit and power, becomes vertuous in some to their amend-

amendment? and eyther hardens others, or at leaſt amends them not? Why [b] *Lydia* alone, amongſt that multitude, beleeues the preaching of *Paul*? Why [c] *a tenth only returnes* at *Eſay* his preaching, the reſt are hardened? Is it mans will only that puts this difference? or rather the grant or denyall of the Grace of God? In *Lydiaes* caſe, *Luke* giues the reaſon of her attention; *God opened her heart*: In the Diſciples, our Sauiour; [d] *God hid thoſe things from the wiſe and prudent, and reuealed them vnto Babes.*

b *Acts* 16.14.

c *Eſay* 6.13.

d *Mat.* 11.25.

Secondly, If nothing elſe, this yet is ſufficient euidence: meanes weakeſt in the eye of Reaſon, are often mightieſt in operation. In playneſt obſeruation, the greateſt Clerkes haue not alwayes beene the moſt fruitfull Miniſters. Men comparatiuely of weakeſt parts for Learning, and other indowments, GOD hath made his chiefe inſtruments to inlarge his Church: that it might euer bee true that *Paul* hath, *God chooſeth the* [e] *weake and fooliſh things of the World, to confound the wiſer and more mighty.*

2.

e 1. *Cor.* 1.27.

Thirdly, And the weakeſt kinde of preaching, moſt voyde of that, which men call learning, and oſtentation, [f] the *fooliſhneſſe of preaching*, hath had greateſt vertue in the hearts of the people. In all experience, the preaching moſt admired for depth and profoundneſſe, hath beene reſpectiuely moſt barren; for this end I thinke, *That the* [g] *power might bee knowne to bee of God.* The weaker the inſtrument, the more euident is the power of the principall worker. More euidently appeared God Authour of victory to *Gideon*, in that with a [h] *few Pitchers and Lampes*, hee diſcomfited the Hoſt of Midian, then if the Armies of Iſrael had accompanied him to the Battell. A man might eaſily ſee it was another *breath*, then [i] *that of Rammes Hornes, which ouerthrew the wals of Iericho*, by the fillineſſe of the meanes vſed to that purpoſe.

3.

f *Cor.* 1.21.

g 2. *Cor.* 4.7.

h *Iudg.* 7.20, 21

i *Ioſh.* 6.20.

Firſt,

1. First, The meditation admoniſheth, to aſcribe glorie of our Conuerſion or whatſoeuer benefit we haue receiued by the Miniſterie, to *that God of all grace* whoſe ſole worke it is. What is *Paul*, what *Apollos*, what the beſt gifted Miniſter, but k *A Miniſter by whom we haue beleeued?* and that, as the Lord gaue to euery man. The fault of Corinthians is noted in this kinde; neglecting prayſe of the Grace of God, they fell to admire the gifts of their Teachers; I would it were theirs onely, and that our people had not *perſons of men in too much admiration*; ſo that the ſame Word of GOD, vttered in like power and ſinceritie of affection, through preiudice, ſeemes not the ſame, in diuers mens mouthes. But whiles wee ſtay thus on view and admiration of our Teachers gifts, we detayne from God the glory of his rich Grace. I ſay then as *Peter* to the men of Iſrael; *Why* l *looke yee ſo earneſtly on vs*, as *though by our owne power and holineſſe wee haue made you whole? the weapons of our warfare are mightie*, but m *through God:* And this bleſſing it is only, that makes the Goſpell in our mouthes, *Gods power to our Saluation.*

k 1. *Cor.* 3. 5.

l *Acts* 3. 12.

m 2. *Cor.* 10. 5.

2. Secondly, It inſtructs vs to the right courſe of profitable teaching and hearing; *To ioyne to our hearing and exhortation, Prayer for Gods bleſſing.*

First, The complaint of Miniſters is as was that of ESAY; *They* n *haue laboured in vaine and ſpent their ſtrength.* See now ſucceſſe or fruit of their labours, in longeſt inſtance of preaching. It may bee, the reaſon ſtickes in the people. God ſometimes ſends vs, not ſo much to conuert, as to harden. In that caſe wee haue no cauſe of diſcouragement. First, God is glorified as well in the Iuſt hardening of Reprobates, as in the Saluation of his Choſen. Secondly, And we are in both, a o *ſweet ſauour to God.* But take heed, the fault ſticke not in our ſelues; that though perhaps wee haue beene *inſtant in preaching*; yet our diſſoluteneſſe hath beene too palpable,

n *Eſay* 49. 4.

o 2. *Cor.* 2. 15.

ble, in praying GODS bleſſing vpon our indeuours.

Secondly, Amongſt people alſo the courſe is vſuall, to deriue the blame of their Non-proficiency from themſelues to their Teacher. Eyther hee is too profound, or too plaine; too cold, or too hote; too diſſolute, or too exact; one way or other, the fault muſt be the Miniſters, that the people are not bettered: When as all this while the blame reſts in themſelues; that they haue beene negligent in preparation; forgetting to pray Gods bleſſing vpon their attention. God will euer bee knowne to bee *giuer of all Grace*: And hath therefore ordayned the vſe of Prayer in his Church, not as a meanes to informe him of our wants; but as an acknowledgement, and teſtification of that Principle of Saint IAMES; p *That euery good giuing and euery perfect gift comes downe from aboue, deſcending from the Father of Lights.* To excite to this dutie, let that be conſidered, *Gods Word hath euer his Worke.* If it mollifie not, it hardens; if it conuert not, it will one day confound. p *Iames* 1.17.

The matter of *Pauls* Petition is, Firſt, their Sanctification. Secondly, Their preſeruation. Both amplyfied by their extent, both in the ſubiect, and in time.

I pray God ſanctifie you throughout. The worke of Sanctification, the Lord had graciouſly begunne in this people, ſo much euinceth *Pauls* plentifull commendation giuen them for moſt parts of Sanctitie; ſo that apparantly he beggeth of God, what hee had exhorted vnto: *Their progreſſe and preſeruation in the ſtate of Grace.* Whence is the note:

Not beginnings only, but increaſe and continuance in Sanctitie is the Worke of God. He that beginnes the good worke, the q *ſame perfects. God is the Authour of all Grace*; it is *he that calleth,* r *makes perfect, ſtabliſheth, ſtrengtheth, ſettleth vs.* q *Philip.*1.6. r 1.*Pet.*5.10.

Whether meerely, or mixtly is the queſtion. Pelagians anciently, ſaw no neceſſitie of GODS gracious

worke in vs. Sufficient they esteemed it for GOD, to command and shew what is to be done; that vouchsafed, it rested in the power of mans Nature to doe what God prescribes. To meere Nature, they thought possible duties supernaturall: as to vs, in this state, seeme,

f *Iohn 6.44.* *Faith and Repentance. Contra.* f *No man can come to mee,* saith our Sauiour, *except my Father which sent mee draw him.* Christ chargeth on Nature, not vnwillingnesse onely, but impotencie to beleeue in him; *Paul* not

t *1.Cor.2.14.* want only of knowledge, but t *disabilitie to know things of the Spirit of God.* In a word. Is Nature strong enough? Why then pray Saints ayde of Gods Grace? Pray they necessarily assistance of Grace? Nature then is insufficient.

There be that part stakes betwixt Grace and Nature; Nature is weake, and must bee assisted: wounded, but not to death. As Christ of the Damosell, so these of

u *Mat.9.24.* Nature, u *Shee is not dead, but sleepeth.* Excite Nature, it workes with Grace, to the first Conuersion; perhaps without it, to the increase of Sanctitie: yet First, saw

x *Gen.6.5.* the Lord in mans heart naturall, *no propension* x *saue onely to euill.* Secondly, *Paul* nothing but

y *Gal.5.17.* y *reluctation against Grace,* in men sanctified. Thirdly, Leaue holiest men to

z *Chron.32.31.* themselues, as the Lord did z *Hezekiah, &c.* What shew they but prophaneneſse and vanitie? Fourthly, And said not *Paul* of himselfe now sanctified, *that* a *in*

a *Rom.7.18.* *his flesh,* that is, in that which remayned Naturall in him, *dwelt no good thing?* how then abilitie to cooperate with Grace?

It is true, wee are *Operis quodammodo socij per consensum, audacti agimus*; but as instruments only in vertue of the principall Agent. It is mans will that prosecutes; his minde that vnderstands the things of the Spirit of God; but the principle moouing both, is supernaturall; the abilitie to mooue to any thing pleasing God, meerely from his Grace.

Pauls

Pauls inference is, [b] *With feare and trembling to worke out our Saluation, ſith will and worke, beginnings, increaſe, continuance in Sanctitie, are wholly and alone of God.* Preſumptuous aboue meaſure is mans confidence in abilities receiued; First, aduenturing vpon the moſt dangerous occaſions, if not of Apoſtaſie, yet of declinings in holy practice; the moſt leprous company is not feared for infection. The [c] *neereſt ſocietie with Idolaters, againſt which God eſpecially giues vs caueat, leſt they withdraw vs from God*, how many dare venter vpon? First, Said *Salomon* in vaine, *Walke not in the way with Sinners?* Their *attempt is to* [d] *cauſe vs to fall.* Secondly, Wee haue ſeene foule faultings of great Saints by that occaſion. That *of* [e] SALOMON, whom may it not make tremble? Thirdly, And though wee haue promiſe to be *preſerued from euill*; yet is that protection [f] *in vijs* only, not *in præcipitijs*. Fourthly, And if Nature of it ſelfe bee prone to euill, how dare wee by occaſion helpe forward that propenſion?

Secondly, No leſſe is their pride and tempting of God, that after ſome ſmattering knowledge and ſeedes of Grace receiued, deſpiſe meanes ſanctified, of their growth and eſtabliſhment; and will needes bee their owne keepers. *Paul* ſpeakes not, but thunders againſt ſuch [g] *as forſake the Aſſemblies of Saints.*

Secondly, How ſhould this reſtrayne contemptuous inſultings ouer others weakeneſſe? behinde vs, as they ſeeme, in the meaſure of Grace? First, For alas, [h] *Who is it that diſcernes vs? or what haue wee that wee haue not receiued? And if receiued, why boaſt wee?* In Gods diſcriminating vs from others in the meaſure of gifts, cauſe wee haue of thankefulneſſe: none of pride; when beginnings, increaſe, continuance of Sanctitie are meerly of God. Secondly, Our merits of Grace, no more then theirs; of vs it is true, as of any, *Wee were in times* [i] *paſt diſobedient, ſerued luſts and diuers pleaſures.* Third-

Vſe. 1.

b *Philip.*2. 12,13.

c *Deut.*7.3,4.

d *Pro.*4.14,15,16.

e *Nehem.*13.26

f *Pſal.*91.11.

g *Heb.*10.25.

2.

h 1.*Cor.*4.7.

i *Titus* 3.3.

ly, In Nature, as vncapable of all holy inſtincts, as any. Fourthly, Our infirmities in firſt enterance as great, as others. Fiftly, And our hinderlings haply may ouertake, and out-ſtrip vs in holy practice.

There remaynes the extent of Sanctification, which is prayed to the *whole of man*, and whatſoeuer faculty or part God hath allotted to the entyreneſſe of his Nature. Thus ſorted by the Apoſtle; *The Spirit, Soule, and Body*. The *Spirit*, vnderſtand the intellectuall part of the Soule; *Paul* cals it elſewhere, *The ſpirit of our minde: the Soule*, the appetite and ſenſuall facu[illegible]ties common to vs with brutes; the *Body*, the outward man, the inſtrument and organ of the Soule: To theſe all, and the whole of them, *Paul* prayes increaſe and preſeruation in Sanctity.

The points intended to our notice are two.

Firſt, *There is no part or faculty of mans Body or Soule, not that which may ſeeme moſt pure and excellent, but needs to be ſanctified.* Therefore is *Pauls* exhortation, *To be renewed in the* [k] *Spirit of our minde*; in the moſt pure and ſpirituall part of the Soule. And if it alſo haue beene depraued by the Fall of *Adam*, how needes it not reſtoring by the Grace of Chriſt? Defects in the vnderſtanding are noted foure principall. [l] Firſt, *Ignorance*, groſſeſt ignorance in things that concerne Gods Kingdome. Secondly, *Vanitie*, and no leſſe then dotage about things that cannot profit. [m] Thirdly, *Impotencie*, to know the things of the Spirit of God. Fourthly, [n] *Enmitie* againſt the Law of God; profeſſed quarrelling againſt the Goſpell; and prophane befooling of Gods Wiſedome in choice of meanes for mans Saluation. And if the minde haue ſo farre degenerated, how may the will be thought to keepe her firſt integritie? ſo that Grace ſhall not need to alter, but onely to excite or aſſiſt it? That *Cor durum* in the Prophet, which he cals not *plumbeum*, or *ferreum*, [o] but *lapideum*: it is nothing elſe to *Auſtine*, but mans *will obſtinate in euill*, obdurate againſt all goodneſſe.

k *Epheſ.*4.23.

l *Epheſ.*4.17,18

m 1.*Cor.*12.14.

n *Rom.*8.7.

o *Ezech.*36.26.

There

There were that taught, the corruption deriued from *Adam* to ſtay only in the inferiour parts of the ſoule; the appetite and ſenſualitie. *Mentior*, if I thinke not Papiſts moſt of that minde; ſo Philoſophically conceit they the Combate betwixt fleſh and Spirit, to import little more, then that conflict Heathens obſerued betwixt Reaſon and Appetite. Generally it goes current, that the higher faculties are infeebled only; Grace alters not their qualitie, but aſſiſts their infirmitie. *Contra.* Firſt, Why then prayes *Paul* Sanctification to the ſpirit of man? Secondly, How perſwades hee indeuour of Renouation in the ſpirit of our minde? Thirdly, Notes Enmitie in Natures Wiſedome againſt Gods Law? Fourthly, And placeth *ſomething* p *fleſhly in the vnderſtanding?* The pureſt part muſt be ſanctified; is therefore depraued in the quality and conſtitution of it.

p *Gal.5.20.*

The ſecond point offered to our obſeruation is; that *where truth of Sanctification is vouchſafed, the whole of man partakes it:* no part or power of Body or Soule, but feeles vertue of Gods Spirit purging corruption, faſtening impreſſions of holy Qualities. *Old things are paſſed away;* q *Behold, all things* in the new Creature, *are become new.* And ſure it is, The Grace of Chriſt is euery whit as large, as the ſinne of *Adam*; what it hath wounded, Chriſts Grace hath ſalued; that his power may appeare as great to ſaue, as *Adams* was to deſtroy.

q *2.Cor.5.17.*

It may be, this power of Gods ſanctifying Spirit appeares not alike euidently in euery part, yet hath euery particle his ſeaſoning with Sanctitie.

Whereby true Sanctitie is diſcerned, Firſt, from that Mocke-grace-Ciuilitie: harbouring in the minde groſſeſt Ignorance and Vanitie; tolerating r *laſciuious, wrathfull,* prophane *affections;* Carefull of nothing, ſaue of plauſible outward carriage and demeanour in the eies of men.

r *Mat.5.21,27.*

Secondly, From halting Hypocrisie; rigorously handling sinnes it cares not for; [s] *tendering their dearling*, and with wantonnest indulgence cockering it.

[s] *Mark.6.11, 20.*

Thirdly, From pretended purity of heart; while the tongue runs ryot in filthinesse, rayling, blasphemy; the *eyes are full of adulterie*; the hands of rapine and violence, &c. May wee thinke the fountaine cleane that streames out such filthinesse? or any these party-Deuils, to bee perfect Saints? By *Pauls* rule, he is no Saint, that is not wholly sanctified; he hath sanctity in no part, that is not sanctified in euery part.

VERS. 24.

Faithfull is he that calleth you, who also will doe it.

THe second part of the Conclusion, deliuering sweet consolation; assuring them of obtayning the blessings prayed for; the parts are two. First, an assertion, *God will doe it.* Secondly, confirmation of the auouchment, by a double reason: First, from the propertie of God, *hee is faithfull*; which implies his promise. Secondly, from the action of GOD begunne and continued; in *Pauls* apprehension a pledge of Gods purpose to perfect and preserue them; because *he calls them.*

Prayeth *Paul* for that which hee is assured the Lord will doe? Belike then, *Gods promises and purposes that are of surest accomplishment, must be furthered to accomplishment by prayer, and such like meanes as God hath sanctified.*

[t] *Luk.24.26.* [t] What more *certayne*, then *Christs returne to his glorie*, his humiliation being finished? yet with *what instance* [u] *prayes he of his Father*, his owne and his Churches glorie? The [x] *Spirit and the Bride say, Come*, though *Amen* hath testified, that *he will come quickly.*

[u] *Ioh.17.5.*
[x] *Reuel.22.17, 20.*

No

No man can thinke it ſtrange that viewes, Firſt, the qualitie and conſtitution of Gods decree touching grace and glorie; ſo ordered, that it is not abſolute for the end, but includes the meanes, *God hath choſen vs to ſalvation*; ſhall we ſay as thoſe deſperate, howſoeuer we liue? In no ſort, but [y] *through ſanctification of the Spirit and Faith of the Truth.* Thence is that reaſoning of the Apoſtle; from Gods purpoſe touching the end, to our neceſſarie vſe and application of the meanes. The *Gentiles* God *decrees to ſaue.* No matter, would a miſcreant ſay, though the Goſpell be neuer preached vnto them; *Paul* otherwiſe, [z] *Therefore to them alſo muſt the Goſpell be preached.* See alſo 1. *Tim.* 2. 1.

y 2. *Theſ.* 2. 13.

z *Rom.* 10. 13, 14.

The ſame, euidence the ſignifications of GODS will and purpoſe; two wayes hath God manifeſted to vs his purpoſe touching the ſaluation of his Church. Firſt, by Promiſe. Secondly, by Precept: His Promiſes ſignifie, what he will doe: His Precepts preſcribe, what we muſt doe, that his promiſes may be to vs fulfilled. To his Church hee promiſeth, to *forgiue their ſinnes*; withall giues vs command, [a] *to repent and beleeue*, that *our ſinnes may be done away when the time of refreſhing ſhall come*: his promiſe is to *ſaue his* Children; their duetie yet, [b] to *ſaue themſelues from the vntoward generation.* I forbeare much proofe, rather apply it to vſe. Reprouing, not without indignation, the profane opinion and practice of men, that *turne the grace of God into wantonneſſe*: and in a deſperate reſolution, vpon a miſtaken ground, neglect all holy meanes of furthering Gods gracious purpoſes to their execution. If God will ſaue them, he will ſaue them; what needs ſuch niceneſſe in matter of obedience? If he will ſanctifie them, hee will ſanctifie them, though meanes of ſanctification be neglected. 2.

a *Act.* 3. 19.

b *Act.* 2. 40.

How ſtrange and profane is this abuſe of the grace of God; that what hee propounds to encourage vs to vſe the meanes he hath ſanctified, we ſhould ſo farre per-

uert, as to make our chiefe excitement to contemne them? How ſhould it incourage vs to labour *for the meat that periſheth not*, to know, *our labour ſhall not* [c] *be in vaine in the Lord?* How animate vs, to [d] *runne with ioy the race that is ſet before vs?* becauſe we *run not on* [e] *vncertainties.* In things of this life, nothing ſo much excites our induſtrie, as aſſurance of good iſſue: How falls it, that in matters of ſaluation, it ſhould dull our indeuours?

c 1. Cor. 15. 58.
d Heb. 12. 1.
e 1. Cor. 9. 26.

We cannot paſſe doome on any during this life, nor ſentence the vileſt miſcreants as Reprobates: howbeit, of men thus reaſoning we may ſafely ſay, They haue yet no euidence of their election to Life.

Let Gods people all be admoniſhed, to beware how they admit thought of ſundring, what God would haue ioyned together. Let this euer be noted one difference betwixt Faith and Preſumption: Faith, hauing promiſe of a bleſſing, vſeth with preciſeſt care, meanes ordered to obtayne it. Preſumption, ſo builds on the promiſe, that it regards not meanes of accompliſhment. See *Act.* 27. 25, 31.

The ſubſtance of the Conſolation, *God will doe it*, that is, will ſanctifie you throughout, and preſerue you blameleſſe in that gracious eſtate. The Concluſion here affoorded vs, is, *Whom God beginnes to ſanctifie, he continues to ſanctifie, and preſerues euer in the ſtate of ſanctitie.*

The collection, ſay ſome, is naught, except wee limit it to the Elect. Belike then, it is poſſible for Reprobates to be ſanctified. Let that Concluſion be examined. Firſt, [f] *Sanctification*, we finde Scriptures to make as properly *a fruit of election*, as ſaluation. Secondly, ſo to appropriate it to Gods Choſen, that it is made the *vndoubtfull* [g] *marke of election*: How is it ſigne of election, if incident into a Reprobate? Thirdly, the *Spirit of ſanctification*, promiſed onely to the Elect: *the* [h] *world cannot receiue him.* Fourthly, the heauenly *inheritance* appropriated to Gods Choſen, yet extended *to* [i] *all that are ſanctified.*

f Epheſ. 1. 4.
g 2. Pet. 1. 10.
h Joh. 14. 17.
i Act. 20. 32.

fied. Fiftly, And I wonder, by what meane is this blessing procured to Cast-awayes? Not by their owne merit: *for who giues God first?* Neither may wee thinke the Lord so prodigall of this fauour, as to cast it away, on them whom hee hath cast from his Loue: As for Christs merit and intercession, by which alone it is purchased to the Elect, therein *hath the* [k] *world no portion.* What place then for such limitation? We resume the Conclusion propounded, in largest sense; and thus make good the truth of it. [l] *He that beginnes the good worke, will perfect it to the day of Iesus.* The *Lord will* [m] *confirme you to be blamelesse in the day of the Lord Iesus Christ.*

k 2.Ioh.17.9.

l Phil.1.6.

m 1.Cor.1.8.

For our fuller comfort, wee haue Gods promise: his *Faithfulnesse and Truth* laid to pawne, shall we doubt of his faithfulnesse? What promise of GOD made to the Church, seemed it neuer so [n] *improbable or impossible* in the eye of Reason, euer fayled of due accomplishment?

n *Rom.*4.17.18

Obiect.

It is true, may some say, God *is faithfull and true*, so we be not vnfaithfull.

Answ.

First, Not only so, saith the Apostle, but *God is true*, though [o] *euery man be in part vnfaithfull.* The *vnfaithfulnesse of men doth not abrogate the Truth of God.* Secondly, God promiseth not only the mayne blessings, but the meane graces; promiseth to inable vs to performe, what he requires to be performed of vs: hee commands *to walke* in his feare; promiseth so [p] *to put his feare into our hearts, that we shall not depart from him:* commands to pray, and make knowne our wants vnto him: promiseth *to powre vpon vs* [q] *the Spirit of grace and deprecation:* Commands to keepe his Commandements: promiseth, to [r] *cause vs to walke in his Statutes.* So forcibly flowes our Consolation from the faithfulnesse of the Promiser.

o *Rom.*3.4.

p *Ier.*32.40.

q *Zach.*12.10.

r *Ezech.*36.27.

See if from the fact of God, mentioned by the Apostle, it runnes not as fluent. Hee *calleth you*; therefore will doe it. God calleth three wayes. First, *Operando.* Secondly, *Loquendo.* Thirdly, *Spirando.* By his *Workes*, his

his *Word*, and his *Spirit*. Firſt, by his works of Creation and Prouidence, hee calls alowd to the ſinnes of men, that they *ſhould* [s] *ſeeke after and acknowledge that God that made the world, and the fulneſſe thereof* for the vſe of men; that [t] *gives raine and fruitfull ſeaſons, and filleth our hearts with ioy and gladneſſe.* The iſſues and effect of this calling, is only *to deprive of excuſe.*

[s] *Act.17.27,28.*

[t] *Act.14.15, 16,17.*

Secondly, To this therefore hath hee added in his Church, his Word and Miniſterie thereof; therein inuiting all that heare it, to Repentance and Saluation: withall, ſhewing the way and meanes of reconciliation, and peace with God. But this alſo, is often through *mans hardneſſe* [u] *and infidelitie, ineffectuall to ſaue.*

2.

[u] *Heb.4.2.*

3.

Thirdly, Therefore is the Spirit ſent alſo together with the Word, by ſecret motions and inſtincts exciting our hearts to accept ſo great ſaluation offered in the Goſpel. And of his calling are two degrees. Firſt, Inuitement. Secondly, effectuall perſwaſion. *Inuitement* hath place in many caſt-awayes; children of perdition haue their holy motions, and heare that voyce behinde them: [x] *Here is the way, walke yee in it.* Wretched caytiffes that quench Gods Spirit, reſiſt the Holy Ghoſt, and ſmother violently the ſweet motions and inſtincts wherwith he inſpires them.

[x] *Iſai.30.21.*

Hereto therefore he ads, in thoſe whom he purpoſeth to ſaue, effectuall perſwaſion; preuayling with their hearts to entertaine the Grace offered, and framing them to the obedience of the Will of God. Of this calling it is truly ſayd, it is pledge to vs of our profection, and preſeruation in Grace. Therefore makes *Peter* no queſtion, but making [y] *our calling ſure, we make our election and ſaluation ſure:* and *Paul* deliuering vs like conſolation elſewhere, buildes on the ſame grounds. [z] Firſt, *God is faithfull.* Secondly, *That hath called you to the fellowſhip of his Sonne Ieſus Chriſt.* The Text explained, hath fully prooued the concluſion.

[y] *2.Pet.1.10.*

[z] *1.Cor.1.8,9.*

I meane

I meane not on this occasion to make long stay in confuting the Doctrine of the possible Apostasie of the Saints. The heads of Reasons brought to maintaine it, I touch onely. Firſt, Cautions many wee haue giuen vs, to looke to [a] *our standing; to feare, to beware how* [b] *wee fall from the Grace of God.* *Answ.* Firſt, theſe ſhew a poſſibility of reuolting in reſpect of our weakeneſſe, and the power of meanes aſſaulting vs: tend to admoniſh, not to preſume of our owne ſtrength, but to relie on the power and promiſe of God. This hinders not our reſting ſecurely on the faithfulneſſe and power of the promiſer: whereon depends our ſtableneſſe in Grace. See 1. *Pet.* 1. 5 Secondly, they imply a poſſibility conditionate onely, not abſolute: ſuppoſe thus; it is poſſible to fall from Grace, except our care be to ſtand. But this cautionateneſſe in Gods children, is as certaine in their performance, as the iniunction is in the precept. *Whoſo is borne of God,* [c] *keepes himſelfe*; and *that euill one toucheth him not.* 1. *Ioh.* 5. 18. Thirdly, they are meanes effectuall to worke, what they preſcribe: *Humilitie: feare & trembling,* to depart from the liuing God.

a 1. *Cor.* 10. 12.
b *Heb.* 3. 12.
c 1. *Ioh.* 5. 18.

Secondly, *Paul* intimates; experience teſtifies ſome *Sanctified* to haue fallen away. *Obſer.*

Of men Sanctified, after the Homonymie of the word, Scripture notes diuers degrees. Firſt, ſome *Sacramentaliter*; ſo all [d] *Baptized, are ſaid to be Sanctified,* becauſe of their [e] *waſhing in that lauer of Regeneration:* and their conſecration in Baptiſme to the Seruice of God. Secondly, ſome κατὰ μέρος; that receiue ſome parts materiall of Sanctification, [f] *Illumination, outward Reformation, &c.* Thirdly, ſome κατὰ διάθεσιν, by way of diſpoſition; as thoſe that are ſaid *to taſte the heauenly gift, & powers of the world to come.* Fourthly, ſome κατ' ἀξίαν; in the opinion and [h] *charitable* Iudgement of men. Fiftly, ſome κατ' ἀλήθειαν; In truth receiueng the habited gifts of Sanctitie: of theſe onely is our concluſion; of others, the teſtimonies and experi-

Answ.

d *Heb.* 10. 29.
e *Tit.* 3. 5.
f 2. *Pet.* 2. 18.
g *Heb.* 6. 4, 5.
h 2. *Pet.* 2. 1.

experiences alledged, vnderſtood.

Obiect. Thirdly, Laſtly, the fouleſt falles of God Saints are produced; which how may we conceiue to ſtand with Sanctification?

Anſw. Such ſinnes could not ſtand with the exerciſe or act of Grace; yet well ynough with the habite of Sanctitie: as the vnreaſonable and brutiſh behauiour of a man in his drinke, ſtands not with the vſe; yet well ynough with the facultie of Reaſon. So that notwithſtanding theſe oppoſitions, the concluſion ſtands firme, for the certaine progreſſe and preſeruation in ſanctity of all that God hath begun to ſanctifie.

How full of ſweet comfort and conſolation is it vnto Gods Saints, wreſtling with corruption, and many a vile thought, headſtrong in rebellion? incountred with principalities and powers; ſeeing in themſelues nothing but weakeneſſe, and fraileſt infirmitie? Know all ſuch to their comfort, *God is faithfull*; and his promiſe is, to
i *Act.* 20. 32. i *build further, to preſerue blameleſſe, to giue the inheritance to all them that are ſanctified.* Hath God begun his good
k *Phil.* 1. 6. worke? He k *will perfect it to the day of Chriſt.* Here alſo hath place that ſaying of MOSES, *Perfecta ſunt opera Dei.* This onely haue we eye vnto, that our euidence be found for the beginnings; we are aſſured of our progreſſe, and preſeruation. For euidence we need not wander beyond the Text, ſo fully it affords them.

1. First, The Grace of Sanctification ſpreads ouer the whole of man. The mind, erſt blind in the things of God, notable to conceiue them, quarrelling at the preſcripts of the Law, befooling the ſimplicitie of the Goſpell, is now inlightned to ſee into the myſteries of Gods Kingdome; approoues the equitie and goodneſſe of the Law; admires Gods wiſedome reueiled in the Goſpel: The will naturally ſo froward and auerſe from goodneſſe, ſo thirſtingly inclined to wickedneſſe; is now as inſatiably de-
1 *Rom.* 7. 18. ſirous of Heauenly Graces; *propenſe* 1 *beyond ability* to obedience:

bedience: The eyes, that before wandered after vanitie; prie now for occaſions to glorifie God: The vntamed tongue, ſet on fire on hell, to lie, and raile, and curſe, and blaſpheme; is now reſtrained from ſo rotten communication; inures it ſelfe to gracious ſpeech, ſuch as [m] *may miniſter grace to the hearer, &c.* The whole ſpirit, and ſoule, and body, is now ſo altered and renewed, that a man becomes a maruell to himſelfe: a [n] *wonderment to the* world, with whom *hee erſt ran to the ſame exceſſe of riot.*

m *Ephe.* 4.29.

n 1. *Pet.* 4.4.

Beloued Chriſtians, thus if it be with vs, we haue more then ciuilitie; wee haue that ſanctitie, that *ſeales vs to the day of Redemption.* Let euery man enter new ſearch of his heart; ranſacke it to the bottome; anatomize the whole man, take ſuruiew of his whole ſpirit, and ſoule, and body: that if any corner he finde corruption raigning, hee may ſtriue to mortifie it. Vainely ſhall we flatter our ſelues in opinion of ſanctitie, except wee bee in meaſure [o] *purged from all filthineſſe of fleſh and ſpirit.*

o 2. *Cor.* 7.1.

A ſecond euidence pointed at by the Text, is *our calling; our continuall calling out of the power of darkeneſſe.* The act is continued as *Pauls* word imports. God *calleth* continually, thoſe whom he ſanctifieth; bleſſeth all holy meanes vnto them, ſo that they euery day more and more are deliuered from bondage to corruption. Sure it is, ſanctification is not perfited in an inſtant: as ſure, that by what meanes it is begun, by the ſame it is increaſed and continued: ſo that the man truely ſanctified, findes a continuall bleſſing vpon his hearing, meditation, Praying, Conference, Contemplation of the Creatures, Afflictions; or if there be any other meanes, that God hath ſanctified, to *call vs into his marueilous light.* 2.

Make it the touchſtone of our ſeeming ſanctitie; wee haue many of vs beene of long ſtanding in holy profeſſion, we are dayly hearers of the Word of God: frequent in vſe of that Sacrament. It ſhall behooue vs to prouide, that

that our proceedings be answerable to our means; that the more we heare, the more we grow out of ignorance; get more power ouer our corruptiõs. I dare not say, but Gods children truely sanctified, may haue their pauses, yea also their declinatiõs: But sure it is true for the ordinary, *They that are planted in the house of God, are fat and flourishing*; and p *bring forth more fruit in their Age.* Now God be mercifull to this declining Age, this slowbacke, or rather backe-sliding generation. How many gracious Sermons haue we heard, the fruit whereof we neuer yet tasted? And where is the man amongst many, that can say, his proceedings are answerable to his time and standing in Grace? and thinkes it not well with him, that hee holds what he first receiued, in knowledge and obedience? How many are of the mind to befoole themselues, for their ancient zeale and strictnesse in holy practices? Yea, which a mans heart would bleede to thinke on, how many carried away with the errour of the wicked, haue fallen from their wonted stedfastnesse? Enlarging their Conscience, to swallow vp such sins in commõ practice, the thought whereof they once trembled to admit? Seriously and betimes thinke of these things. q *Remember whence ye are fallen, and doe your first workes.* Iealousie of our gracious estate, it is iust ynough, that ariseth from our pawsings; more, that issues from our declinings. The man truely sanctified, God calles continually out of the power of darkenesse.

p *Psal.92.13, 14.*

q *Reuel.2.5.*

Thirdly, To these adde, continued carefull vse of meanes, that God hath sanctified to worke growth and continuance in Grace; Word, Sacraments, Prayer; exemplified in the r Conuerts of Ierusalem, *Dauid, &c.* See also 1.*Pet.*2.1. *Prou.*8.34.

r *Act.*2.42.

They are dangerous conclusions taken vp by some, I hope it is through their ignorance. Suppose: hearing is good at all times; not so necessary, after a man hath felt the power of the Word to conuert him; such an one, by

by priuate ſtudie may ſufficiently further his progreſſe in ſanctitie, though publike meanes be neglected.

A proud and curſed concluſion; The [s] *high-way in the practice of it to Apoſtaſie*: had theſe men wiſdome, without flattery to examine their owne ſtate, how ſenſibly might they perceiue, that if they loſe not what they had receiued, yet they grow not as others, *that wait at the gates of wiſedome?* They haue cauſe to be iealous of their ſoundneſſe in ſanctitie, who are thus indifferently affected to publike Miniſtery. [s] *Heb.* 10. 25, 26

VERS. 25.

Brethren, Pray for vs.

THe third particle of the concluſion: wherin the Apoſtle prayes the helpe and comfort of the peoples Prayers. In it obſerue, firſt, *Pauls* modeſtie, ſecondly, the peoples duetie.

Pauls modeſty, in that being ſo worthy an Apoſtle, ſo excellently gifted aboue the ordinary, yet requires the aſſiſtance of the peoples Prayers. Where we may notice, *How men of greateſt gifts, may yet reape comfort by the Prayers of meaneſt Saints.* For which cauſe, is *Pauls* ſo often intreaty of that fauour from Gods people. See *Ephe.* 6. 19.

And if we conſider, Firſt, how impartiall the Lords reſpect is to all his Saints. Secondly, how he delights, to oblige vs each to other in the body of Chriſt. Thirdly, How much hee reioyceth to haue thankes for his bleſſings, returned from many. Fourthly, what coldneſſe may ouertake the greateſt, when there is feruour in the meaneſt; this will eaſily appeare.

Firſt, [t] *God is rich in mercy to all that call vpon him, in ſincerity and truth; gines* as ſoone to the meaneſt, 1. [t] *Pſal.* 145. 18.

meaneſt, as to the greateſt, [u] *without exprobration.* It is an opinion arguing too much ignorance of GODS Nature and Loue; to thinke Prayers receiue their value, from the excellencie of our Gifts. The cauſe of audience is no gift in vs; but Firſt, the Mercie and Promiſe of God. Secondly, The merit and interceſſion of Chriſt; which equally belong to all the Lords people. Neyther may wee thinke the Lord takes pleaſure in fluent ſpeech, or Rhetoricall ornaments of Prayers. *Firmeneſſe of beleeuing, feruencie of affection,* much more pleaſe God, then all other adiuments and helpes whatſoeuer: which may be as great, in men otherwiſe meanly gifted, as in thoſe, whom, in other indowments, the Lord hath preferred before many.

Secondly, Beſides, the Lord delights by all meanes to make vs each beholden to other. What *Paul* ſpeakes of the body Naturall, is as true of the Myſticall. *The head cannot ſay to the foote,* [x] *I haue no neede of thee*; Nor the principall members in Chriſts Body, that are as Hands or Eyes to the Church, to thoſe that are as low as the feete, *I haue no need of you.* So hath God diſpenſed his gifts in all kindes, that euery one hath in ſome reſpects his preeminence aboue another. Which made *Paul* ſay, We *ſhould euery man thinke another* [y] *better then himſelfe, Non minùs verè quàm humiliter* as *Bernard* gloſſeth; becauſe in ſome gift or other, at leaſt in the meaſure or vſe, another may be a better to vs. One perhaps prayeth in better termes; another, with more faith to bee heard; a third, with more ſenſe of wants, and ardencie of deſire. If none of theſe, yet may the Lord of purpoſe denie that to the Superiour, which he grants to the Prayer of the Meaner; that by all meanes, hee may cheriſh a louing reſpect in the greateſt, towards the meaneſt of his Saints.

Thirdly, Moreouer; It is that the Lord much reioyceth, to *haue the prayſe of his mercie celebrated by the mouthes*

u *Iam.1.5.*

x *1.Cor.12. 21,22.*

y *Philip.2.3.*

mouthes of many Saints. Bleſſings intended to ſingulars, he will haue begged by many, that for the beſtowing he may reape thankes from many. That made *Paul* deſirous to haue his deliuerance obtained by the Prayers of many, *That as it is procured by many,* [z] *ſo thankes may be returned from many to God, the Author of the bleſſing*; whileſt euen in ſingle bleſſings beſtowed on ſingular perſons, many yet may ſee the louing kindneſſe of the Lord, in attending to their Prayers. z 2.*Cor.*1.11.

Fourthly, Finally; The greateſt of Gods Seruants oft feele remiſſeneſſe of their feruour, as in other Offices religious, ſo in this of Prayer. The Lord withdrawing the liuely vigour of his Grace; whether to preuent or chaſten Pride; or to correct Ingratitude and Licentiouſneſſe: for what cauſe ſoeuer, The greateſt may obſerue, their deuotions keepe not alwayes the ſame pitch of feruour; ſometimes proſperitie diſtracteth: ſometimes extremitie of anguiſh ouer-chargeth affection; perhaps, as befell *Dauid*, in particulars of groſſe ſinne we are ouertaken, to the grieuance of Gods Spirit of Grace, and deprecation in the greateſt; whereas in the meaner, where is more feare and humilitie, through conſcience of infirmitie, they abide in their ancient vigour. In which caſe, who ſees not how helpfull to the greateſt, the Prayers of the meaneſt may be?

And it giues iuſt occaſion to notice that curſed policy of the Church of Rome, whereby, as one meanes, they grew firſt to ingroſſe the Reuenewes of Kingdomes, where they once gate footing. It was, pretence of daily Prayers to be made in behalfe of their Benefactors; And that, as they bare people in hand, by men in extraordinary grace and fauour with GOD; ſuch as their Monkes, &c. men ſequeſtred from all ſecular imployments; and, as was pretended, mortified and euen dead to the World: By which *colour of long Prayers*, as Chriſt ſpake of Phariſes, [a] *they deuoured Widdowes houſes.* *Vſe* 1. a *Mat.*23.14.

Now ſuppoſe them men ſo eminently gifted, aboue the ordinary ranke of Gods people; muſt therefore their Prayers finde more acceptance with God? or might not Prayers of the people, be all out as helpfull to them? The greateſt of Gods Saints may reape comfort by Prayers of the meaneſt; perhaps as much, as they by men of moſt eminent gifts and calling.

Let vs bee admoniſhed what-euer our gifts be, not to deſpiſe the meaneſt amongſt Gods Saints: There is none ſo meane in the Church of GOD, but may in ſpirituall things bee helpfull vnto vs; eyther by their example; or holy monitions; or experienced conſolations; at leaſt, by their Prayers to God for vs.

Too ordinary is our baſe eſteeme and contemptuous carriage towards the meaner ranke of Brethren; occaſioned often by Pride, and ouer-weening conceit of our eminent gifts; ſometimes by diſparitie of their outward eſtate; though otherwiſe in ſpirituall indowments, they bee no-whit our inferiours. Saint *Iames* obſerued ſuch partialitie, as a fault in his time; and by reaſons, mee thinkes, weightie, labours to reforme it; ſending vs to
b *Iam.* 2 5. conſider, Firſt, How *theſe poore of the World God* b *hath choſen*, and in his loue preferred them before many, perhaps Kings and Monarches, in his election to life. Secondly, Many of them *he hath made rich in faith*; recompenſed with abundance of ſpirituall bleſſings, as it were to make amends for their outward pouertie. Thirdly, Euen theſe he hath made *co-heires with the greateſt of the Kingdome which he hath promiſed.* Fourthly, If no other reaſon, yet this may ſway vs to louing reſpect of them; that by *their Prayers they may bee helpfull vnto vs.*

Pray for vs. Inferences of Papiſts hence are theſe: Firſt, that if without impeachment of Chriſts mediation, wee may craue Prayers of the liuing, why not alſo of Saints departed? Secondly, If the Prayers of Saints liuing compaſſed with infirmities, bee ſo accepted with God,

God, much more they of Saints glorified. By all meanes, this must affoord them one argument, for inuocation of Saints departed.

Answ. But how followes it, that if wee may craue the Prayers of the liuing, then also of the dead? For the first wee haue Gods Precept, and Promise to assure vs; Saints practice to warrant that acceptable vnto God; can they shew vs the like for inuocation of Saints deceased? Secondly, Wee haue meanes to signifie, and make knowne to them our desires; not so to Saints departed. They tell vs indeed of a Glasse of the Trinitie, wherein, by I know not what reflexion, they see, belike, whatsoeuer God himselfe knowes. But, First, no mention find wee in Scripture of such a *speculum Trinitatis*. Secondly, Angels, that [c] *continually behold the face of our Father in Heauen*, yet [d] are *ignorant of the Day of Iudgement*; And the *wisedome of God in the worke of Redemption*, and gathering the Church of the Gentiles, Angels know, not by beholding Gods essence, but *by* [e] *obseruing his dispensations in the Church.*

c *Mat.*18.10.
d *Mat.*24.36.
e *Ephes.*3.10.

If perhaps they say, It is not *speculum naturale*, but *voluntarium*; and so exhibits no more then God sees expedient for them to know: yet must they bee able to proue, that these are amongst those expediencies, which the Lord hath reuealed himselfe willing to make known to his Saints and Angels.

Besides, what infinite oddes? betwixt requesting the Sociall helpe of our Brethrens Prayers; and the prostrating of bodies and soules to Saints departed, out of a supposed power they haue, to know our hearts; and a conceit of more mercie in them, then in our GOD the [f] *Father of tender Mercies*; or in his Christ our mercifull Mediatour and *High Priest*; *that by* [g] *experience of sorrowes*, learnt commiseration. I say as that Ancient, *Tutius loquor ad meum Iesum; quàm ad quemuis Sanctorum Spiritum.*

f 2.*Cor.*1.3.
g *Heb.*4.15.

Pray for vs. The *peoples dutie* is withall here intimated; *To pray for their Miniſters.* So is h PAVLS *frequent exhortation*; ſo was Saints i practice.

h *Ephes.* 6. 19.
i *Act.* 12. 5.

Gods Spirit wee haue, directing what are the ſpecialties to bee prayed for vnto them; thus yee may range them: Firſt, Some reſpect our Office. Secondly, Some our Perſons.

As touching our Office, Three things eſpecially are pointed at to bee remembred in the peoples Prayers. Firſt, Our abilities. Secondly, Right vſe of abilities. Thirdly, Fruit and ſucceſſe of labours.

First, To the firſt, I thinke muſt bee referred that of MOSES. k *Let thine Urim and thy Thummim bee with thy Holy one*; ſaid *Moſes*, praying for the Tribe of *Leui*. They are vſually rendered *light and perfection*; that, referred to our knowledge; this, to our life, as is the common coniecture; *q. d.* Forasmuch as thou haſt ſeparated *Leuites* to miniſter before thee in behalfe of the people, and haſt made them their Guides in the way to life, Lord giue them Knowledge and Conſcience; that they may bee Guides to the Blinde, Lights to them that ſit in Darkneſſe; Inſtructors of the Ignorant, Types and Patternes to the Flocke, ouer which thou haſt made them Ouer-ſeers.

k *Deut.* 33. 8.

How neceſſary Prayers for this bleſſing vpon Miniſters is, appeares eaſily, if wee conſider, eyther the miſchiefes flowing into Gods Church by the Ignorance, Errour or Prophaneneſſe of the Miniſter; or that Ordinance of God, in chooſing them to be his Inſtruments, and as it were hands, whereby to reach vnto you all ſauing Grace and Knowledge.

1. First, to fill you with complaints of Prophets, bewayling the miſery of the people occaſioned by the ignorance, ſeducement, or lewd liues of Paſtors, were endleſſe; Take view of Congregations, where the miſery complayned of by the Prophet, may bee obſerued,

Like

Like Prieſt, like people; How lamentable is the Ignorance, Superſtition, Prophaneneſſe of the people? ſuch, that there is ſcarce to bee found amongſt them knowledge of God, ſo much as Heathens gathered by light of Nature; and the little that is, ſo depraued with Superſtition, or corrupted by Prophaneneſſe and Diſobedience; that in them is to bee found, of Chriſtians ſcarce any thing, beſides the Name: nor almoſt of men, beſide the ſhape; ſo ſottiſh are they in their vnderſtanding, ſo neuer a whit leſſe then brutiſh in their liues. No maruell; in *want of able Paſtors to feed them with knowledge and vnderſtanding.*

Secondly, Them hath God made [l] *The Lights of the World*, by whom to ſcatter the bright beames of his Truth; and to conuey all ſauing Grace into the hearts of his people. That though perhaps ſpeculatiue Knowledge and Moralitie may bee obtayned by priuate contemplation; yet ſauing Knowledge, and Faith, and Conuerſion is not ordinarily beſtowed on any but by the Miniſterie. 2.

Pray therefore with *Moſes*, that God will putt his Vrim and Thummim vpon his holy ones; *If* [m] *the light that is in you be darkneſſe*, how great is that darkneſſe?

A ſecond particular to bee prayed reſpecting our office, is the exerciſe of gifts of Knowledge and Sanctity. In that ſort, that may bee moſt behoouefull for the glory of the beſtower, and benefit of his people. As *Paul*; [n] *That a doore of vtterance may bee opened, to ſpeake the Word boldly as wee ought to ſpeake.* Wee cannot bee ignorant, what falles out in the euent to many; what may befall vs in the Miniſters God ſets ouer vs.

How many haue wee ſeene of worthy gifts in the Church of God? men, as a man would thinke, faſhioned for the worke of the Miniſtery; eyther through lacke of Conſcience, or loue of eaſe, or ouer-taken with loue of the World, or diſmayed with ſenſe or feare of afflictions,

l *Mat.5.14.*

m *Mat.6.23.*

n *Epheſ.6.19.*

ctions, or diſ-heartened with lacke of ſucceſſe, become vtterly vnprofitable to the Church of GOD; ſuffering their worthy gifts to ruſt, without any profit to the people of God. And amongſt them that tremble ſo to bury their Talent, yet coldneſſe, and feare, or imprudence, diſaduantaging, (Lord, how much?) the preuayling of their Miniſtery. Thus thinke; we are as *Iames* ſaid of ELIAS, *Men of like mould*, o *ſubiect to like infirmitie and paſſions*; Pray therefore, oh pray God, to excite vs, to vſe; to direct vs, aright to vſe our gifts to his Names Glory, and his Churches Saluation.

o *Iam.5.17.*

The third ſpecialtie reſpects ſucceſſe of our labours; p *That the Word of God may haue free paſſage, and bee glorified.* Need I preſſe it by Reaſons; theſe are, mee thinkes, preualent. Firſt, The great diſcouragement may come to Miniſters, through lacke of ſucceſſe and bleſſing vpon their indeuours; when they ſhall bee forced to cry out as ESAY, q *Wee haue laboured in vaine and ſpent our ſtrength.* With *Ieremie*, it preuayled ſo farre, that hee reſolues *to* r *ſpeake no more in the Name of the Lord*; with *Paul*, ſo that hee ſ *ſhakes off the duſt of his feet for teſtimonie againſt the people.* Secondly, To this adde, that hereupon depends in part the haſtening of our perfect and conſummate felicitie; deferred for no other cauſe, *but that* t *the number of the Elect is not yet accompliſhed.*

p *2.Theſſ.3.1.*

q *Eſay 49.4.*

r *Ier.20.9.*

ſ *Acts 13.51.*

t *2.Pet.3.9.*

Thus many reſpects there are, preſſing on the people as Dutie, Prayer for their Miniſters in regard of their Office. And is this a Dutie?

How curſed a generation then are wee fallen into? wherein, what ſhould bee prayed as a principall bleſſing of God, is ſo repined at, as if it were ſome heauy plague, or Iudgement God hath ſent vpon the World; *in giuing vs Paſtors after his owne heart to feed vs with Knowledge and Vnderſtanding?* Firſt, How frequent is that out-cry of the people? Neuer was merry World, ſince preaching came vp in ſuch plenty. To

To men so esteeming this blessing, I dare say, it is, as they esteeme it; a Curse, a Plague, a Iudgement; sent to them only *as a testimony*, to make their disobedience more inexcusable; their damnation, more intolerable in the Day of Iudgement. And a day may come, when they may wish and wander to heare a Sermon, to ease the agonies they are perplexed withall; but shall finde no oportunitie.

Secondly, Another sort there is of Hellish people; to whom, in our Ministerie nothing is so great a Corrasiue, as the blessing and successe GOD in mercie giues it amongst his people. That which Saints and [u] *Angels reioyce in*; none but Deuils and damned Hel-hounds are tormented with; These men count their torture; as the Pharises; *See* [x] *yee not that we preuayle nothing, but all the World runnes after him?*

[u] *Luke* 15.10.

[x] *Iohn* 12.19.

Is this thy griefe, that God is pleased to glorifie his Word; to make it powerfull to rescue his people out of the snare of the Deuill? Of all markes of a graceless heart, I know none more certaine; *then to grieue at the successe of the Gospell*; to enuie at the inlargement of Gods Church. Thus of the things to bee prayed regarding our Office.

To our persons, must bee prayed *protection and deliuerance*; [y] *That wee may bee deliuered from vnreasonable and euill men that haue not faith.* Necessitie of it appeares to any man, considering either the *enmity of* the World, or the *infirmity of* our persons.

[y] 2.*Thess*.3.2.

First, As *God hath* [z] *put enmity betwixt the two seedes* neuer to bee reconciled; so against none is the malice of Satan, or his seed with more eagernesse carryed, then against Ministers; whom, hee knowes GOD hath made his chiefe instruments of ruining his Kingdome. Thence haue hotest Persecutions, violentest temptations beene directed to them; and still the more profitable the Minister, the more felt he Satans malice: PAVLS [a] *labours*

[z] *Gen*.3.15.

[a] 1.*Cor*.15.10.

were more then all: so [b] *were his persecutions.* The Saints are all tempted. [c] *Apostles sifted and winnowed with temptation.*

b 2.*Cor.*11.23.
c *Luke* 22.31.

Secondly, To this adde consideration of humane infirmitie; from which who may exempt himselfe? *Elias* a great Seruant of God, yet *growes weary of Ministery and life* also, through his continuall vexations by *Iezebel*; And vnder *Iulian*, how many great Lights of the Church were eclipsed? drawne downe from Heauen with the baytes of preferments, layd for them by that cursed *Apostata*. Insomuch that it is thought, the hottest Persecution preuayled not so much to worke reuolt to Paganish Idolatry; as that policie of *Iulian*, in promising aduancements to honour.

Beloued Christians, wee also are men subiect to like infirmitie; through infirmitie they fell; *by Grace we stand*: as it instructs vs, not *to be high-minded, but to feare*; so admonisheth you to begge with instance at Gods hand, *deliuerance from like temptations*; or *more strength of Grace to resist them*. The rather, because yee cannot bee ignorant, how perillous for infection, are the falles of Ministers eminent in the Church of God. Their falles are as that of the great Dragon, [d] *drawing after him* to the Earth *the third part of the Starres of Heauen.*

d *Reuel.*12.4.

Wherefore bee exhorted, amongst other Offices of Loue and Thankefulnesse, not to forget this of Prayer to God for our deliuerance and preseruation. Thinke it not enough that yee yeeld vs audience, or reuerence, or maintenance; except this Office of Loue bee added, to *pray for our standing amids the many assaults of Satan*, and *vexations from absurd and faithlesse men*. Remember who said, *I* [e] *will smite the Shepheard, and the sheepe shall be scattered.* The distractions of many Churches by that occasion, if wee see not, we are blind; if we lament not, we want bowels of compassion.

e *Mat.*26.31.

VERS.

VERS. 26.

Greete all the Brethren with a holy kisse.

THe fourth branch of the conclusion. *Pauls* greeting or salutation, which hee desires in his Name to bee remembred to the Saints. Wherein is, first the Act; *Salute.* Secondly, the object or persons. First, *the Brethren.* Secondly, *all the Brethren.* Thirdly, the rite or Ceremony, *with a kisse*, whose qualification is expressed; it must be *Holy.*

Greete or salute. Not much vnlike is that custome amongst vs, to send commendations to those wee wish well vnto; thereby signifying our louing remembrance, and heartiest well-wishing to those that are deare vnto vs.

From *Pauls* fact desiring by such courtesie to haue his loue manifested to the people of God, we learne; that, In *Christian loue it sufficeth not that the heart be kindly affected, except we giue due testimonie of our well-wishing to the Saints of God.* What *Iames* speakes of faith, thinke spoken of loue; *Shew me thy Faith, thy loue by thy Workes.* SALOMON requires *to shew our selues friendly.* Christians of old time were carefull in this kind; whence in Church Primitiue grew their [f] *loue-feasts*, as well to testifie, as to procure loue: and hence the ceremonie heere mentioned, to *salute with a kisse*; continued till dayes of *Iustine Martyr*, in customarie vse before their approching to the Lords Table: thereby to testifie their heartiest and vnfeigned well-wishing, and reconcilement each to other. *Tertullian* blames the omission of that rite growne vpon the Church in times of their solemne fastings and Prayers: then they withdrew that *Osculum pacis*, when in *Tertullians* iudgement, it was most conuenient and necessary.

[f] *Iude* 12.

Iustin. Martyr Apolog. 2.

Tertullian de oratione.

Truth,

Truth is, the Nature of this affection, is, as of fire, it can by no meanes be conceiled, but breakes out, and will find vent.

g *Prou.27.5.* There is a kind of loue, which *Salomon* calls, g *secret*; *open rebuke he preferres before it.* When men pretending, I know not what, feruency of affection to the Saints of God, liue yet as strangers each to other; And as men ashamed of that Cognisance of Christians, content themselues to wish wel, & pray good to the Church of God; society & friendly familiarity, so euery where commended, as auaileable to cherish Grace, they purposely decline.

Consider, First, how neerely it concernes vs to preserue reputation of Christians, to giue testimony of our loue, and hearty well-wishing to the Saints. Hereby, saith our

h *Ioh.13.35.* Sauiour, h *all men shall know that yee are my Disciples, if yee haue loue one to another.* Meanes hee onely of inward affection? How can that manifest vs to the eyes of the world? Except there be added visible testimonies of our beneuolent affection.

Secondly, We cannot be ignorant, how much discouragement it brings to Nouices in Grace, to see themselues slighted by such as professe the faith. The

i *Act.6.1.* i *Grecians seeing their widowes neglected, grew to murmuring.*

Thirdly, If none of these mooue, yet let the practice of worst men in their carnall affections sway vs. How willing are they the world should notice their brotherhood and consent in euill? It is the shame of Christians, to secret their loue to the children of God.

The persons are the Brethren, the Saints of God; to these he desires the testimonies of his intimous loue *limited*; to these all *extended.* The points are two.

1. First, *Though loue in some offices must bee extended to all, yet are there offices to bee limited to the Saints.* In loue are foure things. First, *Beneuolence.* Secondly, *Beneficence.* Thirdly *Complacentia.* Fourthly, *Familiaritie.* From our beneuolence and well-wishing, may none be excluded;

seeme

seeme they, for the present, neuer so vile. [k] *Prayers must be made for all*; euen *for enemies* of the Church. And for Beneficence, the charge runnes generally; *Doe good to all.* [l] A *Specialtie* in these must be reserued to Saints: yet may none be simply excluded from them.

As touching that *Complacentia*, contentment and pleasance taken in men, and that which flowes from it, Familiaritie; they are so peculiar *to Saints*, that they cannot without suspition of vnsoundnes be extended to Aliens. *Dauids* protestation. [m] *All my delight is in the Saints on earth, and in such as excell in vertue.* And, *I am* [n] *a companion of all that feare thee, and keepe thy Statutes.* And, *I haue not haunted* [o] *with vaine persons*; nor *sate in the assemblie of mockers.* The charge is: *With such eate not*: [p] *separate your selues, &c.*

And that neerest loue and testimonies thereof should thus bee limited to Saints: euinceth, First, our neerest coniunction with them in the body of Christ, by the bond of the Spirit. There are neighbours in Nature; by Cohabitation: in Affection: in Grace. Besides that, most of these proximities may haue place in the Saints of God, how neerely hath the Lord combined vs in the body of Christ, vnder one head? and quickned vs by the same Spirit? Secondly, though enemies may not be excluded from our loue, yet who makes question, but friends must be preferred in the measure of louing? To SAVL an enemie, DAVID *shewed kindnesse.* But his *soule* [q] *claue to the soule of* IONATHAN. Men in nature are enemies: only Saints are friends to Saints. Thirdly, their merits of vs are far greater then any can be of Aliens. By their Prayers, and spiritual gifts, and holy example, they may be furtherances to vs in the way to life.

Iustifiable therefore against all cauils of graceless and malicious men, is this prudence in Charity. Generally, wee see men, that most hate societie with the Saints of God, are first that finde fault with their strangenesse in matter

k 1. *Tim.* 2. 1.

l *Gal.* 6. 10.

m *Psal.* 16. 3.

n *Psal.* 119. 63.

o *Psal.* 26. 4.

p 2. *Cor.* 6. 17.

q 1. *Sam.* 18. 1.

m atter of familiar conuersation; Reason they thinke they haue sufficient, to hate their holy faith and profession, that they see them so partiall in their affections.

How could I wish, they were such, as with whom Gods children might with comfort conuerse? But first,
r. 1.*Cor.*5.11. if that be a precept of Gods Spirit, *Not* r *to eate with that brother, that is a fornicatour, or otherwise scandalous.*
s 2.*Thes.*3.6. Secondly, if *Pauls* charge be, s *to withdraw from euery Brother that walkes inordinately:* Thirdly, It *Dauid* and
t *Ieremie* held it part of their righteousnesse, t *Not to sit in the assemblie of mockers*, with what warrant may Gods children make such their familiars? Fourthly, and alas, what may a man expect to heare, or see in such societie,
u 2.*Pet.*2.8. other then *Lot* in Sodome? Onely what may u *vexe a Righteous soule?* Fiftly, it is not for nothing, *Salomon*
x *Pro.*4.16. aduiseth to be so charie of our company. Lewd examples are infectious. *Lewd mens indeuour,* x *to draw Gods people to their owne excesse of riot.* Lastly, Gods precept, Saints pra-
y *Gal.*6.10. ctice, call vs alwayes to y *limit the specialtie* of our loue, the testimonies of our intire affectiō *to the houshold of faith.*

Reproueable rather is that promiscuous charitie, as it is pretended to be, in too frequent vse amongst men professing the feare of God; whose friendliest kindnesses run without difference to all as well Aliens, as Brethren: that know no oddes betwixt the Church of God, and the Synagogue of Satan; Christians, and Antichristians; friends, and enemies of God, and all goodnesse haue like friendly welcome to our familiaritie; and equally partake all testimonies and significations of amitie. First,
z *Tit.*2.14. Haue we forgotten that *God hath called vs out of the world to bee* z *a peculiar people to himselfe?* Out of the world
a *Gal.*1.4. vnderstand, not onely out of the a *state of the world*; and
b *Rom.*12.2. from *the* b *manners* of the world; but from the friendly society and familiar acquaintance of men of this world. Secondly, And can wee thinke it is for nothing, we are so often commanded to beware their companie; lest *we*

bee

bee corrupted with their manners? Hee knowes not the corruption of his heart, nor is acquainted with the measure of its naturall deprauation, that sees not how easily any occasion entiseth to liking and practice of euill. Thirdly, What the Lord speakes to *Ieremy*, should be in our measure performed of vs, [c] *to discerne the precious frõ the vile*; as to prosecute with honour and *louingest respect such as feare God*, so to [d] *contemne vile persons*, and to hold them despicable.

All the Brethren. As his speciall kindnesse is limited to Brethren; so to all Brethren it is extended. So then, *Christian loue imbraceth all Gods children without partialitie:* In Colossians *Paul* commends it, that as they had faith towards God, so [e] *loue to all Saints*: first, so impartiall is Gods loue to his chosen, *whether Gracian or Barbarian, bond or free,* [f] *all are one in Christ Iesus*: Gods fauours for saluation are equally extended to all, how-euer different amongst themselues, by nation, state, sexe, calling, all equally chosen to saluation; alike redeemed by the blood of Christ, sanctified by his Spirit, preserued and protected by his grace and prouidence. Secondly, the ground of loue is the same in all, *the Image of God,* the Loade-stone of gracious affections.

Cautions there are. First, the case may so fall, that some testimonies of loue may be withdrawne from Gods children. Th'Apostle that commends to vs loue of brotherly fellowship, yet commaunds *to* [g] *withdraw from euery Brother that walkes inordinately*, that he may be ashamed, and brought to repentance. Secondly, According to diuers measures of Grace, so may the measures of loue and significations thereof be proportioned; we reade of loue, *and* [h] *singular loue*, and though *Pauls* [i] *care was for all the Churches*, yet was his *loue more* [k] *abundant to that at Corinth.*

Criminous therefore is partialitie in our affections owards the children of God. It is that which in point of reuerence

c *Iere.*15.19.
d *Psal.*15.4.
e *Col.*1.4.
f *Colos.*3.11.
g 2.*Thes.*3.6.
h 1.*Thes.*5.13.
i 2.*Cor.*11.28.
k 2.*Cor.*2.4.

reuerence S. *Iames* so largely deales against, and is as iustly taxable in the exercise of loue. First, one sort there are, their loue and testimonies thereof is limited to men of place, and outward eminence in the Church of God. They must be men of their owne ranke, that partake their companie, to whom familiar greetings are vouchsafed; the poorer sort, though neuer so rich in faith, are scarce deigned a kind looke or salutation, are thought meet [i] *mates for the dogs of our flocke.* I say as *Paul,* [k] *Despise yee the Church of God? and shame them that haue not?* What is this, but *to adde affliction to them whom God hath wounded?*

i *Iob* 30. 1.
k 1. *Cor.* 11. 22.

Another sort there are, and their limit is, to *such as excell in vertue*; If any be eximious in the Church of God, whose gifts haue made him venerable aboue the ordinarie, to him run our affections in full streame: If to any the Lord hath more sparely dispensed his Grace, those we contemne as Nouices and weakelings. Now harken, my beloued Brethren, hath not God made all of them members of Christs bodie? sanctified and seal'ed them to the day of redemption? 2. And said *Paul, Him* [l] *that is weake in faith, we must assume, not contemne.* 3. The charge of Christ was *for the least* [m] *of those little ones that beleeue in him.* 4. [n] *Angels,* those glorious creatures, *scorne not their meanenesse,* but with a specialtie of care watch ouer them for their protection. 5. Wee also had our beginnings, and may remember the time when our gifts were clouded with infirmities. 6. *God is* [o] *able to strengthen the weakest,* to make him not thine equall onely, but thy superiour in Grace. 7. As in the body naturall, [p] the *feebleſt members are neceſſarie,* so the meanest in Christs body are some-way helpfull to the Church of God.

l *Rom.* 14. 1.
m *Math.* 18. 6.
n *Verse* 10.
o *Rom.* 14. 4.
p 1. *Cor.* 12. 22.

Be we exhorted without partialitie to entertaine Saints into our loue, considering it is best euidence of our sincerite in louing, it is surest signe of true gracious loue, whē it is thus impartiall to all the Brethren, when, whereso-

euer

euer wee ſee Grace, thither our affections are drawne.

With a kiſſe; The ceremonie or rite to expreſſe loue: thereof ſee what is abouesayd out of *Iuſtine Martyr*, and *Tertullian*. A ceremonie of ciuilitie it was in Eaſterne Countries, traduced afterwards to be *a rite ſomething religious*.

In preſcripts of this nature this is that we muſt hold, firſt, they bind not ſimply to the particular, but to the proportionall. Secondly, rather to the thing they ſignifie, then to the ceremonie.

Example.

A rule of ſome vſe, for vnderſtanding like iniunctions in the word of God.

In Widowes to be choſen to ſeruice of the Church, this qualification is required, *ſhe muſt be one that had* q *waſhed Saints feet*; In caſe our Times had vſe of ſuch, may we thinke the rule binds after the letter? not for the rite, but for the thing ſignified, *viz. kind entertainement of the Saints of God*. Our Sauiour by his precept and example commends to his Diſciples r *waſhing each others feet*. Are we bound to the ceremonie? Not at all, but to the matter of the ceremonie, humilitie, and lowlieſt ſeruiceableneſſe towards one another.

q 1.*Tim.*5.10.

r *Iohn* 13.14, 15.

So that they are too blame, that would tye vs to all ceremonious traditions of Apoſtles according to the letter, allowing no Church libertie to ſwarue there from: belike then it is a duty ſtill to *gird with a Towell before the Sacrament*, and *to waſh feet of communicants*, for ſo did *Chriſt* ſ *practiſe and commaund*. And in our meetings ciuil and religious, we muſt greet with a kiſſe of loue, for ſo practiſed and t *preſcribed Apoſtles*.

ſ *Iohn* 13. 4,5.

t 1.*Pet.*5.14.

Of their iniunctions, firſt, ſome were of morall & ſubſtantiall duties, ſuch bind all places & Times. Secondly, Some of circũſtancial rites, as that of waſhing Saints feet, greeting with a kiſſe, &c. Theſe ſorted by the Apoſtles to particular times and places, are variable according to vſe and diſcretion of the Church. They bind not

to

to the rite, but to the proportionall, or matter ſignified thereby.

A holy kiſſe. The qualification of this ceremonie of greeting: *So muſt euery action, euen of common life, haue a reliſh of holineſſe.* Not Greetings, nor thoſe of common courteſie excepted Hence *Paul* is ſo carefull, to order our ordinary *communication*, *apparell*, and ſuch like outward things: [u] *Our ſpeech muſt be gracious*; our *apparell* ſuch as [x] *becomes thoſe that* profeſſe the Goſpel.

Our people haue pent vp holineſſe all in Temples. *Holineſſe becomes Gods houſe.* There ſit they with greateſt demureneſſe, as thoſe [y] *Hypocrites before* EZECHIEL: Their ordinary ſpeech is ſpent, I would I might ſay onely in impertinencies and vanitie, and not in filthineſſe, rayling, &c. are fit for nothing but to [z] *corrupt good manners*: except alſo to manifeſt the [a] *ill treaſure of the heart, out of whoſe abundance the mouth ſpeaketh.* [b] Is this *ſeemely for Saints?* Common courteſies *Paul* deſires to bee ſeaſoned with holineſſe; Their kiſſe of loue and peace muſt truely ſignifie what it makes ſhew of; that neither trecherie, nor crueltie, nor luſt, may inſinuate it ſelfe into ſuch a *Symbolum* of holy loue.

u *Col.4.6.*
x *1.Tim.2.9,10*
y *Ezech.33. 31,32.*
z *1.Cor.15.33.*
a *Mat.12.35.*
b *Ephe.5.3.*

VERS. 27.

I charge you by the Lord, that this Epiſtle be read to all the holy brethren.

THe fift part of the concluſion: conteyning charge for publiſhing this Epiſtle to the notice of that whole Church. Wherein conſiderable are, firſt the manner of propounding; with *adiuration.* Secondly, the matter or ſubſtance of the charge, that this *Epiſtle bee read.* Thirdly, and that to *all the holy Brethren.*

The

The forme or manner is with adiuration; *I adiure you.* The word in common vſe ſignifies one of the two. Firſt, either to *impoſe an* oath; as when *Abraham* adiured his ſeruant to obey his directions in chuſing a wife for his ſonne *Iſaac.* Secondly, or elſe to charge with denuntiation of Gods vengeance, except what is ſo impoſed be performed. As when the high Prieſt *adiures our Sauiour* to tell whether he were that Chriſt. In which kind, adiurations we finde none in vſe of Gods ſeruants, ſaue when ſome duety of weight is charged vpon the adiured. Thus it is here vſed: and occaſions vs to notice; *of how great neceſſitie and vſe to Gods people is, the reading of Scriptures in the Congregation.* Such, that *Paul* adiures to performance of it. If any would limit it to this Epiſtle onely, becauſe ſo run the termes; Let him know; Firſt, that all Scriptures haue the ſame Author; are of *ſame vſe to the Church of God.* Secondly, that like charge is giuen elſewhere [c] *for other Scriptures.* Thirdly, It is probably thought, this was the firſt Scripture of the New Teſtament, excepting onely that *briefe Epiſtle ſent from* [d] *the Councill at Ieruſalem.* It may be, for this the charge is ſpecially giuen, that the Churches might know, they were to receiue with like faith and reuerence the Scriptures of the New, as of the Old Teſtament.

c *Col.4.16.*

d *Act.15.32.*

The concluſion we ſhal eaſily make good for the generall; Cõſidering, Firſt, the vſe of the Church in al ages. [e] *To Iewiſh Church* NEHEMIAH *giues teſtimony for* his time; we make no queſtiõ, but after-times cõtinued it. *Ioſephus* againſt APPION. *In vnaquaq; Septimanâ ad legẽ audiẽdã cõueniunt vniuerſi:* Euery weeke they all come together to heare the Law. The fruit of it, he addes; that they could as eaſily render it as their names. *Noſtrorũ quilibet de legibus interrogatus, facilius quàm nomen ſuum recitat.* Compare *Act.15.21.* To after-times, Stories giue witnes; *Socrates* of the Church at *Alexandria.* Once or twice a weeke the Scriptures are read in the aſſembly, & interpreted by the

e *Nehe.8.8.*

teachers. So necessary they thought it, that at length they ordained an order of Readers, who had to that function their solemne Consecration; So was *Iulian*, after the *Apostata*, ordained a reader in the Church at Nicomedia.

Secondly, no maruell, the first vse, and secondly power of it being so great, and behoofefull to the Church of God. First, [f] *For discerning things that differ, and triall of Doctrines*, taught by the Teachers; to which end *Esay* calls to *the Law and Testimony*. *Beraans practised* it not without commendation. Secondly, the peoples better acquaintance with the letter of Scripture, & language of the holy Ghost. Which how much auaile brings it to vnderstanding of what is deliuered by their Teachers? Whereas by their careleſſe attendance to publike and priuate reading, the most vsuall termes of Scripture, wherein the mystery of saluation is deliuered, are vnto them, as the termes of some strange and forraigne language.

f *Phil.*1 10.

Secondly, the power of it is exceeding great. First, to *worke knowledge*; a comfortable measure whereof may be by reading attained; so hath God in things *necessary*, demitted himselfe to the [g] capacity of the meanest. Secondly, To *confirme faith*, when thereby we see the Doctrine of the Teacher [h] approued by Scripture. Thirdly, yea, often hath it prooued a strong preparatiue to sauing faith and conuersion; as to *Austine* was the obeying of that voyce from heauen, *Tolle; lege*. To *Iunius* the reading of S. *Iohns* Gospell. Fourthly, A maruellous power it hath to excite & quicken Grace, quelled in the heart; as in *Iosiah*, the *reading of the Law*, [i] *what remorce and compunction wrought it?* And of his Epistle *Paul* testifies, it thus wrought in Corinthians, [k] *Godly sorrow to repentance*. Of such necessity, and auaile to Gods people, is the naked reading of Scriptures in the Congregation.

g *Prou.*18.9.

h *Act.*17.11.

i 2.*King.*22.10

k 2.*Cor.*7.8,9.

And it instructs vs to beware, how in our Iudgement or practice we vilifie this so holy and wholsome an Ordinance,

dinance of God. It is as much Gods Ordniance that Scriptures bee read, as that they be interpreted and applyed to the people.

The policie of Satan would here be noticed. Gladly hee would make vs all prophane Anabaptists, to contemne all Gods Ordinances. Thereof when hee sees vs scrupulous, some one he permits to admire, that the rest may be despicable in our eyes. Prayer, amongst Romanists wee see halfe idolized; Preaching too prophanely scoffed at. In our people, reuerence of the Sacrament no lesse then superstitious; of other Ordinances, prophanest contempt. Reading, there are that most magnifie. There are of another straine, desirous to turne our whole Lyturgie, after the French Scomme, into a meere preach.

Know we not, these all are holy Ordinances of God, necessarie, vsefull, powerfull to their ends assigned? of them all may wee not say, as *Paul* of superiour Powers, *They* [m] *are ordayned of God?* and *they that contemne, shall receiue their condemnation?* who except preiudice or vnpreparednesse haue fore-stalled his profit, hath not felt Gods Spirit by reading, to enlighten, admonish, excite, mortifie, &c? or can thinke God hath in vaine, with such adiuration, inioyned it to those that are Guides of the Congregations? I say as our Sauiour of the Commandements; [n] *Whoso contemnes the least of these Ordinances,* and *teacheth men so, he shall bee called least in the Kingdome of Heauen.*

m *Rom.*13.1,2.

n *Mat.*5.19.

The persons to whom by reading it must bee imparted; are *all the Brethren*: that whole Church of God. The inference, mee thinkes, is current. *That to knowledge of Laickes God wil haue Scriptures communicated;* First, So, for *the Law,* is the charge, [o] *reade and rehearse the words thereof in the audience of Iewish children*; To [p] *the King* must bee transcribed *a Copie of the Law,* that by daily reading and meditation therein, *hee may learne to feare the Lord.* Secondly, To Saints of the New Testament,

o *Deut.*6.6, 7,8,9.

p *Deut.*17. 18,19.

c 2. *Tim* 3. 15. God in Ieſus Chriſt; there is no other Learning that c *can make vs wiſe to ſaluation.* God hath indeed by the Creatures made knowne himſelfe to the World; ſo that, whoſo runnes may reade in them, the *Maieſtie, Power, Wiſedome, Goodneſſe*, of the Creatour. Howbeit by *all* d *the Wiſedome that ſhines in the Creatures*, the wiſeſt Heathens *could not know God aright*; but periſhed euerlaſtingly in ignorance of the Mediatour. All they could thence learne, was but what might e *make them inexcuſable.* But here haue wee reuealed, and made knowne vnto vs, the way to life, f *The righteouſneſſe of God from Faith to Faith.*

d 1. *Cor.* 1. 21.

e *Rom.* 1. 20.

f *Rom.* 1. 17.

Secondly, No other knowledge was euer able, Firſt, *to conuert the Soule*, or Secondly, *comfort the Conſcience diſtreſſed.* LACTANTIVS comparing the Word of God with Philoſophie, and the beſt Morall Precepts tending to reforme the life; ſhewes excellently by confeſſions of the chiefe Maſters of manners amongſt the Heathen, how vnable their Morall Wiſedome was to kill and ſubdue corruption: inſomuch that after all their ſtricteſt Diſcipline, and hardeſt labour, they are forced to confeſſe, *plus valere Naturam.* And that after ſtrength waſted in ſtudie of Philoſophie, neyther themſelues, nor others are made better, if Naturall Propenſions oppoſe their Precepts. All their wiſedome, where it moſt preuayles, *Non exſcindit vitia, ſed abſcondit.* But the few Precepts of the Word of God, ſo alter and change the whole man, and that in a moment, that wee can ſcarce know him to be the ſame. *Da mihi virum qui ſit iracundus, maledicus, effrænatus, &c. pauciſſimis Dei verbis tam placidum quàm ouem reddam, &c.* So ſtill is it the priuiledge of the *Word of God* g *to conuert the Soule.* Secondly, To ſettle the Minde and Conſcience in a ſtate of tranquillity and peace, the trauell of wiſeſt Heathen was great; yet all in vaine: whiles they were ignorant of him, whom Scripture alone reueales *to* * *bee the Mediatour be-*

g *Pſal.* 19. 7.

* 1. *Tim.* 2. 5.

betwixt God and man, the man Christ Iesus, the h *Prince of our peace*, Author of reconciling sinners to the Maiestie of God.

h *Isai.9.6.*

To draw towards conclusion; marueilous hath beene Gods mercy to vs in this behalfe, aboue that he vouchsafed to former ages. Amongst Iewes vnder *Antiochus*, it was made Capitall to haue the Booke of the Law. No lesse dangerous to our forefathers in dayes of Poperie, to be familiar with the Scripture: more mercifully hath the Lord dealt with vs, graunting meanes of all sorts, to know, and be acquainted with his Word; liberty to read, heare, know, professe it. How sweet is the comfort of it, to them that take benefit of this fauour of God? How iust and intolerable shall bee the condemnation of this generation, at the day of Iudgement; for willing or rather wilfull ignorance of the Scriptures?

Beloued Brethren, consider seriously this fauour of God; despise not so great saluation; know it for certaine, i *They perish euerlastingly that know not God, and disobey the Gospel*; and they know him not aright, that know him not by his Word. The Gentiles that knew so much of Gods nature and properties, are said for all that *not to know him*; because they knew him not aright. Truely said *Dauid*, k *In Iewry was God knowne*; there only aright, because to Iewes onely were l *commited the Oracles of God*. To vs it is giuen in the meanes, to know him: *The price is put into our hands to get knowledge*; But, *fooles* as we are, *wee haue no heart*. Scripture-knowledge wee thinke is for Church-men, & those that haue little else to doe. As in *Chrysostomes* time the excuse was rife; *Non sum Monachus*. I am no Church-man. Yea, but thou art a Christian; else in worse case then a Pagan, or Ethnicke. And as that father obserued, if for any men, Scripture-studie and knowledge bee necessary; in some respect, most for seculars: whose imployments are most in things of this life. *Vulnus super vulnus quotidie accipiunt.*

i *2.Thes.1.8.*

k *Psal.76.1.*

l *Rom.3.2.*

piunt; and therefore *potiùs indigent medicamine*; wound they take vpon wound in dealing with the world; the more is their need of Medicine from the Word.

I beſeech you be exhorted, ſith the Lord deſires thus by all meanes to impart the knowledge of himſelfe vnto you, *Deſpiſe not ſo great ſaluation.* Know that a day will come, when one dramme of Diuine knowledge learnt from the Scriptures, ſhal doe thee more ſtead, then all the gold of Ophir, or the deepe learning and wiſedome of the Ægyptians. *The Graces of our Lord Ieſus Chriſt bee with you all. Amen.*

FINIS.

Errata.

PAge 8. line 33. for ὑωόςαλις r. ὑωόςασις. p. 9. l. 4. for creature r. nature. l. 31. δοξασικῶς. p. 13. l. 29. actuous. p. 14. l. 3. the lot. p. 20. put out queſtion in the margine. ſo p. 22. &c. p. 14. l. 16. r. mirabilarius, p. 25. l. 8. for parties r. petties. p. 27. l. 22. put out, that. p. 31. l. 9. for no, r. in gifts. p. 35. l. 28. for caſt. r. eat. p. 41. l. 3. for ſome r. the ſame. l. 4. put out, if. p. 50. l. 13. put out ſecondly. p. 51. l. 25. r. to proue them, p. 53. l. 30. put out, firſt. p. 57. l. 2, 3. for perſecution r. proſecution, l. 26. for they, r. we. p. 60. l. 10. for warned r. warmed. p. 63. l. 2. for Deboras, r. dolorous, l. 28. for or r. our. p. 64. l. 19. for motion r. mention. p. 65. l. 32. for expound r, propound. p. 66. l. 2. for excellently, r. in excellency, l. 4. for elatis r. electis, l. 18. for both r. loth. l. 29. for præariſeth r. prefaceth, p. 67. l. 4. for beſt r. leſt. p. 71. l. 10 for miſerum & r. miſerum eſt. p. 73. l. 26. inſatiably. p. 74. l. 21. put out, in. p. 77. l. 2. r. on whom. p. 89. l. 35. for place is, r. Chriſt is. p. 90. l. 22. for exact r. expect. p. 16. l. 30. for abaſed r. abated. p. 112. put out Queſt. and ſo in the reſt, p. 116. l. 33. for nimio r. minio. p. 117. l. 12. for inuentions r. intentions. p. 118. l. 31. for inſtructed r. intruſted. p. 126 l. 9. r. vnto God. p. 129. l. 16. for ſpecially. r. ſpecialty. l. 30. put out, from or. p. 131. l. 9. for factions r. actions. p. 134 l. 19. for vnderſtood r. vnderſtand. p. 1[illegible] l. 29. put out as. p. 141. put out Obiect. and ſo in the reſt. p. 146. l. 8. for doubted r. doubled. p. 159. l. 2. for ſlake r. ſlacke, p. 160. l. 24 for impart r. impaire. l. 31. for me r. no. p. 165. l. 13. for operation r. option. l. 26. put out, and. p. 172. l. 30. for quid r. quod. p. 177. l. 15. put out, and participation. p. 179. l. 2. r. in other termes p. 194. l. 16 for proofe r. people. l. 19. for thee r. them. p. 195 l. 2. Lo me. p. 198. l. 15. for Chriſt r. thirſt. p. 206 l. 30. for milde r. mille. p. 216. l. 22. for expounding r. propounding, p. 220. put out, Obiect. Anſw. p. 228. l. 31. for ſome, r. ſo we. p. 228. l. 18. ambitions.